



# the Presbyterian Record

JANUARY, 1956

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TORONTO

## "PRESBYTERIAN FACTS"

In Knox College Chapel Miss L. Jean Black (centre) deaconess at St. Andrew's, Port Credit, receives the Deaconess Pin from Mrs. H. Ralston, Principal of The Missionary and Deaconess Training School, Toronto. Looking on is Mrs. Peter Walter, (JoAnne Tillich) deaconess at Rogers Memorial church, Toronto.

Photo:  
Canada Pictures





# the Presbyterian Record

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## IN THIS ISSUE

### PRESBYTERIAN FACTS:

YOU CAN'T TAKE IT WITH YOU — BUT .....	10
Bamber M. Hannigan	
NEXT: SELF-ALLOCATION .....	11
A. Neil Miller	
WHAT PRESBYTERIANS BELIEVE ABOUT GOD .....	12
James D. Smart	
STIRRING FROM OUR SLUMBERS .....	14
J. Alan Munro	
EQUIPPING THE CHURCH FOR WORLD CONQUEST .....	16
James S. Clarke	
DAILY PICTURES FROM OVERSEAS MISSIONS .....	18
E. H. Johnson	
A FEW FACTS ABOUT A FEW FUNDS .....	20
E. A. Thomson	
THE BASIC NEED OF PRESBYTERIANS .....	22
Mariano Di Gangi	
SPEAKING ON THE RECORD .....	23
Edward M. Shortt	
NEW FRONTIERS IN THEOLOGICAL EDUCATION ....	24
J. Stanley Glen	

### EDITORIALS

SWEATSHOPS IN THE SANCTUARY .....	6
CENSORSHIP AND ITS DANGERS .....	6

### OTHER FEATURES

ADVANCE WITH CHRIST IN 1956 .....	3
THE CHRISTIAN'S VITAL BREATH .....	28
W. Gordon MacLean	

### DEPARTMENTS

YOUTH OF THE KINGDOM .....	4
O. Mary Hill	
PAGE FOR BOYS AND GIRLS .....	7
A. Norman McMillan	
CHURCH CAMEOS .....	8, 25, 27, 29
BOOK CHAT .....	26
RELIGIOUS WORLD NEWS .....	29
THE READERS' FORUM .....	33
PERSONALS .....	35

Prayer by the Rev. Robert L. Taylor of Medicine Hat,  
Alberta

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## Great Thoughts

THE oriental shepherd was always ahead of his sheep. He was down in front. Any attack upon them had to take him into account. Now God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. God is there already. All the tomorrows of our life have to pass Him before they can get to us.

F. B. Meyer

*The Church is the main highway of religion. It is not a society of the perfect, but of the admittedly imperfect; a fellowship not of saints, but of people who know they are sinners and wish they were not.*

H. C. Meserve

There is no excuse today for an uninformed Christian and church member. It has been said that, "He who can read and does not is no better off than he who cannot read at all." If you can read you will want to know what is the *Life and Work* of the Church around the world and your part in it.

William Thompson

*Stewardship is the evidence which the Christian offers to the world that all he has and all he is are gifts from God.*

Corwin S. Shank

The New Life Movement of the Presbyterian Church in the U.S.A. is primarily a lay movement; we emphasize and underscore that again and again. If lay people do not become active, aggressive witnesses, church work and interest will diminish.

John M. Paxton

*The establishment of a family altar in a home where children are being reared is definitely an investment in the future. It is an investment of influences that will certainly live through a generation—and Heaven only knows how much longer.*

C. B. Williams

Every Sunday school teacher is just as much called of God as a missionary to the heart of Africa. He needs to prepare just as diligently—he needs to labour just as earnestly—as if he were carrying the Gospel to the most remote spot on the globe.

Billy Graham

*Sending the Gospel to those who have not heard it is laying up treasures in heaven where they are safe from deterioration or theft.*

George S. Lauderdale

Alleluia: For the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him.

Revelation 19: 6-7

## A Prayer for the New Year

LORD of the years, who dost not measure time as we measure it, who dost see the end from the beginning and dost control all that is in between, help the people of the Church of Thy Son to turn their thoughts to Thee. Teach them that only as their work and efforts are begun, continued and ended in Thee can they do anything of any account. Visit the Church, and this branch of it to which we belong, with Thy Holy Spirit that we may have light for our way through the world, strength for our tasks and love for all men, especially for those who are of the household of faith.

May Thy rich blessings come to every home in this Communion and remain with it for the sake of Jesus Christ, our Lord. Amen.

PRESBYTERIAN RECORD



# Advance For Christ In 1956



H. Armstrong Roberts

## Presenting Presbyterian Facts

### OUR PURPOSE

1. We seek under God the reconsecration of every church member.
2. The enrollment in our church schools of every possible child, young person and adult as regular participants.
3. To deepen the spiritual life of ministers, office-bearers and all leaders and teachers in the Church.
4. A full recovery of the sense of mission to bring a perplexed world to Christ.

### OUR IMMEDIATE GOALS

#### EVANGELISM—

The active promotion of evangelism in every congregation with an emphasis on a programme of visitation evangelism by ministers and laity.

#### OVERSEAS MISSIONS—

The enlistment of all members in prayer and a richer sense of stewardship that will cause us as Presbyterians to spend at least 50 per cent. as much on others as we do on ourselves.

#### DOMINION-WIDE MISSIONS—

An intensive effort to meet the opportunities in suburban areas to build new churches.

A challenge goes out to every settled congregation to become "a Mother to potential congregations in new sub-divisions."

#### EDUCATION—

The promotion of family worship in every home; 100 per cent. attendance at public worship; the ingathering of 10,000 more church school pupils, and the enlistment of 100 recruits for the Christian ministry.

#### STEWARDSHIP—

An increased emphasis on the sheer necessity of strengthening our Christian character by dedicating our time, our talents, and a goodly share of our money to Christ's Church.

To all our readers a joyous New Year



# New Paths in a New Year

By O. Mary Hill

**N**OWADAYS New Year's resolutions have gone out of fashion. People say: "What's the good of them? In a month or so you forget all about them anyway."

That's probably true. But the custom of making New Year's resolutions grew up because the beginning of another year seems to be the right time for making decisions and for starting out on a new path. It's a time for thinking—and for choosing.

The year 1956 will find many of you making one of the most important of

all choices—the choice of a career. If you are a senior in high school, you must make up your mind soon. Even if you are still a junior or a sophomore, you may have to decide between Latin or extra maths; between the commercial or the matriculation course. You may even have to say whether you want to finish high school at all.

**B**ACK in the early 1900's the problem was simpler. Teaching,

nursing, stenography — these were about the only fields open to our grandmothers. Today it's hard to select because so many careers beckon. Suppose you begin, then, by listing as many of them as you can. Start with the well known ones—librarian, dietician, child nurse, bookkeeper, journalist, social worker—and go on to the more unusual, such as physiotherapist, photographer, interior decorator, economist, laboratory technician, doctor, and so on.

Then, with that list in front of you, ask yourself a few searching questions and do some real thinking about the answers. It may mean you will have to do some digging for information, but the school principal or your teachers, your C.G.I.T. leader, or the staff at the public library will help you discover the facts you need. Here are the questions:

1. *How much training does each of these careers call for?* When you've assembled the facts you will see that the training periods run all the way from six to eight months in a business college to become a stenographer, to seven or eight years at university, plus internship in a hospital, to become a doctor. You will find it simplest to put the careers which call for a university education in one group, those which call for high school graduation plus specialized training (such as nursing) in another, and the ones which you learn partly on the job (such as office work) in a third. Now comes a second question.

2. *Have I the ability and the money to get the training I will need?* This is the place to be honest about yourself. What are your strong points as a student—and your weak ones? How do they match up with your ambitions? If you're poor in science, nursing or lab. work is probably not for you. If your marks are only average or below, medicine or law will probably prove too difficult. If you don't like English courses, keep away from journalism.



Nurse and child at The Hospital for Sick Children, Toronto



If the training for your chosen career is likely to be long and expensive, make sure that your parents can afford it or that you will have a good chance to earn your own way. You may even have to work for a few years and save money to pay for your college course. But ask about costs first. Don't start training and then find that you can't afford to continue it.

3. *Am I the sort of person who could do well in this field?* Being a success involves more than ability and training. It depends on the type of person you are—your disposition, your outlook on life, your likes and dislikes, your capacity for work, and, naturally, your health. If you are more interested in things than in people, choose scientific research or bookkeeping rather than social work. If you aren't too strong, don't select an exacting career like nursing, or one that calls for a great deal of travelling. If you don't like children and have trouble controlling your temper, keep away from teaching. This again is the place for a list—of the personal qualities that each profession seems to demand. Then write down your own strong and weak points and match them against that list.

4. *What openings are there when I finish my course? And what about salaries?* Here too you will want information and when you have gathered it, you will be amazed at the opportunities that women have these days. Perhaps your C.G.I.T. group would like to study question four together. One good way is to ask women active in the various fields to come and talk to you about their work and to answer your questions. Some members of the group might write for literature and facts on opportunities to organizations like the Canadian Nurses Association, 95 Wellesley Street East, Toronto, Ontario; the Canadian Dietetic Association, 415 Bloor Street West, Toronto 4; the Canadian Education Association, 206 Huron Street, Toronto; and the Canadian Welfare Council, 245 Cooper Street, Ottawa (social work). Your public library will also be able to recommend good books on careers for women.

5. *Will I find it a satisfying occupation?* This is probably the most important question of the five. Most girls want an occupation that brings them more than money. They want to feel a sense of achievement; they want to make a real contribution to the life of their community; they want to be sure that what they are doing is worthwhile. Some careers which don't pay high salaries offer rich rewards in other ways.

There's a deep sense of satisfaction in helping to make a sick baby com-

(Continued on page 30)

## MARCH FORWARD with A MARCHING CHURCH!



### THE PRESBYTERIAN CHURCH IN CANADA

In 1946 gave \$367,834	} for others
In 1955 raised about \$1,000,000	

In 1946 raised \$4,007,882	} for all purposes
In 1955 raised about \$8,000,000	

In 1946 under 23,000 read The Presbyterian Record  
In 1955 — 62,488 subscribed to the Church journal

(62,488 subscribers means about 150,000 readers  
at 2½ persons per family)

**THE CHURCH IS ON THE MARCH  
KEEP PACE WITH THIS ADVANCE!**

**Send THE PRESBYTERIAN RECORD  
into EVERY HOME**

so that your people may be informed and inspired.

63 Saint George Street

Toronto 5, Ontario



## Sweatshops in the Sanctuary

TWO hundred Canadian church organists recently discussed the meagre salaries paid by most congregations. The typical salary in all denominations averaged \$900 yearly. Some were directing choirs also for that miserable pittance. Church janitors had received fair recognition since the end of World War Two, but the important ministry of church music had remained almost unrecognized.

Fortunately, few organists or choir directors are wholly dependent upon the congregations for their livelihood. Nevertheless, a musician's education is often expensive and the Canadian Council of Organists is today bemoaning the fact that so few are qualifying for the ministry of music.

Congregations must also be aware of the fact that the salaries of their ministers have not kept pace with the pay scales of other "white collar workers." And many of these white collared executives or office men have neither spent the money nor the years that ministers have been compelled to do on their university and theological education.

The Social Research Council of the United States has released statistics showing that the salaries of their clergy have taken a comparative nosedive. Before World War Two the clergy were among the upper 30 per cent of salaried workers, today they are among the lowest 30 per cent. "White collar" trades or professions have averaged a gain of 122 per cent in a decade; the clergy increase has only averaged 83 per cent.

Nor should we forget that United States clergy are receiving much higher salaries than our Canadian clergy. Many of our young ministers, whose roots have not been very deep, have jumped across the line to share in the higher brackets. But in each Canadian congregation there are warm-hearted church officials or members who in 1956 will make it a point of seeing that the ministers, the deaconesses, and the organists do not have to live at sweatshop salaries. Our Christian consciences in our prosperous country should demand an immediate increase of salaries for all church workers.

## Censorship and Its Dangers

OF THE making of many books, wrote an ancient Biblical writer, there is no end. If true then, it is infinitely truer now since, with the invention of printing, the development of greater automatism in the publishing business, and the creation of a tremendous system of distribution, American publishers alone produce each year about ten thousand titles. In 1953, it is estimated, more than 500,000,000 hard cover books and perhaps 250,000,000 paperbacks were issued in the United States.

There has also been a considerable tendency in history to burn books. Indeed, there is some apostolic tradition in the Church for this questionable enterprise. Read, for instance, *Acts 19:19*. St. Paul's effective preaching at Ephesus led many of those who had followed curious arts to bring together their books, and "they burnt them before all; counting the price of them, they found the money to be fifty thousand pieces of silver." Such

sacrifices were undoubtedly accounted unto them for righteousness. Book-burning, sometimes supervised by the public hangman, was not only a popular undertaking in the middle ages; it even survived the early days of the Reformation.

There is in the United States an organization known as the NODL (National Organization of Decent Literature) with headquarters in Chicago and sponsored by the Archdiocesan Council of Catholic Women in that city. It prepares blacklists and whitelists every month and sends these out to all interested parties for \$1 a year. Their methods are described in Paul Blanshard's most recent book, *The Right to Read*, (published in Canada by S. J. Reginald Saunders), pages 186 seq. Armed with such lists, women's organizations have sought to bring pressure on local booksellers to remove all blacklisted books from circulation. Recently, a committee of the Women's Catholic League in Toronto initiated such a scheme, only to meet violent and effective opposition.

Undoubtedly, the women meant well, but it is unfortunate that the initiating group was what it was. The entire history of the Roman Catholic Church should make it wary today of the use of the censorship. While superstitious and heretical books, even when written by people claiming to be Christians, have been banned by papal authority from early times, notably by Pope Gelasius in 496, it was the Reformation and the condemnation of the writings of Luther that initiated, at first prepared by bishops and the universities, lists of condemned writings.

The first Roman Index of Forbidden Books was issued by Pope Paul IV in 1559, and the method was thoroughly revised by Pope Leo XIII in 1897. The Leonine edition contains many surprising titles such as Bergson's *Creative Evolution*, all the works of Maurice Maeterlinck and Anatole France, some of Victor Hugo (including *Les Misérables*) and John Stuart Mill, most of Voltaire and Ernest Renan. Under these circumstances, if there is anything which the Protestant mind finds today especially objectionable in Roman Catholic practice, it is its obscurantism in the field of censorship. Even the amount of good achieved by the Legion of Decency in cleaning up moving pictures has been accompanied by a good deal of reasonable resentment. The effort to ban the showing of the magnificent film, *Martin Luther*, an effort that was successful in Quebec and the Philippines, seems to be based on the *idée fixe* that the faithful must be kept wrapped in cotton wool.

Perhaps, much house-cleaning needs to be done in the matter of salacious literature, even though, as recent court cases have indicated, it is far from easy to define sharply obscenity and to distinguish it from what is just disgusting. If it is defined as implying a tendency to corrupt, one must also answer the next question: "Corrupt whom?" Censorship in this field supervised by a celibate priesthood will never be generally acceptable, but should be initiated by those who are not tied down by the narrow policies of such ecclesiastics. Those who wantonly seek to repress, will find little sympathy when their own views and positions are repressed. Indeed, the nemesis of such censorship is implicit in the words of the Gospel (*Douay version*): "with what judgment you judge, you shall be judged; and with what measure ye mete, it shall be measured to you again." ★



# A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan

## Florence Nightingale

A USTRALIA has issued a beautiful stamp honouring the 100th anniversary of Florence Nightingale's pioneer venture in modern nursing which took place during the Crimean War 1855-56. In the background we see the figure of Miss Nightingale and in the foreground a modern hospital nurse.

The design is appropriate, for so long as nursing is practised, the figure in the background will always be that of Florence Nightingale, the wealthy English society girl who heard the voice of God and heeded it.

In the private diary notes which Miss Nightingale left she tells us, "On February 7, 1837, God spoke to me and called me to His service." To her the voice of God was not some vague thing she heard in a dream, but an imperative command.

Florence Nightingale was born to wealth and luxury. Her parents were visiting Florence, Italy, when she was born and gave the name of that famous city to their daughter.

At 17 when she heard the command of God, she did not know to what field of service she had been called. She only knew that she had to do more in life than was then expected of an English gentlewoman. She detested spending her time on entertaining "company" and going to endless rounds of parties. She studied Greek, Latin and philosophy and resented being considered delicate in health, for delicacy was much in fashion at that time.

At 18 she had her first sight of poverty when the family found itself among Italian refugees in Geneva. Later she witnessed suffering and bloodshed when French armies marched on Geneva Canton. Yet it took eight years for her to decide that her call lay in the field of nursing.

Florence's announcement amazed her family and friends. Hospitals in those days were dreadful places. Bed linens were not even changed when a new patient was brought in. The floors were caked with filth and the stench was overpowering. Only the poorest women could be persuaded to serve as nurses, a calling frowned upon by most.

Finally, however, she was appointed

head of the nursing staff at a London hospital. The board of directors became distressed over the radical reforms she demanded. She insisted on admitting patients of all faiths and races.

Then came the senseless war in the Crimea. Because hospital supplies had been ignored, cholera broke out. William Howard Russell of *The London Times*, a war correspondent, wrote biting dispatches describing the miserable conditions of the sick and wounded British soldiers. Miss Nightingale was



Florence Nightingale

called upon to take a party of nurses to the Crimea. With courage and faith she overcame almost impossible obstacles. She became known as "The Lady with the Lamp" because she worked far into the night bringing aid and comfort to the suffering men. She not only won their confidence, but when the invalids reached London and told of what she was doing, she became a national heroine.

The army was constantly short of medical supplies, food, blankets, and tents because everything had to be handled by official forms. The bungling was incredible. Miss Nightingale not only aroused Britain about the sanitary conditions, but made such severe criticisms that reforms followed.

Florence Nightingale nearly paid with her life for her Crimean service. She came down with typhoid fever and for two weeks hovered between life and death. When she came home, she was

not without her critics who still thought that the place of a Victorian gentlewoman was in the drawing room and not running a hospital.

In 1859 she founded the famous Nightingale School for nurses' training and gradually after many more bitter battles against prejudice won recognition of the fact that women should be trained for nursing and that nursing should become an honoured profession.

Before she died in 1910 the British Empire had showered upon her its highest honours. Blind and enfeebled, she did not know the scope of her ultimate triumph. She simply knew that she had had a call from God to some kind of service. When she decided that nursing was that service, she showed the truth of the old saying that God plus one is a majority.

Girl readers of this Page! Have you ever thought of nursing as your life work? Have you ever thought of becoming a nurse-missionary and serving God in India, Formosa, Nigeria, or British Guiana?

Adapted from *Religion in Stamps*  
by Glenn D. Everett

## A Quiz For C.G.I.T.

1. What was the name of Moses' sister?
2. Who called herself "the handmaid of the Lord?"
3. How do we know that Simon Peter was married?
4. What is the other name for The Mount of Olives?

## New Year Song

One song for thee, New Year—  
One universal prayer;  
Teach us — all other teaching far  
above—  
To hide dark Hate beneath the wings  
of Love;  
To stay all hatred—strife,  
And live the larger life!  
To bind the wounds that bleed;  
To lift the fallen, lead the blind  
As only Love can lead—  
To live for all mankind!

Frank L. Stanton

## Answers To Quiz

1. Miriam. 2. The Virgin Mary. 3. Because Jesus healed his mother-in-law of a fever (See Mark 1: 30, 31.) 4. Olivet.



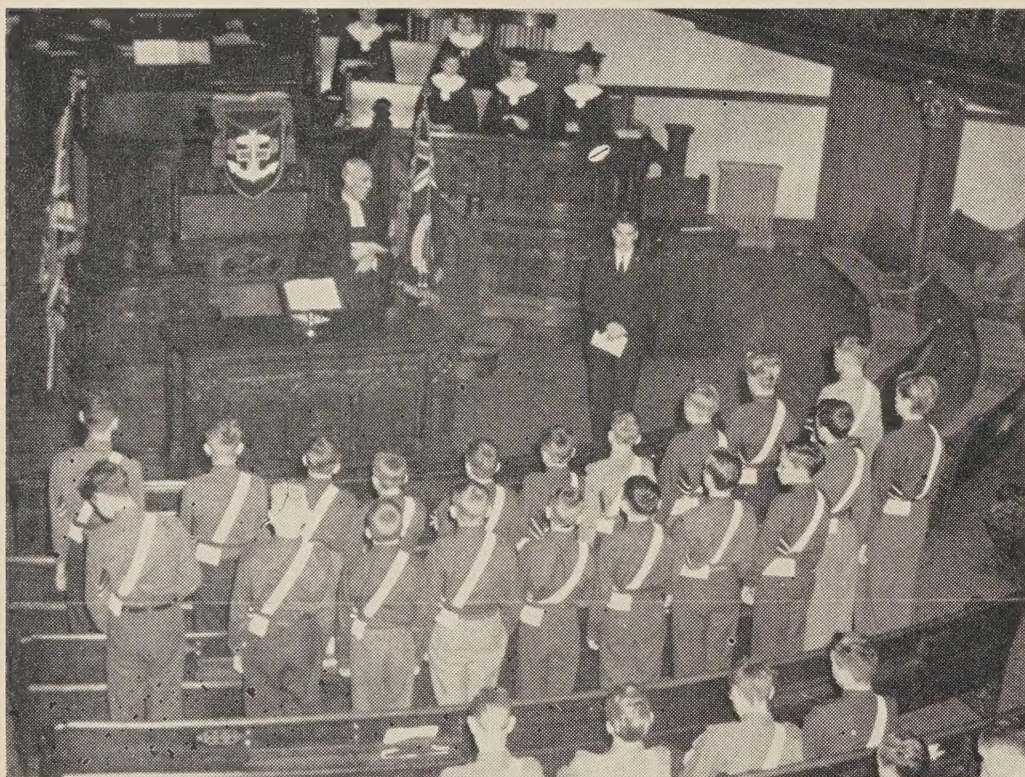
# Church



Victoria Daily Colonist

## SOD TURNED FOR GORGE CHURCH, VICTORIA, B.C.

The Very Rev. Dr. J. Lewis W. McLean (left) officiated at the sod-turning ceremony for the new Gorge church at Victoria, B.C. Mrs. Harold C. Martin turned the sod. Looking on are, the Rev. T. H. McAllister, minister, and Mr. J. H. Armstrong, chairman of the building committee.



## BOYS' BRIGADE SERVICE IN ORILLIA

The First Orillia Company of The Boys' Brigade held their enrollment service in the Presbyterian church in November. The boys, along with their officers, pledged themselves to advance Christ's Kingdom, promote habits of obedience, reverence, discipline, self-respect and all that tends towards true Christian manliness. The Very Rev. Dr. J. A. MacInnis, chaplain, conducted the service. Mr. Alexander Bulloch, captain, (shown at right) is Secretary of the Dominion Council of The Boys' Brigade.

♦ A special service was held on October 30 to mark the reopening of **Summerside church, P.E.I.**, following extensive renovations. The Rev. J. Donald Mackay, minister, conducted the service, assisted by the Rev. E. H. Bean, Clerk of Synod, and the Rev. T. H. B. Somers, Clerk of Presbytery. The entrance to the church has been refinished in birch; the floor tiled; the walls scraped and washed, then painted in pale green. Sponge rubber cushioning has been placed under the carpets by the Young Women's Guild, the organ has been cleaned, and three new hymn boards added. The men of the congregation insulated the ceiling. The work was supervised by Mr. J. C. Mountain, chairman of the property committee.

♦ The cornerstone of **Kerrisdale church, Vancouver, B.C.**, was laid on November 3, by the Very Rev. Dr. J. Lewis W. McLean, representing the Moderator of The General Assembly, the Right Rev. Dr. Walter T. McCree. The trowel used by the late Dr. E. D. MacLaren to lay the cornerstone of the present building in 1927 was used by Dr. McLean. Taking part in the ceremony were the Rev. Harry Lennox, minister, and Mr. G. O. McLaren, chairman of the building committee.

♦ Bibles and new pews were dedicated in **St. Paul's, Sault Ste. Marie**, by the Rev. J. R. Duke, minister, on October 30. The news were donated by Mr. and Mrs. F. W. McDowell. Mr. McDowell has served for more than 40 years as an elder and a manager. The Bibles were presented by the Misses G. and A. Gordon in memory of their parents. The installation of the pews completed an extensive programme of interior renovation over the past five years. Besides the interior work, a new roof has been put on the church and a new entrance with inside staircase has been built. Most of the work has been done voluntarily by the men and women of the congregation.

♦ A stained glass window was unveiled in **Queen Street East church, Toronto**, on October 23, in memory of the late Mr. Victor Thompson, who had been an elder for 50 years. The window depicts St. Paul, the Apostle, Teacher, and Martyr; two medallions show the scroll and pen signifying knowledge and learning imparted through teaching, and two crossed swords, one of which stands for the Sword of the Spirit, and the other the fight for the Faith. The window, presented by Mr. Donald Ross, past-president of the Fellowship Class of which the late Mr. Thompson had been leader, was accepted by Mr. Joseph Daly, clerk of session, and dedicated by the Rev. John Robson, minister.



# Cameos

◆ One hundred and fifteen **Presbyterian Men of Niagara Presbytery** gathered in St. Giles church, St. Catharines, on October 22. Opening with a devotional period, the conference was divided into three groups: elders, managers and church members (non-office bearers). The groups were addressed respectively by Mr. Frank J. Whilsmith, Mr. Douglas Hough, and Mr. W. B. Cross, all of Toronto. Professor Allan L. Farris, special speaker at the conference, told the men that our Church has a great future if we "gird ourselves for action and are prepared to venture forth believing in the realities of our faith." The Men's Committee and session members of Niagara area churches passed recommendations encouraging the promotion of visitation evangelism in our congregations.

◆ The cornerstone of **St. Andrew's, Dartmouth, N.S.**, was laid on September 18, by the Rev. H. M. Buntain. Assisting in the service were the Rev. J. J. Edmiston, Clerk of Presbytery, and the Rev. Frank Lawson, who gave the address. A receptacle containing a record of the congregation was deposited in the cornerstone. The Rev. Allister E. Morrison, Superintendent of Missions for the Maritimes, conducted the service.

◆ To mark the centennial year of **St. Andrew's, Hespeler**, four Sundays were set apart throughout the year. These came to a close on October 30, when the Rev. Earl F. Smith, former minister of St. Andrew's, returned to the pulpit for the occasion. Mr. Smith dedicated the memorial lighting in the sanctuary which had been installed by the heirs in memory of the late Mr. William G. Leitch, an elder of St. Andrew's for many years. Close to 300 people sat down to the congregational supper on November 1, which climaxed the fellowship and cooperation evidenced in the planning and completion of the centennial celebrations.

◆ The 110th anniversary of **Alexandra church, Brantford**, was celebrated on October 23. Special speaker for the day was Major J. F. Goforth, D.D. The service was conducted by the Rev. J. R. Esler, minister. Music was provided by the choir under the direction of Mr. Harry Priestly, organist, and the Cockshutt Male Choir, under Mr. Lansing McDowell, director, and Mrs. Elsie Brittenden Hall, accompanist.

◆ A large congregation gathered on November 13 to celebrate the 99th anniversary of **Knox church, Jarvis**. Services were conducted by the Rev. A. R. Hancock, newly-inducted minister, who challenged the congregation to seize the golden opportunities for modern missions and support the extension work being conducted in the Presbytery and throughout the Church.



**FOUNDATION STONE LAID FOR EMMANUEL, SUDBURY**

*Despite a heavy snowstorm on November 20, many members and friends gathered for the laying of the foundation stone of Emmanuel church, Sudbury. Professor Allan L. Farris of Knox College, Toronto, is shown laying the foundation stone which contained a Bible and historical documents of the congregation. With Professor Farris are Mr. Robert Christie, building committee chairman; the Rev. J. K. L. McGown, minister, and the Rev. J. S. Roe.*

Music by the Junior and Senior choirs was under the leadership of Mrs. B. Miller, organist and choir leader. An anniversary supper was held on November 15, served by the ladies of

the church assisted by members of the Couples' Club who furnished the curtains for the church school room and assisted in the remodelling of the kitchen.



**NEW CHURCH OPENED AT BARNEY'S RIVER, N.S.**

*In December, 1954, the old church building at Barney's River, Nova Scotia, was destroyed by fire. Eleven months later, on November 27, the congregation had a fine new building dedicated by the Rev. George B. Cunningham, Moderator of Pictou Presbytery. Mr. Cunningham is here shown receiving the key to the church from Mr. Charles Bannerman, clerk of session. With the Moderator are (from left), the Rev. James Williams; the Rev. Dr. E. G. B. Foote, Chaplain of the Fleet; the Rev. C. Ray Rollins, minister; Mr. J. R. Cavanagh, treasurer of the building fund, and Mr. Edgar Dewar.*





Bamber M. Hannigan

# You Can't Take It With You—But!

By Bamber M. Hannigan \*

**Y**OU can send some on in advance. The story is told of two financiers commuting to New York City one morning, deeply engrossed in the financial pages of their respective morning papers.

Suddenly one of them broke the silence by remarking to the other, "I see our friend John so-and-so has died. I wonder how much he left?" His friend replied, "Don't worry, he left it all!"

How true was that statement—"He left it all."

Today Canada is in an era of prosperity, the like of which this or any previous generation never experienced nor even contemplated. And yet with all this prosperity, all this accumulation of wealth, so widely distributed, it is appalling to see how the Church is so much forgotten in the distribution of those material things, which many have had the good fortune to accumulate throughout their lives.

As against this general condition, our Church has been the recipient of many gifts and remembrances from amongst its members, from those in humble circumstances to those who can reckon their estates in the high six-figure bracket and even in the million dollar class.

It is not hard to visualize the joy and the peace of mind, which must be the experience of those, who, accepting these gifts as a sacred trust, manifest their stewardship, and their thanks to God, by giving back to His Church a portion of their material substance.

**S**O THAT all such gifts would be completely and adequately protected, and the wishes of the donor fully adhered to, The Trustee Board of The Presbyterian Church in Canada was incorporated by an Act of Parliament given Royal assent on April 5, 1939.

By this Act of Incorporation passed by Parliament as Chapter 65 of the Statutes of Canada, 1939, amongst other things it is specifically stated that The Trustee Board of The Presbyterian Church in Canada has full power to—

"Receive and accept all gifts and bequests, which shall be made to or intended for The Presbyterian Church in Canada. To hold and administer them for the general benefit of the Church, unless intended for the specific benefit of any trust, institution, organization, scheme or fund of the Church, in which case the same shall be held and administered by the Board for such specific benefit."

It is our feeling that the existence of such an incorporated Trustee Board is not generally known throughout our Church.

From the terms of reference set out above, it will be readily seen that all gifts and bequests which are made to The Presbyterian Church in Canada, are accepted by The Trustee Board as a sacred trust. Also that they will be administered in strict conformity to the wishes of the donor.

**T**HE Presbyterian Church in Canada presents a wide and diversified field of interests for those who desire to make gifts or bequests through The Trustee Board.

These gifts or bequests can take the form of an outright gift or bequest for the general funds of the Church or to any of its trusts, institutions, organizations or schemes. Or they may be so designated that the interest only from the capital, which is to be invested, shall be used for the purpose designated by the donor.

If your interest is general in character your gifts or bequests to the general funds of our Church will find the proper outlet for their use.

Should you desire to assist the missionary obligations of the Church, they should be designated either to *General Board of Missions, Overseas Missions, or Home Missions.*

Along educational lines there are the colleges: *Knox College, Toronto, Ont.,*

\*Mr. Hannigan is Chairman of The Trustee Board of The Presbyterian Church in Canada, and a member of the Laymen's Committee.

*Presbyterian College, Montreal, P.Q., and The Missionary and Deaconess Training School, Toronto.*

If your wishes are to help our ministers in their eventide of life when retirement is necessary, then the *Pension Fund* will fully meet your desires.

It is our earnest hope that the information contained in this article will cause our readers to pause and think objectively about this vital subject.

Any information with respect to the form in which any gift or bequest should be made will gladly be supplied by the Rev. Dr. E. A. Thomson, secretary, Trustee Board, 63 Saint George Street, Toronto 5, Ontario. ★



## YOUR WILL

should remember some of the projects and charitable causes dear to your heart. It should testify to the saving faith which is yours in Jesus Christ. As a steward to whom God has entrusted some of his wealth, complete your stewardship by making your will a Christian will.

The Church needs your gifts for its missionary work at home and abroad, for its colleges, for Christian education among our youth.

For help in this matter write to —

REV. E. A. THOMSON

Presbyterian Church  
in Canada

63 St. George Street

Toronto





The Rev. Dr. A.  
Neil Miller

*"There is not a congregation in the Church that could not exceed its suggested allocation if it but wanted to make the effort."*

## Next: Self-Allocation

By A. Neil Miller \*

THE adoption of a policy of self-allocation for Budget revenues came a good step nearer in 1955. Its eventual development will be hailed with relief by a great many people . . . and not least by those who have to prepare allocations and to persuade congregations to accept them. The confidence of the Church in its calling and mission will be greatly strengthened when it can trust all congregations to set adequate objectives without direction by Presbytery or other courts.

The Church has not yet reached the place where self-allocation can be presented as a church-wide policy. In 1954, for example, Budget contributions amounted to only 15% of the amount reported as total managers' expenditures. (Budget plus W.M.S. revenues amounted to approximately 20%.) This is far below the self-allocation Budget standards adopted in two Presbyterian bodies in the U.S.A.—50% of congregational expenditures in the Northern Church, 100% in the Southern Church ("As much for others as for ourselves").

Some Canadian congregations, however, already contribute at the rate of 40% of their managers' expenditures, and more at rates between 20% and 40%. The great majority, of course, give to the Budget less than 10% of the amount they spend on themselves. Indeed, in some quarters (too many!) it is considered meritorious to allot for the Budget 10% of the amount of managers' expenditures.

THE Church is approaching self-allocation in two ways: First—every congregation that in one year exceeds in its givings the amount of its suggested allocation for the following year, is asked by The General Assembly to set its own "objective" at not less than 5% above the previous year's givings. More than 100 congregations are already in this "self-allo-

cating" group. Then, other congregations ignore both the suggested allocation and the 5% increase, and set an objective well in advance of previous givings and canvass thoroughly in support of it. In these contributions run 40% and 50% above the allocation level. This is real "self-allocation."

A new factor entered the scene in the Fall of 1955. Under the direction

\* The Rev. Dr. A. Neil Miller is Secretary of The Stewardship and Budget Committee.

of The Stewardship Committee of the Canadian Council of Churches, two experimental "sector" projects were undertaken in the Stratford and the Woodstock-Ingersoll areas. These are more than "simultaneous Every Person Canvasses."

In these two projects 17 congregations trained their leadership in joint sessions—8 United, 4 Baptist, 4 Presbyterian and one Anglican congregation. Enthusiastic reports have come

(Continued on page 30)



Toronto Telegram

### THEY THOUGHT OF OTHERS

Church extension has captured the imagination of the congregation of Victoria church, Toronto. The Rev. Douglas Stewart, minister, and the Session placed the issue squarely before the people. A three-day canvass of the congregation conducted in November by a special committee, resulted in \$32,000 being raised, \$4,200 more than the objective, to sponsor a Presbyterian cause in the Glen Agar housing development. Standing around the board are, from left, Mr. Ivan Ferguson, treasurer; Mr. Bob Millen, campaign manager; Mr. Ross McMurray, publicity chairman, and the Rev. Douglas Stewart, minister.



# What Presbyterians Believe About God



By James D. Smart \*

THERE are two points in the title of this article at which warning signals and safeguards need to be erected to protect us from serious misunderstanding. For one thing, it is always dangerous to speak of believing *about* God rather than believing *in* God. The word "about" may suggest a spectator who gives his views on the subject under discussion. We have certain thoughts about the international situation, and about the latest developments in atomic energy—and about God.

But when God is the subject of our thoughts and of our believing, no such comfortable spectator-perch is possible for us. We cannot think about Him in the objective way in which we think about the international situation, assembling information and forming judgments, for behind all our thoughts about God is the reality of our existing relationship with Him. What we are in ourselves, how the world appears to us, and the very direction of all our thoughts, is determined by whether our relationship with God is broken or mended.

It is also open to misunderstanding to speak of "what *Presbyterians* believe about God," as though there were a Presbyterian faith in God distinctly different from the faith of all other sections of the Christian Church. The really distinctive thing about the historic Presbyterian faith is that it insists upon going back behind all denominational divisions and interpretations to the one prophetic and apostolic faith upon which the Church was originally founded and which we know only through the record of the Scriptures and the creeds of the early church.

FOR that reason narrow-mindedness or narrow-heartedness that thinks to find truth only among Presbyterians is completely out of place in a Presbyterian Church. We believe nothing about God but what is revealed to us by the word of God in the Scriptures, and, wherever men respond to that same revelation with faith, we recognize them as our brothers in the faith no matter what the name of their Church may be.

Nothing can be Presbyterian unless it is Biblical and Christian, but if it is Biblical and Christian it is not likely to be exclusively Presbyterian. It is no accident that the *Westminster Confession of Faith* defines the Church for us as consisting of all true believers together with their children. Thus, to define a Presbyterian belief in God is simply to define a Biblical and Christian belief in God.

\* Dr. Smart, who is minister of Rosedale Presbyterian church, Toronto, is also lecturing at Knox College. He was the first Editor-in-Chief for the New Curriculum of The Presbyterian Church, U.S.A.

It is not uncharitable, however, to draw attention to the fact that Presbyterians at present are more inclined than most other sections of the Church to recognize the authority of the Biblical revelation for our knowledge of God. In the past two hundred years Protestantism has very widely swung away from the tradition established by the Reformers which found in the Scriptures the one sure guide in the understanding of God and life. To men this has seemed too narrow a view. Surely God gives us knowledge of himself in many other ways than through the Scriptures. What about the power of human reason to discover truth concerning God? What about the wealth of meaning revealed in nature and history? What about the huge advances in man's knowledge of truth through modern science?

But in the past twenty years it has begun to dawn upon many in Protestantism that whenever another revelation of God is recognized alongside the revelation of the Scriptures, it is this other unbiblical revelation that assumes the authority and power in shaping life and the Scriptures fall into the background. The other revelation proves in time to be a contrary revelation which produces a contrary faith.

The unique authority of the Scriptures is that only through them do we come to know God as our Father Almighty, Jesus Christ as our Lord and Saviour, and the Holy Spirit as the Spirit of God that dwells in believers. It is not narrow-mindedness but simply open-eyed truthfulness to assert that *only* through the witness of the prophets and apostles in Scripture is that faith possible.

Close the Scriptures and keep them closed and before long that full Christian faith will have faded out of the hearts and minds of men. All the truth at which man would arrive by his purely rational investigations of the universe and by his purely natural perception of divine forces at work in nature and in his own life, would not bring him into anything remotely resembling the relationship with God which for Jesus was the very secret of life.

A BIBLICAL faith is a Trinitarian faith. When a Christian tries to say the word "God," he finds that he has to say not one word but three. There are some people who think of the Trinity as a needless complication of an original simple Christian faith in God. They are most likely approaching it as though it were a problem in theological mathematics rather than the assertion of what God is to them.

The first word of the Christian in confession of his faith is "Lord." Confronted by Jesus Christ, aware in his



presence of how far we are from God and from all that God would have us be, we find ourselves not rejected but accepted, not condemned as we would have expected but encircled by a love that we do not deserve.

In Jesus Christ God comes to us, forgiving our sins, healing our brokenness, and opening to us a future in fellowship with himself that has in it the promise of being made like him. We are made new creatures in Him because he sends His own Spirit, which is the Spirit of God, the Spirit of love and truth and holiness, to dwell in our hearts by faith. And this is how we know that Jesus himself is divine—because He so possessed God in himself that, when He gives himself to us, He gives God to us.

It is clear that we cannot even begin to explain what it is to know Jesus as our Lord and Saviour without speaking also of God who is His Father and our Father, and of the Spirit of God through whom the very life that was in Jesus Christ becomes our life. Leave out any element in this three-fold faith in God and the whole faith is falsified.

**T**HERE are three forms of unitarianism common in our day. The one seizes upon God the Father of whom we are all children and finds in this an all-sufficient faith, reducing Jesus to our elder brother in the faith and forgetting the Holy Spirit entirely. Another says, "All the God I need is Jesus," abandoning faith in a Father Almighty as an unnecessary encumbrance and faith in the Holy Spirit as a hopeless mystification. Yet another, a mystic faith, finds in the Holy Spirit all it needs, so that a creator God and the historic Jesus become superfluous. But each of these turns out to be not a partial faith but rather a totally different faith in which neither Father, Son, nor Holy Spirit is rightly worshipped or served.

We know the Father and we know what it means that He is sovereign in the events of our world only when we know Him through the Son in whose death the power and the love of the Father broke through overwhelmingly into the life of man. We are rightly children of the Father only when Jesus Christ shatters the proud self within us and makes us willing and able to start life afresh with God and with our fellowmen. And the new self that He gives us is a God-centred self, the Spirit of God taking the place of the old self that has been shattered.

It is needless to say that this is a faith that can be understood only from within. It makes no sense to us unless it is *our* faith. And it becomes our faith when in the midst of life's distresses and complexities, problems and opportuni-

COMING AWAY RESTORED



ties, we turn with open ears and open hearts to the pages of the Scriptures and directly to God in prayer that in

the World and in the Spirit He may be revealed to us as the living God that He is. ★

## PRESBYTERIANS AND THE BIBLE SOCIETY

For Presbyterian missionary societies within the Commonwealth The British and Foreign Bible Society has published the Holy Scriptures in 155 languages. Our own missionaries at home and overseas are preaching the Gospel each week in at least 20 tongues.

Here in Canada we need the Scriptures for our work among the Indians and the New Canadians. Our missionaries overseas could not do their excellent work without Bibles, Testaments and Scripture portions in Korean, Japanese, Kuoyu and Amoy dialect for our work among the Chinese in Formosa, Bunnun for the hill people of that island, Hindi and Urdu for India, Ibo for the new field in Nigeria. The British and Foreign Bible Society is vitally important to our Church. It is worthy of our prayers and our wholehearted support.

THE RIGHT REV.  
DR. WALTER T. McCREE,  
Moderator of The General  
Assembly.

## ANNUAL MEETING

The General Assembly of 1955 requested all congregations where the Every Home Plan has not been adopted to place this on the agenda of their annual meeting and report to Presbytery.

## IN FEBRUARY ISSUE

What Presbyterians Believe About  
Jesus Christ

By Joseph C. McLelland

The Ministry of Unceasing Prayer

By W. Gordon Maclean

Albert Schweitzer: Man of the  
Century

By Eileen J. Thompson



# Stirring from our Slumbers

*"When our young people see their Christian elders taking the work and witness of Jesus Christ seriously, they will volunteer their lives for full-time service."*



The Rev. Dr. J.  
Alan Munro

THE lethargy and depression in our national work is giving way to a new spirit and vision. The Church, from coast to coast, is beginning to say, "Let's get on with the real outreach of the Church." Grants are being reduced wherever possible and Presbyteries are going forward with the extension of the Church's witness in this nation.

Coupled with the growing awareness of Christian responsibility in the nation, is the new spirit, here and there, regarding capital or building funds. There is a movement, in congregations to repay borrowed funds. There are also signs that older and better-off congregations are beginning to understand the plight of new congregations and of Presbyteries in the matter of buildings. The loaning funds of the Church have been exhausted. Repayments, so far, do not begin to offer hope to the new congregations which have applied for assistance in building. How heartening, then, to have the older congregations come forward with the necessary funds to meet the dire need of these new and vital causes. Halifax, Montreal, Sudbury, Windsor, St. Catharines, Toronto, Hamilton, Peterborough and others have participated in this doubly enriching experience, to the benefit of the new charges, and to the revitalization of their own church life.

THIS stirring in our Church is cause for rejoicing in many phases of our Christian family life. It is heartening to learn that Presbyterian College, Montreal, has the largest class of students for the ministry in 50 years. Knox College, Toronto, has one of the largest groups since its founding in 1844. The poor old building which serves as The Missionary and Deaconess Training School, is full to over-

By J. Alan Munro \*

flowing with the largest class since it was founded—only three fewer students than has the largest Protestant denomination in Canada.

When Canadian Christian young people see their Christian elders taking the work and witness of Jesus Christ seriously, they will always volunteer their lives for full-time service in numbers. This is one fact that needs emphasis in all our denominations.

Other facts of our church life in Canada may be stated briefly. In the past four or five years we have done much better with our institutions. The old Tyndale House in Montreal, was sold and a new one built. The Chinese Mission in Montreal, moved into a fine, new, well-equipped building. Evangel Hall, Queen Street, Toronto, was renovated. The "Home" for unmarried mothers on Yorkville Avenue, Toronto, was sold and a new home and building site purchased at Clarkson, Ontario. (The women of the Church have raised nearly \$48,000 for this project and are aiming at \$100,000.)

Our immigration work has been active and has been responsible for bringing about one-quarter of the increase of communicant membership into contact with congregations. This department, coupled with our "New Canadian" work is all the more important when one realizes that into this nation have come one and one-half million people in the few post-war years. About every fifteenth person you meet has come to Canada in these few years!

There are facts, too, about our French work, which are good to hear.

\* The Rev. Dr. J. Alan Munro, is Associate Secretary (Home Missions) of The General Board of Missions.

A small staff has done good things, though a great deal has been planned which so far we have not been able to do.

Not least of the "new awareness" is the fact that we are having an increasing number of devoted and well-trained ministers, deaconesses and specialists volunteering for work among the Indian population. This has been the area of our greatest shame as a Church through the years. It could become an area of joy and triumph in the true Christian sense and it does appear to be coming.

PRESBYTERIANS can and have taken reverses and depression. They have also experienced the dull monotony of a Church half-heartedly at work. This, it seems, has not been a disease only of Presbyterians in Canada, but, to a degree, of all our communions.

Today Christian Canadians realize that Canada, its present and future, are still to be won for Jesus Christ, Redeemer of men, King and Head of a Church militant and triumphant. Somewhere in that militant Body of Christ there is a place for each one of us. It may be at home or it may be overseas. We speak here only of Canada.

The Church has not been sufficiently militant to challenge men and women in large enough numbers to become ministers and deaconesses, missionaries, doctors and specialists. No denomination in Canada has ever had anything like enough "full-time workers" to do its work.

Downtown and industrial areas are hardly touched by a real out and out mission. As Canadian Christians we have not provided the workers, the equipment or the money for this work.

The Canadian Church has not been



able to free men from a sort of economic slavery. This doesn't mean in the sphere of capital and labour unions; at least, not there alone. Men and women who work under the tremendous pressure of today's markets, so sharply competitive, are just not able to join in the activities of God's army, or even, for that matter, the worship of Almighty God. A whole category of Canadians in big business today can owe allegiance only to the company for which they work. To teach church school, do youth work, sing in a choir—there just isn't time. "Deadlines must be met and who are you working for anyway?" This is a Home Mission problem of the Church, yet unsolved.

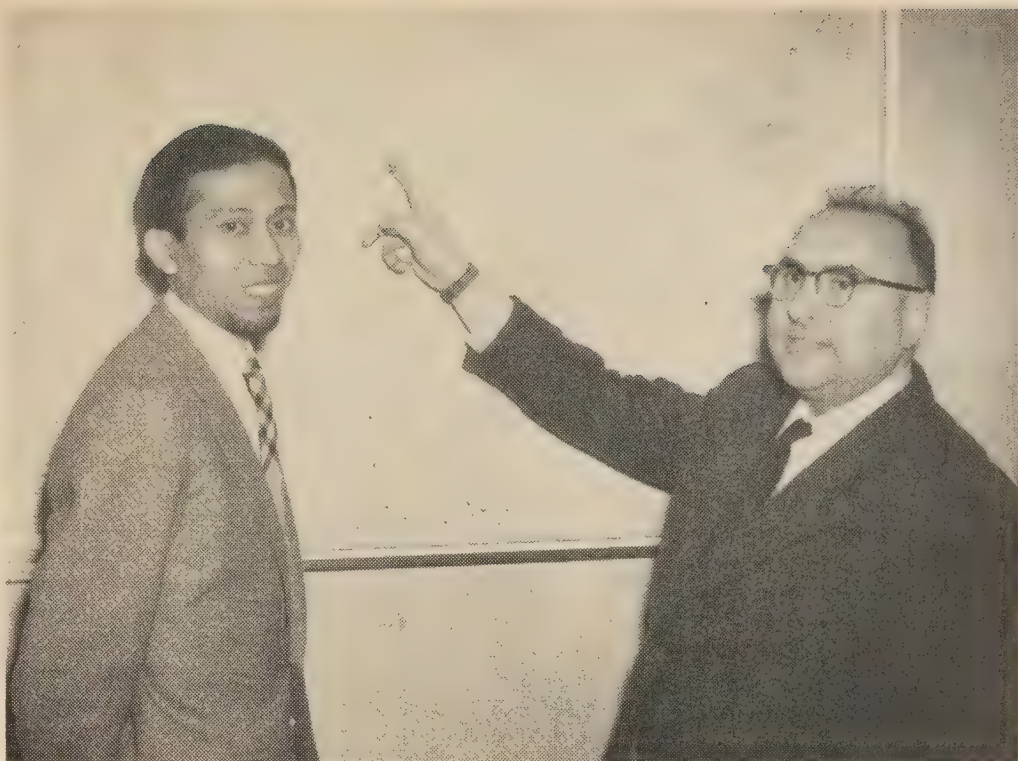
Another symptom has been the tremendous rise in juvenile delinquency in Canada. Where has the Church been? We know, of course, that the shift of population in Canada has made for slum and evil housing conditions. We know, too, the disturbing effects of much money in small hands. But a Church in this nation during these years should be where those youngsters are, and where their parents are, and where the devil is. That's where our Lord was, and is this Church not His Body?

**Y**ES, the Church has been wakening. But in many respects we've slept so long on our elbows that our arms are still cramped and asleep. While this article is being written I am being called to a meeting of the executive of the Board of Administration. It is simply the need of \$75,000 more than was allocated to us for this year in 1954.

Last year we were overspent by \$90,000 in "home missions." We shall have to debate now, with the men of the Board of Administration, who are as missionary-minded as we. We simply must have that \$75,000 if we are to pay the folk who give ministerial leadership in the many phases of our national work.

And while the debate is on there will be in the mind of the secretary, at least, the image of a young deaconess who lives on a remote Indian reservation, the only white person there. All last year she lived in a disused Indian home. This year the Indians gave her a lot on which to build a house and church centre. As I go to the meeting of the representatives of the major boards of the Church, I sign a letter I have just dictated:

"I rejoice that the Women's Association of St. Andrew's, Saskatoon, has sent \$500 toward a house. I also rejoice that the Winnipeg Hydro has donated a building and hauled it on to the lot.



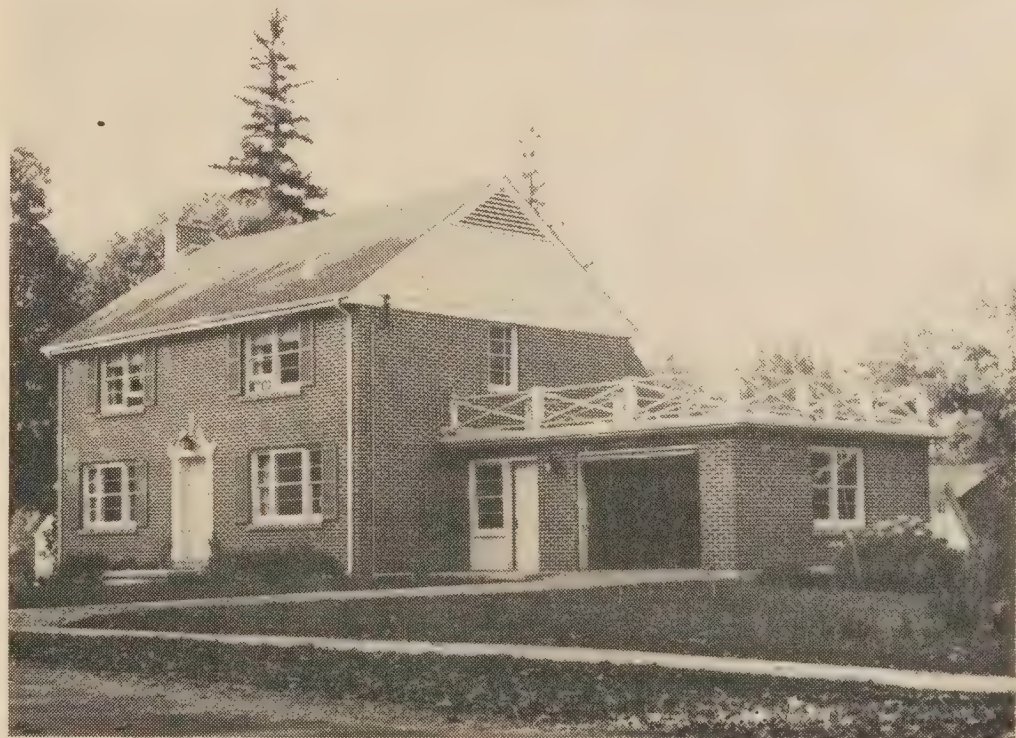
#### INDONESIAN OFFICIAL VISITS IMMIGRATION OFFICE

*A recent visitor to the Montreal Immigration Office of The Presbyterian Church in Canada was Mr. Wasito Sasraatmadja, official representative on immigration matters from the Indonesian Government. He is shown here speaking with Dr. J. A. B. de Vleeschouwer, our director of immigration.*

I regret that we have no fund to permit you to furnish the house and 'winterize' it . . ." And our Church has been responsible for the spiritual welfare of that band of Indians for 50 years. This is the first time we have had a full-time missionary there—too bad she's a slip of a girl!

Is the Church well? Is it a Presbyterian Fact that we are a healthy

living member in the Body of Christ? Have we a compassion for people as our Saviour has? Have we really been empowered by the Holy Ghost of God. Or is it a fact that we are just smug little Canadians, too well-behaved to do anything so daring and unusual as to "launch out into the deep" and to live a life of real faith? Who has the answer? ★



#### NEW MANSE OF ST. ANDREW'S, FERGUS

*The congregation of St. Andrew's, Fergus, is justly proud of its new manse (shown above), which is modern in every respect.*



*In The Task of  
Teaching Christianity*

# THE HOME SHOULD BE CENTRAL

By James S. Clarke\*

Harold M. Lambert

## THE PRIVILEGE OF CHRISTIAN PARENTHOOD

*When the Word of God is a real part of family life, parents and children alike will grow together through shared experiences in the Christian life.*

**W**HAT is Jesus Christ calling His Church to be and to do in the world today? This is a question which is being forced upon the Church because of the revolutionary age in which we live. It probes deeply into the nature of the Church and her mission in the world. It requires us to re-examine the meaning of our Christian witness in today's world. It brings into sharp focus the daily vocations of Christians as ways in which the mission of the Church is brought into full contact with all of life.

This new concern and new understanding of the mission of the Church should have a profound effect upon her educational task. We must search the Scriptures again to discover the nature and character of the teaching ministry to which Christ calls the Church. This can only be fully understood in the context of the divine purpose of the Church.

It has become increasingly clear that

the teaching ministry is the means which Christ has ordained in order to prepare and equip the Church for His redemptive purpose. Because of this a new sense of urgency is given to the educational work of the Church. The Church can only be prevented from fulfilling her mission by her own inner weakness and spiritual poverty.

Immediately it can be seen that the scope of this educational work must be enlarged. It is no longer adequate to think only in terms of providing Christian education for children and youth. It must embrace the whole of life from childhood to the end of life.

Greater efforts must be made than ever before to lay solid foundations for Christian life in childhood and adolescence. We see, however, the perils that come upon the Church when its educational work is allowed to stop at this point. It means that we spend 50 of the

most fruitful years of our life without coming to God's Word to be fitted and furnished by Him for the enlarging work He calls us to do. It often means that we go through life with only a child's understanding of the Christian faith and of God's Word to us. All too seldom do we arrive at that maturity where we can intelligently discuss the meaning of the Christian faith in adult terms.

**T**HE scope of the educational task of the Church must embrace not only the Sunday church school with its prepared courses of study for children and young people, but also the week-day educational activities of the Church, and the opportunities for Christian nurture in the home. We realize also in a new way that the total fellowship of the congregation is an integral part in this educational work.

Christian education is more than the teaching of facts, even though they be

\* The Rev. James S. Clarke, B.A., is General Secretary of The Board of Christian Education.





\*The Rev. James S. Clarke,  
B.A.

*"The greatest concern of the Church today is to penetrate more deeply into the total life of people and into areas of life not yet reached by the Church."*

Biblical facts, or the great affirmations of the Church's faith, or the stirring stories of the Church's work. It penetrates deeply into life, into every interest, need and concern of life. It presents the claim of God to bring all of life under the Lordship of Jesus Christ. There is no area of life beyond its responsibility.

The Church is always grateful when God gives her broader visions and deeper understanding. But these also bring added responsibilities and call us out to new and greater tasks. There are some thrilling tasks ahead for the Church in her educational work. Some of these can only be referred to briefly here.

THE centre of focus can no longer be upon the Sunday church school only. Responsibility for Christian nurture must be restored to the homes of our people. It is folly to believe that a full and effective educational programme can be built upon such a slim foundation as one hour a week in the church school. Christianity must be lived as well as learned. This means that parents must become committed teachers to their families. It means also that they must find their place as learners in the Church if they are to be equal to the demands of Christian parenthood in such an age as this.

Christian education must break through the adult barrier. For too long have we thought that Christian education was for children only. If the Church is to communicate her faith in an intelligent and effective way to people in every condition of life, then the members of the Church must be coming back again and again to the place where God can speak to them. The absence of study among adult members is one of the greatest perils to the Church. There is no greater danger to the Church than her own spiritual poverty. God will let loose in the Church a mighty power wherever His people come to hear what He will say to them, and then to obey Him.

Christian education which is equal to the urgent mission of the Church today makes great demands upon the leadership of every congregation. Such leadership needs to be informed, intelligent and trained. Every congregation must set a priority on the selection and training of leaders. Nothing less than a long range plan of leadership development and training will be adequate for the demands of a sound and thoroughgoing programme of Christian education. The most penetrating witness of the Church is that which is

given by the laymen. They constitute 99% of the Church's membership. Because of this we must understand leadership development, not only as training in particular skills of leadership, but more especially as training and preparation for responsible churchmanship.

Christian education of this kind requires wise and careful planning and supervision. Provision for adequate and trained leadership, more and better equipment and resources, closer co-ordination in all its varied aspects, and greater financial support—these are a few of the most pressing needs in every congregation. A Christian education committee of carefully chosen people, appointed by the kirk-session, is one of the most practical steps which any congregation can take to ensure a sound and thoroughgoing educational programme.

Christian education is in the mainstream of the Church's evangelical task. To neglect it is to be unfaithful to Him who is the Lord of the Church.

## *Off The Record*

● WHEN WE SELECTED the picture of the Scottish-American War Memorial for our November cover, we had no idea that it had a Canadian background. Dr. C. L. Cowan dropped in to the office one day and told us that a member of his congregation in Hamilton had been the sculptor's model for the memorial. Then an Ottawa reader informed us that the sculptor of the Memorial, the late Dr. Robert Tait McKenzie, was a Canadian and a son of the manse, his father being minister of the Free Church of Scotland at Almonte, Ontario. The late Dr. McKenzie gained world recognition as a surgeon, as a physical educator, as a leader in the restoration of crippled servicemen in World War One, and as an artist and sculptor.

● PRINCIPAL J. STANLEY GLEN has announced that the Laidlaw Lectures will be given in Knox College, commencing on Monday, January 30 at 8 p.m. Other lectures will be given on January 31, February 1, 2 and 3, at 4 p.m. Dr. Hendrik Kraemer, a leader of the Ecumenical Institute in Switzerland for the training of lay leaders in their Christian vocations, will deliver the lectures on the subject, "The Problem of Communication." These lectures are open to the public and church people especially are invited to attend.

● BEING A MISSIONARY is an adventurous task. Mrs. James Dickson of Formosa took a trip unaccompanied to the aboriginal tribes in the mountains, when her husband was in Canada for a meeting of The Board of Missions. In one aboriginal home which is beyond description, she was given the only "bedroom" and had to lie on the floor. Before drifting off to sleep she saw shadowy figures stealthily enter her room. In a short time the room was filled with people all settling down for the night. With amusement, Mrs. Dickson thought, "I am amazingly well protected." Next morning her companions of the night had departed. The room in which she had slept had been the only "bedroom" in the house and hospitality meant letting the guest go to sleep first!



# Daily Pictures from Overseas Missions

**D**AY to day overseas mail brings word of the solid work being done by the 64 Canadian Presbyterian missionaries serving the Church at six strategic points across the world. In a recent two week period these letters brought news of events and achievements which form an impressive cross section of the work going on in our mission fields.

## Progress In Formosa

**F**ROM the high mountains of Formosa's east coast, the Rev. S. Moore Gordon writes of the opening of another church for the Christians of the Tyal tribe:

"The aboriginal church at Han Hsi has been dedicated . . . About 200 adults attended the service . . . The (\$600) building was financed by funds from many sources, including the St. Andrew's congregation at Chatsworth, Ontario; the Taiwanese congregations of Elan County; a Japanese friend; and American and Canadian Presbyterian missionaries. The architect contributed his services; a contractor donated 14 bags of cement; our beloved doctor Chen and another Lotung member donated 30 benches; and another member provided the pulpit table. The local

By E. H. Johnson \*

people supplied the unskilled labour. This included the carrying, by women mostly, of the stones and sand . . . from the river bed to an elevation of more than 100 feet . . . for the foundations, floor and lower walls which are of concrete. These people simply have no money but they gave an immense amount of labour."

There are now over 250 Presbyterian churches among the aboriginal tribes in the mountains of Formosa.

Letters from the Rev. Hugh Mac-Millan and Dr. Richard Hofstra tell of the formation of a Christian Association for a ministry to lepers. This work is supplementary to that already being done in the big Government Leprosy Colony with its several hundred patients. Here our missionaries have set up additional medical help and recreation and crafts and a fine Christian congregation has been established. Our Happy Mount Leprosy Colony gives excellent care to a limited number of Formosa's lepers. But all through the country are lepers uncared for and cases of leprosy undetected. The new association will concentrate on a pro-

gramme of clinics to provide treatment for some lepers and send to hospital those who should be segregated and given regular care. In its work it will proclaim the name of Him who said, "Cleanse the lepers."

Minutes of Council meetings tell of plans for a stronger General Assembly of the Formosan Church. These are important days of church building in Formosa. Presbyteries and missionary groups have two main questions of discussion (1) How to build a structure which will have enough cohesion for action and mobility, yet will not be subject to control by some small power group? (2) How to place adequate initiative and power in Presbyteries? The whole plan is being worked out by a competent representative committee of Formosans and missionaries.

## Beds Needed For Hospital

**A**N URGENT need in our hospital work in Jobat, India, is brought to our attention by Dr. Ian Cunningham, our new doctor there. He writes:

"Tuberculosis is one of the outstanding clinical problems in Jobat where we have what is probably the only hospital from here to the provincial capital, Indore, 100 miles away, which treats T.B. systematically. As a mission doctor, I see the Bhils come out of the jungle, from the mud huts where they live packed in cheek to jowl, and I find them riddled with T.B. It is a good rule of thumb that every time I turn on the X-Ray I find another case of T.B.

"It cost 60 rupees (\$12-15) to treat these people for one month . . . My problem is, 'How much money can I afford to lay aside for T.B. at 60 rupees per patient?' If you know somebody who wishes to subsidize a few T.B. beds we can find the patients to fill them.



\* The Rev. E. H. Johnson, B.Sc., Secretary for Overseas Missions.

*"The problems and opportunities of our wide-reaching missionary programme call for the dedicated and imaginative support of every member of the Church. We need able men and women to serve on our mission fields. We need the backing of the whole Church as they go forward in His name."*





**ALL ISLAND CONFERENCE IN FORMOSA**

James Dickson Photo

Almost 500 leaders, pastors and evangelists, each representing a Presbyterian church, attended an All Island Christian Conference in September, the largest group of Formosan Christian leaders ever to come together at one time.

"It is my hope that we as missionaries can give to rural India, where 80 per cent. of the people live, but only 20 per cent. of the doctors practise, the treatment and health schemes which the people need."

*Can we leave these people without a healing ministry when a few dollars would give a dying man a chance for life?*

Our missionaries are making major efforts to secure stronger Indian leadership in both the Bhil and Jhansi fields in central India. Dr. Cunningham is on the lookout for a competent Indian Christian doctor to work with him in the Jobat hospital. Mr. Angus MacKay has launched a search for an Indian pastor to teach in the Bible School at Jhansi. In both these fields we try to give advanced training to promising young Christians who will be the leaders of the future. Unfortunately, most of this training has to be done away from the mission fields as we have not yet provided our own centres for advanced training.

#### **Bible School Opened In Osaka**

THE Rev. Donald Powell, our missionary in Japan, reports that the Korean Christian Church in Japan has voted to seek membership in the National Christian Council. This important step will bring Korean Christians into closer contact with Japanese Christians, and help to bridge the sharp separation between Koreans and Japanese which stems from years of conflict.

Recently our Canadian Church helped to establish a Korean Bible School in Osaka. With the leadership of the Rev. Ki Sun Cho, who has just returned to Japan from two years' study at Presbyterian College, Montreal, and with the guidance of Mr. Powell, this Bible School will render important service to the Christian community. Mrs. Powell has been using her medical skill in establishing clinics in the Korean churches and relating them to a new hospital being set up by missionaries of The Presbyterian Church (U.S.)

#### **Training 21 Catechists**

FROM British Guiana comes word of important developments strengthening the Guianese Presbytery. A strong appointments committee, including both Guianese and missionaries, has been formed to supervise the appointments of catechists and pastors. It is interesting to note that our Guianese Church is taking leadership in raising the question whether there should be some kind of consultative Assembly of the Presbyterian Church in the West Indies. These actions provide a base for stronger initiative by Guianese Church leaders.

The Guianese Presbytery and Council are planning to bring an evangelist from India for a special visit to the churches. Such a visitor would come on the invitation of the Church in British Guiana as a missionary from the Church in India. His message could have special meaning for the Guianese

who are strongly conscious of their Indian background.

Bethel College, British Guiana, for the training of catechists, has an enrollment of 21 students, in addition to several men receiving guidance in an advanced training course in preparation for ordination. This is encouraging news and represents an important advance towards preparing competent leadership for an independent Guianese Church.

#### **Workers Needed In Nigeria**

LETTERS from Nigeria tell mostly of plans for the future. The Presbyterian Church of Eastern Nigeria and The Church of Scotland Mission with whom we will work are urging us to help them at many points of need. Our two women missionaries have already won a firm place in the work and they, too, write of the hope for more Canadian missionaries. They say: "Staffing problems take a lot of time at Mission Council meetings when we try to find replacements for people going home on furlough, and discuss how to get more new people to the field. Everybody had high hopes for Canada sending out many. Does anyone know of doctors, nurses, ministers or teachers who would like to join us, or a carpenter to build us a house?"

In the midst of many problems of changing times politically and every other way, it is good to have this flow of news of regular achievement and solid bits of ministry by which the living Christ is brought to those who need Him. ★



# A Few Facts About a Few Funds

THERE are seven main benevolent funds of The Presbyterian Church in Canada, each with its own rules and regulations. We shall but touch on the Fund for Ministerial Assistance which has brought relief and encouragement to our ministers on the basic stipend. In addition to the basic stipend, a married minister receives an annual gift of \$100.00 plus \$50.00 for each child.

By E. A. Thomson \*

The Dr. Ephraim Scott Benevolent Fund was established in 1932 in the form of a trust under the will of the late Dr. Ephraim Scott, who for many years was editor of *The Presbyterian Record*. In those days *The Record* was devoted exclusively to the missionary interests of the Church. It reached a

high level of editorial excellence under Dr. Scott's vigorous guidance. In 1925 he rescued the magazine for The Presbyterian Church in Canada. For his faithful services to the Church and the leadership he had given in her dark hours, he was elected Moderator of the 1925 General Assembly, whereupon a number of admirers within the Church presented him with a sum of money.

Augmenting this from his savings, Dr. Scott bequeathed some \$100,000 to The Presbyterian Church in Canada, the interest "to be used to relieve cases of distress and misfortune happening to ministers of The Presbyterian Church in Canada or their families through ill-health or misfortune, especially in cases where the amounts available from the other funds of the said Church are insufficient to provide adequate relief, or are not available."

Owing to the great need on the part of so many, the Board of Administration has been under the necessity of augmenting this Fund to the extent of \$2,000 per year. A number of our good-hearted people have also added to this Fund, the latest benefactor being the late Rev. Dr. David Lang.

JAMES JARDINE died on January 31, 1950. He was a bachelor farmer living near Schomberg, Ontario. His father and mother had come as pioneers to the Schomberg area, had cleared the land and set the scene for successful farming. Their son James entered upon their labours. Through farming and investments he built up a fortune amounting to over \$100,000. Of this he set aside in his will \$50,000 for ministers in need. He directed his executors "To pay over to The Presbyterian Church in Canada Fifty

\*The Rev. Dr. E. A. Thomson is Secretary of the Board of Administration.



Pringle & Booth

## HEAD OFFICES OF THE PRESBYTERIAN CHURCH IN CANADA

This fine building, at 63 Saint George Street in Toronto, houses the Board of Administration, office of The Treasurer, departments of Overseas and Home Missions, Board of Christian Education, The Presbyterian Record, Stewardship and Budget Committee, office of The General Assembly, Pension Board, and Visual Education.



Thousand Dollars to set up a fund to be known as "The Jardine Memorial Fund." In the name of the fund he commemorated the life and work of his beloved parents.

Year after year this bachelor farmer kept thinking of ministers falling into misfortune, a child in danger of blindness, a manse burning with destruction of furniture and books, illness incapacitating for work, old age advancing with little or no income. This good man meditated upon the tragedies which so often fall upon ministers and in his will he gave nearly one-half of all he had made to alleviate conditions which he had seen with his own eyes or read of in the public press.

The latest benevolent fund coming to the Church is "The Joseph B. Robert and Dame Sarah Robert Fund." M. Joseph B. Robert and his wife Dame Sarah Robert were of French Huguenot stock residing in the City of Montreal, P.Q. Two of their children, Mr. W. H. Robert and Miss Sarah Robert, desired "To perpetuate the memory" of their father and mother. They set up several funds bearing the same name and to these they contributed, Mr. W. H. Robert through his estate and Miss Sarah Robert through her estate and through a Donation she established during her life-time. The Presbyterian College, Montreal, benefited to the extent of an outright gift of \$100,000. The residue of the estate was divided equally between the Montreal General Hospital and The Presbyterian Church in Canada. The one-half of the residue falling to the Church, in the case of Miss Sarah Robert's estate, goes wholly to Home Mission work in the province of Quebec. The one-half of the residue of Mr. W. H. Robert's estate and the one-half of the residue of Miss Sarah Robert's donation falling to the Church are divided in three ways: one-third to Home Mission work in Quebec; one-third to the work of Overseas Missions; and one-third "for assistance for needy ministers who have retired."

**T**HESE three benevolent Funds have brought encouragement and a measure of comfort to a number of our ministers and their dependents who had been compelled to retire by reason of the infirmities of years or because misfortune had fallen early upon them. These beneficiaries in particular and The Presbyterian Church in Canada express gratitude to God that it was put into the hearts of these good people to remember His faithful servants who are in need or who will find themselves in need.

Nearly \$12,000 annually are disbursed among those whose income falls below the level of subsistence. So many cases have come to the attention

*"All across the land, from men and women who have been helped through the Church's benevolent funds, prayers for their benefactors are offered to the Great Giver of every good and perfect gift."*



*\*The Rev. Dr. E. A. Thomson*

of the committees in charge that practically all of the income from these funds is now going out in monthly benefits. The committees are now in the position where they have to take a sharp look at every benefit granted. In these days when the cost of living is so high, more and more are in need of help. The funds are administered having respect to the scriptural injunction that the left hand is not to know what the right hand is doing. It is the hope that the small sum going monthly to our beneficiaries will not need to be cut. Such a calamity ought to be averted at every possible cost.

The reader will note that each of the three funds is administered under a differently-worded trust. The Dr. Ephraim Scott Fund may come to the assistance of ministers and their families at any time of their lives. The Jardine Memorial Fund is for ministers only but for ministers who have fallen into distressed circumstances through ill-health, age, infirmity, or other misfortune. The Joseph B. Robert and Dame Sarah Robert Fund is for assistance "for needy ministers who have retired." The last is the strongest fund but its benefits are limited to retired ministers who are in need.

There is a small fund known as the "James Howard Estate." This may be used to alleviate the financial condition of laymen as well as ministers. The capital of this fund is being spent and within a few years will be exhausted. In the meantime it has helped men and women over difficult places.

One other Fund is well worthy of mention here. For each of three years \$1,000 have been given by an anonymous donor through Dr. A. N. Miller. There are no special regulations governing the disbursement of this Fund. It has been used to relieve extreme cases of misfortune which have fallen upon our ministers and their dependents. On behalf of all those who have benefited and on behalf of the Church they have served so well, we express our gratitude to this good gentleman who prefers to remain anonymous.

When the committees meet and the cases of need are placed before the

members, it is not unusual to have tears rise to the members' eyes. Many a man and woman carrying bravely on under tremendous difficulties will not yield to solicitation. It is only under the kindly pressure of personal visitation or urging letter that they begin to tell of the nightmares of want and distress under which they live and are induced to accept help from the funds for whose existence we thank God and take courage. We sometimes speculate as to what would have happened if these men and women who have given of their means so generously had not come to the help of those in need.

**B**EYOND the bursary funds administered by the colleges, there are two funds to help students. The Student Assistance Fund comes to the assistance of students who are in great need. It has helped many a promising student over the difficult road, especially in the Arts courses where the fees are higher, the sessions longer and the books more expensive. At the time of writing, approximately \$12,000 within four years have come from this fund to help students. To the Rev. Dr. F. G. Stewart of St. Andrew's Church, Kitchener, the Church owes a debt of gratitude for his magnificent leadership in this field of endeavour.

Mr. and Mrs. C. S. Jones, citizens of Winnipeg, have set up the "Mr. and Mrs. C. S. Jones Bursaries" and "The Pilot Officer Jack Hood Memorial Bursary." This worthy gentleman and lady have had in mind the requirements of those who travel long distances in pursuit of training for the ministry. During the six years, at the time of writing, \$2,500 have been expended in gifts of \$100 to each student. Mr. and Mrs. Jones have set four standards. The student must be studying for the ministry in Arts or Theology; he must ordinarily be domiciled in either the Province of Manitoba or the Province of Saskatchewan; he must show need; and he must be a student of promise. This is no premium on luxury, laziness or indifference. Mr. and Mrs. Jones have set an example of kindly munificence. The Church takes this opportunity of saying "Thank you" to them. ★





\*The Rev.  
Mariano Di Gangi

"We may feel that the greatest need of our Church is to gain more members or secure more men for the ministry or raise more money . . . But our basic necessity is to experience a renewal

of spiritual life. Only a revived Church can be active in evangelism and social action."

# The Basic Need of Presbyterians

By Mariano Di Gangi \*

CHRIST calls us to share in presenting and applying the Gospel here and now. As we engage in evangelism and social action, we give evidence of obedience to Christ. And this obedience is the sign of a living faith. But have we such a faith? Are we dead or alive?

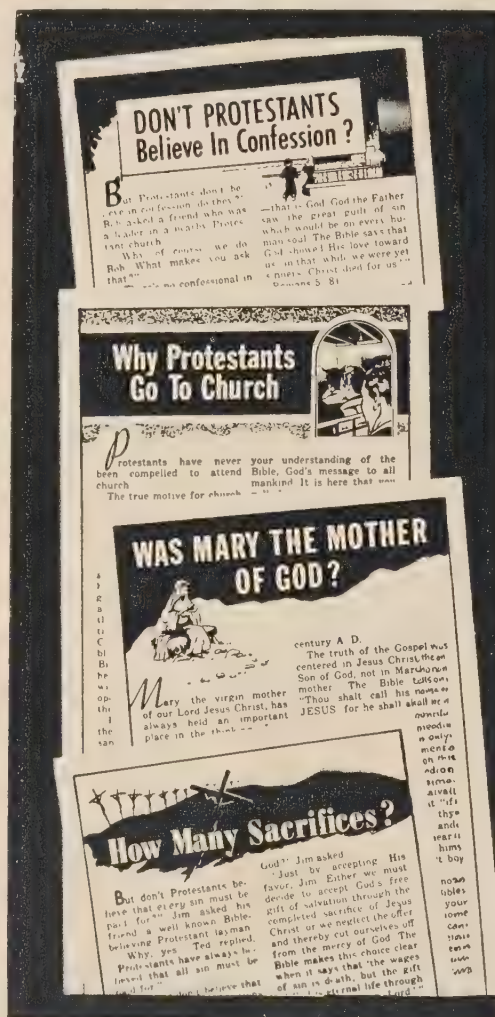
In the past five years, the membership of The Presbyterian Church in Canada has shown a net increase of 3.69 per cent. while the population of Canada has increased in the same period by about three times as much. Just how effective has our outreach been? How faithful have we been in evangelizing our community?

By the word of our witness and the example of our life, we can speak to others about Christ and His Church. Evangelism is not alone the work of the ordained minister but of every member. As Andrew introduced Peter to Jesus, as Philip led Nathanael to Christ, even so may we win men for the Master.

Personal contact (visitation evangelism) may reach those who would not be touched by large-scale campaigns (mass evangelism), though both methods are useful in presenting the Gospel. And let us never underestimate the power of what is preached from the pulpit or taught in the church school in His name. Where Christ is presented as Lord and Saviour, hearts will be drawn to Him and decisions will be made.

TO ASSIST in this task, the Board of Evangelism and Social Action has sponsored schools of evangelism and Synod institutes. It has produced literature for free distribution with such intriguing titles as, "Arnold the

\*The Rev. Mariano Di Gangi is Convener of the Board of Evangelism and Social Action, and minister of St. Enoch's, Hamilton. He was formerly minister of the Italian Presbyterian Church, Montreal.



Designed to counter the Knights of Columbus advertisements which have appeared in local and national periodicals for a number of years, a series of advertisements (as shown above) has been produced for the National Association of Evangelicals. Some of the ads make specific suggestions that the reader attend a Bible-centred Protestant Church in his neighbourhood. Emphasis is on the fact that Protestant churches which hold the true evangelical position are churches which give the Bible the place of authority it deserves.

Atheist," "Dislocated Saints," and "Enter Into Life."

In applying the Gospel to the whole of life, we meet the opposition of the narrow pietism and the popular secularism which would limit the lordship of Christ to "sacred things." The Church is under orders to be the country's conscience. And we can be a vital force in the nation only as we learn to see problems and decide issues in the light of God's Word.

To stimulate study and provide direction, the Board of Evangelism and Social Action has prepared statements which have been approved and published. They deal with subjects as varied as "The Church and Marriage," "The Church and Alcohol," "Gambling and the Gospel," "A Declaration of Faith Concerning Church and Nation." Articles on the Lord's Day, and on the sects of our day, are in preparation. The Board has also sponsored an appeal to meet the objective of \$15,000 for Church Relief Abroad. This appeal has met with a generous response.

THERE are those who feel that the work of the Board would be advanced by the appointment of a full-time Secretary. There are those who would want to see certain ministers released from their regular pastoral duties to conduct preaching and teaching missions from time to time. We should consider the advisability of university missions, and chaplaincies for hospitals and factories and penal institutions.

There should be a radio evangelism which would avoid the sensational, sentimental and sectarian shows so frequently heard on the air, and would present the Gospel which is the heart of our Reformed Faith. We should also consider making more effective use of the press through advertisements like

(Continued on page 30)



# Speaking On The Record

"The increased circulation of *The Record* is only a means to an end: the emphasis in every Presbyterian home (through the pages of *The Record*) upon the things that are unseen and eternal."



\*Edward M. Shortt, LL.B.

By Edward M. Shortt \*

THE continuing vitality of our Church is reflected in the ever-increasing circulation of *The Record*. Ten years ago we distributed slightly less than 23,000 copies each month; today nearly 63,000 copies go out across the Dominion and to foreign lands. The most important single factor contributing to this gratifying increase, is the adoption, in many congregations, of the Every Home Plan. This plan in brief involves a more complete and constant coverage of the families of a congregation by direct mail, and with the initiative coming from the congregation rather than the individuals.

Encouraging as the results to date have been, it must be recognized that *The Record* is still reaching less than half of our families. We should not be satisfied unless and until a further increase in circulation of at least 30,000 is obtained. This goal can be obtained as more congregations fulfil the request of the General Assembly and adopt the *Every Home Plan*.

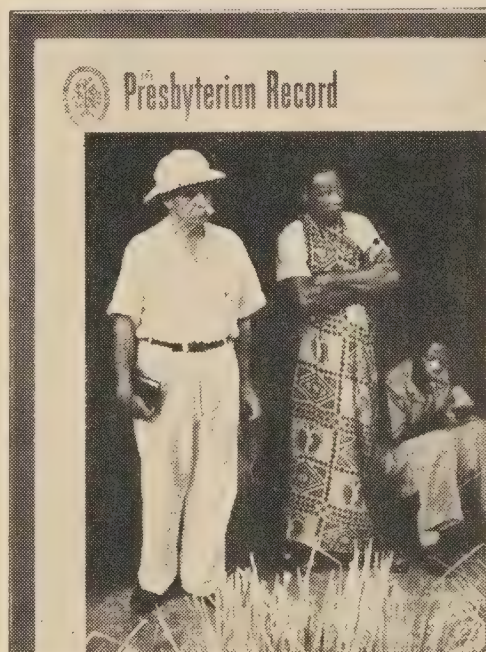
IN this connection it might be proper to again emphasize three considerations. Firstly, that the only consistently satisfactory method of effective distribution of a periodical today is to have it mailed directly month by month to each family.

Secondly, that it is no longer sufficient to distribute *The Record* only to those already sufficiently interested to subscribe to it personally. On the contrary, it must be placed in the homes of those who on their own initiative would not subscribe.

Thirdly, that to accomplish these two objectives it is absolutely essential that the initial cost be undertaken by the congregation. It is obviously fatal to the Every Home Plan to ignore those

who fail or neglect to subscribe in advance.

During the past ten years those involved in the publication of *The Record* have faced a variety of difficulties. The costs of paper, printing, engraving, and distribution have in-



Cover of the February issue of *The Record*

creased enormously during that period. Our increased circulation has, however, permitted a 25% increase in advertising rates. Accordingly, although it now costs almost \$1.15 annually for each subscription, *The Record* has received only one and a quarter cents per subscriber from the Budget Fund for the publishing and distribution for the entire year.

\*Mr. Edward M. Shortt, LL.B., a lawyer in London, Ontario, is Convener of Assembly's Committee on *The Presbyterian Record*.

THIS increased circulation is, of course, only a means—not an end. It depends upon the conviction that there is a great need and opportunity for religious journalism in our time. It cannot be denied that most means of public communication are used solely to promote secular and often unworthy aims. When religion is dealt with it usually appears as crude superstition or a mixture of vague benevolence and insipid sentiment. A real emphasis upon the things which are unseen and eternal is noticeably lacking. It is the task of *The Record* to provide that emphasis.

In addition to promoting Christian thinking and the Christian life, it is the duty of *The Record* to emphasize our particular Presbyterian thought. Presbyterians do not and never have held that complete acceptance of every detail of their theology and polity is the sole road to salvation. But such tolerance should not lead to indifference. Presbyterians have a great heritage which must not be forgotten, a great theology for the individual conscience, and a great polity for a free people. It is the task of *The Record* to keep these before Presbyterian people, and to encourage an *esprit de corps*, in order that our Church can continue the great work to which it is pledged. ★

## "Preferred Risk" INSURANCE

### FOR RELIGIOUS WORKERS

You can benefit by the same low rates as a minister on life, health, hospital and accident policies . . . if you are a full-time deaconess, religious education director, seminary student, YMCA-YWCA secretary or instructor in a church-related school or college.

Established in 1900. Write for free bulletins.

MINISTERS LIFE & CASUALTY UNION

32 Bloor St. West, Toronto 5, Ont.

No. 32





# New Frontiers in Theological Education

IT IS rapidly becoming evident in all parts of the world that serious attention must be given to matters of policy in theological education if the future ministers, missionaries and church workers are to be adequately prepared for their tremendous task in modern society. The number of conferences, commissions, study groups and publications devoted to the subject are an indication that it has already become a live issue.

This, undoubtedly, is the result of various influences such as the revived interest in theology, the recognition of new frontiers of Christian work and witness, the challenge of menacing ideologies as well as the general ferment of modern life.

Many questions are being asked of almost all theological schools today—questions that are genuinely helpful and intended to improve the quality and effectiveness of the preparation they give for the ministry of the Church. And these questions must be honestly faced and answered, not with easy conventionally religious phraseology, but with much searching of the mind and heart over a period of time.

Indeed, it would not be untimely for us as a Church to have a standing committee devoted to this project. For we can no longer take for granted in the kind of world in which we live and no less in the rapidly changing Canadian

By J. Stanley Glen \*

scene, that theological education is merely something we must inherit from the past and should do nothing about. In the present situation an unexamined policy is a distinct liability.

Here are several points on which we might do some thinking.

## **The vocational responsibility of theological education.**

GRANTED that a theological college is not a trade school in which students acquire an assortment of techniques irrespective of faith and the content of fundamental subjects, what should be done to fulfil in the highest sense our vocational responsibility to Jesus Christ? And how does this apply to every subject? In other words, what is practical theology? In what sense should every subject on the curriculum be practical? In asking this question one is not pleading for a merely pragmatic approach but one which considers the inherent relevancy of every theological subject to real life and to the task of the ministry.

## **The scope of theological education**

IS ITS scope to be limited to undergraduate students or extended to

\* Dr. Glen is Principal of Knox College, Toronto, and Professor in New Testament undergraduate and graduate studies.

include the ministry as a whole and the potential lay leadership in the Church? In view of the needs of the Church and the problems which most of us learn only after leaving college, is it a sound policy to limit theological education to the twenty-one months of the undergraduate course? There is a rising tide of opinion in Canada and the United States that four sessions (academic years) should be required instead of three, even for undergraduates.

But what about the needs of the ministry? What about summer courses and institutes? Would it not be a wise policy wherever possible if congregations financed a sabbatical year of study for their minister? Would it not yield great spiritual dividends?

And what about extension courses for potential lay leaders—a field in which the universities have shown the way? Is this not theological education? Indeed, from the fact that over one hundred men and women have enrolled at Knox College for such extension classes during the present term encourages us in the belief that such work has great possibilities.

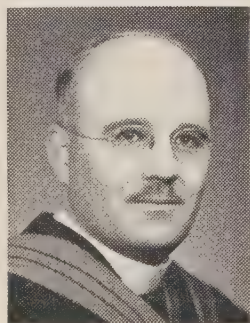
## **Research as a function of theological education**

IN OUR Canadian church tradition the conception of a theological college is largely that of an institution devoted to teaching. Little emphasis is placed upon research and the publication of books and articles which are naturally the product of research. In this respect our tradition stands in contrast to that of theological colleges in Great Britain and Continental Europe, where, if anything, the emphasis on research outweighs that on teaching.

But the more serious fact is the way in which our exclusive emphasis on teaching influences the practical policy of college administration and finance. It fosters attitudes and conditions which make it difficult for staff mem-

## **SOME PROBLEMS TO THINK ABOUT**

*"A deepened conception of the vocational nature of theological education in relation to the call of Jesus Christ . . . a broadening of its scope to include ministers actively engaged in their ministry and laymen who are potential leaders in church courts and organizations."*



\* Principal J. Stanley Glen of Knox College, Toronto.



bers to publish. Even the most productive British or Continental scholar under similar circumstances would find his productivity greatly limited. He simply could not do the research necessary for his publication. Moreover, he would be suspected of having too much free time on his hands and of enjoying a long five months' holiday in the summer. That such free time should be necessary for his research and the publication of books and articles would not be understood—only the fact that his responsibility as a teacher ended in April.

These are only a few of the problems on which we could do some thinking, viz., a deepened conception of the vocational nature of theological education in relation to the call of Jesus Christ into the ministry; a broadening of its scope to include not only undergraduates but ministers actively engaged in their ministry, and laymen who are potential leaders in church courts and organizations. There should also be a balancing of its responsibility as between the teaching function and the necessity of research. ★



St. Catharines Standard

#### PRESBYTERIAN MEN MEET IN ST. CATHARINES

The Presbyterian Men of Niagara Presbytery met in St. Giles church, St. Catharines, on October 22. Special speakers for the meeting are shown here. From left: Mr. Douglas Hough; Mr. W. B. Cross; Mr. Frank J. Whilsmith; Professor Allan L. Farris, principal speaker; Mr. I. G. Trask; the Rev. Hans H. W. Zegerius, host minister, and Mr. R. E. Bisset, chairman, Presbyterian Men, Niagara Presbytery.

## Church Cameos

◆ A new modern manse has been completed by the congregation of **St. Andrew's, Geraldton**, where the Rev. W. B. Macodrum, Moderator of the Synod of Manitoba, is minister. The manse, conveniently located on the church property, reflects great credit on the congregation, particularly the Board of Managers and the Friendship Club who played an important part in its erection.

◆ The 17th anniversary of **St. Andrew's, Kirkland Lake**, was observed on October 23, with the Rev. James S. Roe as special speaker. The men of this congregation deserve great credit for the part they played in renovating and redecorating the sanctuary and the church hall. This congregation, under the ministry of the Rev. F. N. Young, looks forward to reaching self-supporting status in the near future.

◆ The congregation of **Braeside church, Ontario**, honoured their minister, the Rev. T. W. Brett, on November 24. Tribute was paid to the ministry of Mr. Brett in an address read by Mr. R. J. M. Fleming. Mr. Moore presented Mr. Brett with \$100 on behalf of the congregation. Mr. Brett has been appointed Territorial Missionary for Lanark and Renfrew Presbytery.

◆ A Communion table, the gift of the family of the late Mr. Angus Shaw, an elder for 50 years, was dedicated at

the centennial anniversary service of **Bear Creek church**, on September 25. Professor Allan L. Farris, who conducted the dedication, is a native son of the district. On September 18, two former ministers of the church, the Rev. D. W. Oswald and the Rev. W. B. Mitchell, were the special speakers.

◆ At a special service of rededication in **St. Edward's church, Beauharnois, Quebec**, on November 24, a memorial organ, in memory of Miss Bessie G. Kilgour and Ralph W. Kilgour, was dedicated by the Very Rev. Dr. C. Ritchie Bell. Mr. R. B. Calhoun presented the organ for dedication on behalf of the congregation. Both Miss Kilgour and her brother had been active and devoted workers in the congregation. Tribute was paid by Dr. Bell to their outstanding service in the church.

◆ Extensive improvements have been made to the church buildings in the three-point charge of **Old St. Andrew's, Colborne**; **St. Andrew's, Brighton**; and **St. Paul's, Lakeport**. Colborne has renovated the choir loft and installed an electric organ; Lakeport has redecorated the hall and auditorium and new glass windows have been installed; Brighton has completely rewired the church and redecorated the hall and new entrance to the basement. Forty-three new members have been received into these churches in the past year. The Rev. L. M. Smith is the minister.

## Getting Inside the Gospel . . .

To get inside the Gospel and discover its inner core of truth is the task of every Christian. And today we have begun to realize that right there is where **evangelism** is to be found! That is, evangelism does not belong to certain individuals of a pious sort, or to groups which call themselves "evangelistic". It belongs rather to the nature of the Gospel itself, to the Evangel which is not just a story but a Story to be told to others.

Just how this is so is the theme of the book by Dr. Walter Barlow, who has made many visits to our Church to conduct Schools of Evangelism. In **God So Loved** he outlines the "theology of evangelism" which must precede any discussion of the subject. Here is a book to study, to consult, perhaps to use as basis for the instruction of study groups. It gets inside the Gospel! Price \$2.00. Available from Presbyterian Publications, 12 Grenville St., Toronto.

## GOD SO LOVED

By Walter Barlow

Your Book of the Month, selected by  
THE BOARD OF EVANGELISM  
AND SOCIAL ACTION



# BOOK CHAT

**THE PROTESTANT TRADITION:** By J. S. Whale. Macmillan, Toronto. \$4. 369 pp.

● WHEN A MINISTERIAL colleague asked where he could find in modern theological literature an analysis of the justification of excommunication and dropping members from the church roll, the reviewer referred him to this book. Here, on pages 150 (*et seq.*) Dr. Whale deals with the way in which John Calvin justified excommunication despite his doctrine of election. When some lawmen asked what book they could wisely give ministerial friends for Christmas, the reviewer recommended this book.

The book itself is a revision of a

number of lectures delivered at various colleges in the United States and Canada. A good deal of the book is devoted to the paradoxes in the theology of Luther. It is perhaps significant of the new interest in Luther that more than 120 pages are devoted to him as opposed to only 75 to Calvin.

The third part of the book deals with the sect type, notably with the Anabaptists and Independents. In this, Dr. Whale points out that from "the seventeenth century onwards . . . it was to be the issue between the Church as a great Institution, established and ordered by the laws of state or hierarchy or both, and the Church as a free association of believers." He does not adequately distinguish at this point the difference between independency in England and the "standing order" in New England.

The last part of the book—and it is the most exciting—deals with "Modern Issues." This contains excellent and even exciting sections on "The Roman Church and Toleration" and the "Oecumenical Movement." The author who is not only a gentleman and a scholar, but also a good preacher, appeals for a new and better Catholicity or sense of community of faith.

C. E. SILCOX

Toronto.

**THIS REVOLUTIONARY FAITH.** By Floyd Shacklock. Friendship Press, New York. \$2. 176 pp.

● THIS BOOK is worth reading for at least three reasons: (1) It contains, in outline, a wealth of information about world conditions, present and past revolutions, and Christian action in our time that is rarely met in one volume. (2) Being largely in anecdote form, there is in it a storehouse of material for preachers interested in Christianity as a revolutionary force. (3) Shacklock emphasizes Christ the hope of the world, if those who profess His Name will in their own flesh take Him to the world, that they may see and accept Him.

WILLIAM SKELLY

Thorold, Ont.

**THE FRENCH CANADIANS, 1760-1945.** By F. Mason Wade. Macmillan, Toronto. \$6. 1136pp.

● IN THE ENGLISH language we have had no good study of the history of French Canada since 1759. Mason Wade, an American with profound sympathetic, and critical knowledge of the subject, has filled a great need.

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Every Canadian who would give leadership in any sphere of our national life should read this volume. For purposes of reference it will be invaluable. Much discussion has followed its publication, and this will continue for years to come.

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**REGINA—THE QUEEN CITY.** By Earl G. Drake. McClelland & Stewart, Toronto. \$5. 260 pp.

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KENNETH MACLEAN GLAZIER  
Toronto.

**THROUGH SICKNESS TO LIFE.** By the Rev. Grover Livingstone, B.D. Ryerson Press, Toronto. Cloth, \$1.50. Paper, \$1. 86 pp.

● THE AUTHOR of this book points out the importance of the pastoral visitation of the sick, and suggests that hospital visiting needs thought and technique. He reports of his experience as resident chaplain at the Muskoka Hospital, Gravenhurst.

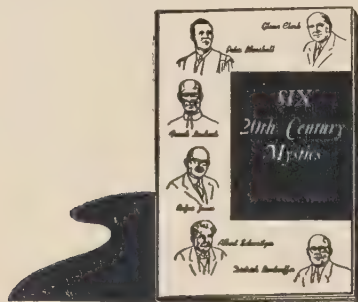
Dealing with the patient, he shows some problems and some gains of sickness. The thesis of the book is that sickness frequently leads to introspection through which, men may obtain the enduring character and the abundant life.

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CHRISTOS G. VAIS.

St. Catharines, Ont.

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## Church Cameos

◆ On November 20, **Oliver Road church, Port Arthur**, was dedicated to the glory of God by the Rev. Walter Ross, minister-emeritus of the congregation, assisted by the Rev. John McMahon. Also participating in the service were, the Rev. H. Lloyd Henderson; Mr. William Fairley, who is in charge of the congregation; the Rev. Dr. D. C. Hill, Superintendent of Missions for Manitoba; the Rev. A. H. Johnston and the Rev. C. E. Jackson. Oliver Road congregation began in 1933 as a mission church school of **First, Port Arthur**. Today almost 100 households are represented in the congregation, and church attendance has trebled since the new building was occupied. The congregation having strengthened its stakes is resolved to lengthen its cords in the years ahead.

◆ The 65th anniversary of the Women's Missionary society of **St. James', Thamesville**, was celebrated on October 18. An historical sketch was read by Mrs. L. Herbert which included recollections of early days and workers by Mrs. N. B. Watts, a charter member of the society, and Mrs. C. A. Watts, a member for over 50 years. The Rev. H. F. Davidson, Moderator of Chatham Presbytery, and Mrs. D. MacInnes of Chatham Presbyterial, brought greetings. Special speaker for the occasion was Mrs. E. McCutcheon of Hamilton who gave a stirring address on the Christian life.

◆ The Rev. J. S. McBride, minister of **Ephraim Scott church, Montreal**, was honoured by the congregation in October when he celebrated his tenth anniversary as their minister. More than 250 members and friends gathered in the church hall for the occasion. Tribute was paid by Mr. D. A. Allan to Mr. and Mrs. McBride for the measure of leadership they had provided at a time when the congregation was expanding. A well-filled wallet was presented on behalf of the congregation as a token of the esteem in which Mr. and Mrs. McBride are held.

◆ In **Glenview church, Toronto**, on November 6, a stained glass window was dedicated "to the glory of God, and in honour of the men and women who founded this congregation in 1925." The window was made possible through funds provided in the estate of the late Mr. George Moir. Mr. Moir, one of the founders of the congregation, had served as chairman of the board of managers, a trustee, and an elder. Theme of the window is "Christ the Lord of Life." The figure of the exalted Christ dominates the central lancet, and eleven medallions in the three lancets depict the various occupations of men and women in daily life. The service of dedication was conducted by the Rev. Dr. Kenneth M. Glazier, minister.



**MORTGAGE BURNED AT DUFFERIN STREET, TORONTO**

The congregation of Dufferin Street church, Toronto, rejoiced when the church mortgage was burned at the 47th anniversary dinner on November 7. Not since 1912, when the church was built, had the congregation been without a mortgage. Officiating at the ceremony were (from left) Mr. S. Jardine, chairman, board of managers; Mrs. M. Hammet, whose gift made possible the liquidation of the mortgage; Mrs. Robert Gray, a charter member, and Mr. Duncan McPhail of the mortgage committee. Back row: the Rev. A. J. Gowland, minister, and Mr. J. H. Nimmo, clerk of session.

## HISTORIC DATES OF PROTESTANTISM

"Remember the days of old"  
Deut. 32: 7



Jan. 1st, 1484	Birth of Zwingli, Swiss Reformer
Jan. 3rd, 1521	Martin Luther excommunicated
Jan. 8th, 1642	Galileo died while imprisoned by Roman Church
Jan. 17th, 1530	Tyndale's Pentateuch published
Jan. 25th, 1655	Protestants of Piedmont, Italy — The Waldenses — banished by edict of Duke of Savoy

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# The Christian's Vital Breath

**E**VERYONE understands that prayer is one of the first duties of a Christian. No one is a Christian who does not pray. This fact is woven into the whole texture of the Gospel; it is clear to the most careless reader of the New Testament. But it is also true that prayer is the instinct of the Christian soul. Even if there were no command to pray, we should pray all the same.

The Christian cannot do without prayer. *"Prayer is the Christian's vital breath, the Christian's native air."* As well could the body live without food, as the Christian soul without prayer. To be one day without prayer is perilous, and to pass many prayerless days means that we are living quite away from God.

But there is a further and a relative fact which, though it is plainly taught in Holy Scripture, is by no means so generally recognized. We all recognize that prayer is our duty, but do we remember what kind of prayer is specially commanded in Scripture? It is prayer for others, for ourselves

By W. Gordon Maclean\*

with others, for the whole Church, and for all the world.

This is the kind of prayer that the New Testament specially insists upon. Thus St. Paul, who in all his Epistles, without exception, emphasizes the duty of prayer for others, in giving directions to his friend and pupil, St. Timothy, tells him that the first thing he must see to in arranging the worship of the Church at Ephesus is that there may be "supplications, prayers, intercessions, and giving of thanks for all men." And this is but one of many instances in the New Testament.

Indeed, if we were to search all the Epistles, we should find that while the duty of praying for ourselves is hardly mentioned, the duty of praying for others is taught in almost every chapter. This is possibly because while prayer for ourselves is a thing taken for granted, and needing no command-

\*Dr. Maclean, a former Moderator of the General Assembly, is minister of First Presbyterian Church, Winnipeg.

ment, prayer for others is apt to be forgotten.

**P**RAYER for others is what is called "Intercessory Prayer." The word "intercession" means, literally, a going between, and the idea it conveys is the action of one who mediates, of one who speaks on behalf of another. Intercessory prayer, therefore, means that we pray to God for others.

When we offer to God our intercessions, we are nearest to, and most like to, our Glorified and Ascended Redeemer, our High Priest, who continually appears before God for us. Then we do as He does, and as He intercedes for us we intercede for others, and our intercession, mingling with His, is heard by the Father.

We have said that in all the Epistles the duty of Intercessory Prayer is enforced, but let us remember the teaching of Jesus Himself on this matter. It is a remarkable thing that our Lord never once commands us to pray. He takes it for granted that we do pray, and all that He does is to give us directions how to pray. And when He gives such directions He usually speaks about praying for others.

**T**AKE the model and pattern Christian prayer—the Lord's Prayer. It is a prayer of intercession from beginning to end. As it has been said, "Break off the minutest fragment of this Prayer and you will find intercession in it." "Our Father . . . Thy will be done," and so on. It is impossible to use the Lord's Prayer without praying for others.

Let us consider one of the most striking circumstances in the whole Gospel story. The Lord Jesus taught His disciples the Lord's Prayer on two distinct occasions. The first was in the Sermon on the Mount when He gave them directions for prayer; the second was when the disciples of their own accord asked Him to teach them to pray, as St. John the Baptist had taught his disciples, and in answer to their request He simply repeated the words He had already taught them.

From this circumstance we see that the Lord's Prayer, which is throughout an Intercessory Prayer, is a prayer distinctly and peculiarly Christian, a prayer by the use of which the disciples of Jesus are marked out from the disciples of all other teachers, even from the disciples of so great a teacher as St. John the Baptist. The Lord's Prayer is a watchword of Christians. They alone use it; they alone are entitled to use it. Love to one another, love to all men, is the sign of Christian discipleship, and, therefore, prayer for others, Intercessory Prayer, is the distinctive duty and privilege of the Christian. ★

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## Church Cameos

◆ Professor Keith Markell of Presbyterian College, Montreal, was special speaker at the 115th anniversary of **St. Luke's, Finch**, on October 9. The original church, known as "the old kirk," was on Lot 19, 2nd concession, in Finch township. To this church members walked from as far away as 15 miles, dressed in their "Sunday best," and carrying their shoes in their hands until their arrival in the church vicinity. The Rev. John Bell, minister of St. Luke's, conducted both services. Anniversary music was provided by the senior choir in the morning, and by the junior choir in the evening, under the direction of Hugh Middleton.

◆ The 67th anniversary of **St. John's** church, **Toronto**, was celebrated on November 20, when the recently-inducted minister, the Rev. J. W. McBride, preached morning and evening. A memorial pulpit Bible, the gift of Mrs. George Counter, in memory of her husband, and Bible markers, the gift of Mr. and Mrs. J. Stanley Kerr, in memory of their mothers, were received and dedicated.

◆ A Baptismal font was presented to the congregation of **Essa Road** church, **Allandale**, at its 63rd anniversary service on November 20. The Rev. A. C. G. Muir, minister, dedicated the font to the memory of the founders and past members of the congregation. The Rev. Dr. N. R. D. Sinclair of Ottawa, special speaker for the occasion, unveiled the memorial. At the anniversary dinner on the Monday, certificates of honour were presented to Mr. and Mrs. William E. Johnson and Mr. F. M. Kemp, who had completed 50 years or more as members of the church.

◆ The congregation of **Knox** church, **Sundridge, Ontario**, celebrated its 75th anniversary on September 18. The Rev. A. E. Fairbrother of Magnetawan was special speaker. A history of the congregation was given by the Rev. T. Dodds, minister. Following the service the congregation gathered in the community centre for luncheon served by the ladies of the church. The anniversary cake was baked and donated by Mrs. George James.

◆ At the November Communion service in **Mount Zion** church, **Ridgetown, Ontario**, a new Communion table was dedicated by the Rev. Donald MacInnes, minister. The table was the gift of Mr. and Mrs. James E. Gladstone in memory of Mrs. Margaret Williams, Mrs. Gladstone's mother, a valiant member of the church. A Book of Remembrance, the gift of the Parney family, in memory of their father, the late Mr. Frank Parney, was also dedicated at this service.

## SCOTT MISSION WORK

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A. K. writes: "Dear Mr. Zeidman, Pardon my boldness in asking you for more of the same medicine . . . for it means life to me. If it weren't for the medicine I receive from you, I would have been dead and I want so much to live, as I am only 34 and want to live for my wife and 2 children. The doctors are puzzled over my sickness but I know the prayers you offer for me have been like a healing stream infused into my body and soul. God rewards you for it. Please do not forget us dear Mr. Zeidman.

Yours, A.K.

For further information and literature on Jews and Judaism, write to:

Rev. M. Zeidman, Scott Mission Inc.,  
502 Spadina Ave., Toronto 4, Canada

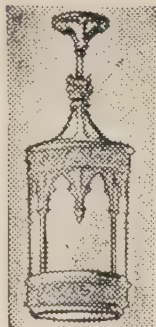
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## New Paths In a New Year

(Begins on page 4)

fortable, or in trying to solve problems of a family in trouble, or in giving children some knowledge of the interest and variety of life. *Don't be lured by a dull job that promises only money; look for one in which you can invest your time, your talents and your energy, one that will bring you real satisfaction as the years go by.*

6. *When you are thinking of a career, remember that the Church needs young women in its service.* Today there are many ways in which you can serve The Presbyterian Church in Canada. You can serve here at home as a congregational deaconess, as a hospital visitor, as a worker with our foreign-born citizens, as a specialist in girls' or in children's work. Or you may go to one of our mission fields abroad as a teacher, a nurse or an evangelist. Ask your minister to come and talk to your group about the Church as a career and how you may get the proper training.

I hope that each of you who must follow a new path in 1956 will be able to choose it wisely and find happiness as you follow it. ★

## Next: Self-Allocation

(Begins on page 11)

from all sessions. Only fragmentary reports are now available at this date, but one Presbyterian congregation reports a Budget revenue pledge for 1956 at more than 200% of its 1956 allocation and 240% of its 1954 givings. (A full report on the sector project will be sent to all sessions early in January.)

**P**LANS for 1956 are already underway. Early in the Spring, the Stewardship Committee of the Canadian Council of Churches will select other experimental areas. In addition, all denominations will develop further "sector projects" where four-denomination co-operation is not possible. These latter projects will be based on denominational demand—but congregations of other denominations will be invited to participate.

It is this acceleration of interest and activity in certain congregations that is forwarding "self-allocation." More congregations enter this group each year—and more will enter, until the allocation remains as a spur only to the dilatory and visionless groups.

No congregation need wait for the development of a sector project in its area: it may at any time set its own objective above the level of the suggested allocation—and canvass in support of it.

The allocations must remain, however, until the weak congregations are aware of their responsibility for the Church's mission and of the real claims upon their liberality. Fifteen years ago, in a limited experiment, some congregations were asked to report the objectives they would set for themselves if self-allocation were adopted. Scores of them proposed figures substantially below their previous year's contribution. In 1955 the experiment was tried again in at least one Presbytery—and with the like result: proposed objectives well below actual current givings. "Our people are not yet ready for self-allocation," the Presbytery's Committee reported.

While that is true in all too many congregations, it must be repeated that the number of congregations moving to self-allocation is growing rapidly and will grow even more swiftly in 1956. Why not add your congregation to their number? Try self-allocation in 1956. Set your budget objective well above the suggested allocation, and canvass thoroughly in support of it. **THERE IS NOT A CONGREGATION IN THE CHURCH THAT COULD NOT EXCEED ITS SUGGESTED ALLOCATION IF IT BUT WANTED TO MAKE THE EFFORT.** ★

## Basic Need of Presbyterians

(Begins on page 22)

those sponsored by a certain chivalrous order named for a famed Explorer . . .

With the Board of Christian Education, this Board is interested in forming associations for Presbyterian men. Knowing the need for fellowship, appreciating the assistance men can render in the work of the Church, believing that men should be instructed and inspired to fulfill their calling as Christians, we will encourage the establishment of such associations wherever possible.

**W**E MAY feel that the greatest need of The Presbyterian Church in Canada is to gain more members or secure men for the ministry or raise money for all our projects. But our basic necessity is to experience a renewal of spiritual life. Only a revived Church can be active in evangelism and social action.

Real growth, greater service and genuine stewardship will be seen as we all make a total commitment of ourselves to do the will of God as it is revealed in His Word. Guided and strengthened by the Holy Spirit, let us take up anew the task that is set before us unto the glory of God. ★





# RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

## RELIGIOUS LIBERTY IN INDIA AND LATIN AMERICA

The bishops of the Roman Catholic Church in India have urged the government to check "outbursts of discrimination and violence" against Christians by Hindu extremists. In their protest, they cite several recent incidents, including a mob attack on a Roman Catholic church during mass which took place last October in the state of Bihar. Headed by known leaders of an extremist organization, the attackers assaulted the sixty worshippers, beat up the priest before the altar and scattered particles of the host on the floor. "We are not asking for any special favours," the bishops declared, "but only for the recognition of the sacred and the inalienable rights guaranteed by the constitution to minorities and specified in the declaration of human rights of the United Nations to which our government is a party."

In this connection, it is not irrelevant to mention the situation regarding religious liberty in certain Latin American countries where the rights of conscience may be affected, at least in part, by (a) provisions in the various *national constitutions* recognizing a special status for Roman Catholicism; (b) *concordats* between Latin American state governments and the Vatican; and (c) *trade treaties* between the United States or other countries with Latin American governments, according to which the nationals of both contracting parties while engaged in trade and business, but resident in the other country, are granted equal rights to freedom in religious belief and practice.

The provisions in the national constitutions of Latin American countries increasingly insist on the complete separation of church and state (e.g. Mexico, Chile, Uruguay, Brazil) although some other countries, while providing for complete freedom of conscience, still recognize a preferred position for Roman Catholicism (e.g. Argentine where, by the constitution, the President and Vice-President must be Roman Catholics, etc.).

To a surprising degree, few of the larger countries in the area have any concordats with the Vatican, according to which the Pope yields to the state government the right of nominating (though not appointing) members of the hierarchy and even of being consulted by the bishops on the appointment

of parish priests. In return, the church is assured of certain special recognition, such as the rights to subsidies to churches, clerical immunity, recognition of the authority of Catholic canon law governing marriage, the right to use national radio and television in the propagation of the faith, freedom to build and operate schools, colleges and seminaries as well as to teach Roman Catholic doctrine in all schools operated by the government, right to operate certain welfare organizations and to appoint chaplains for the armed forces, and the designation of certain specified feast-days of the church as national holidays.

In arranging trade treaties with Latin American countries, the United States has generally insisted on the inclusion of a clause guaranteeing to American nationals resident and engaged in business in these countries the same freedom of religious belief, worship and practice as is assured to the nationals of the other countries similarly resident and engaged in the United States.

At the present time, the greatest danger to religious freedom on this hemisphere has been in Colombia where many attacks have been made on Protestant churches and clergymen, and where there has been much destruction of property and loss of life. Here, the Protestant minority is protesting even as in India the Roman Catholic hierarchy is protesting.

### HERE AND THERE —

Father Trevor Huddleston, head of the (Anglican) Community of the Resurrection in South Africa for the past twelve years, and an outspoken foe of the government's policy on *apartheid*, has been ordered back to England in January, 1956, for a new assignment. . . . The demand for the disestablishment of the Church of England in England, following the recent discussions on the remarriage of divorced persons, is diminishing despite a sermon urging such disestablishment preached in St. Paul's Cathedral. Some Anglican papers referred to the demand as "baby-talk"; Free Church leaders have shown no inclination to agitate for any change, at least for the time being; the *Catholic Times* (R.C.) commented that "the trouble is that any move to disaffiliate the Church and State may make evils of the day worse rather than better."

The Roman Catholics in South Africa have oversubscribed the goal

of \$1,400,000 by \$600,000 and money continues to pour in. This money is being given to enable the Church to keep open its schools for natives without any government aid whatever. . . . Among the difficulties in establishing an adequate system of education in Malaya is the clash of both race and religion. The Chinese who are not Communists are apt to be Confucians or Taoists; the Indians are Hindus; the Malays are Moslems; English-speaking groups are, of course, often Christian.

European Tour, July 1956

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## In Memoriam

### WILLIAM BUCHANAN

Knox church, Grand Valley, Ontario, lost a senior elder when William Buchanan died on October 3. Keenly interested in all that pertained to the growth of the church and the community, he was active until a few months prior to his death. He was superintendent and treasurer of the church school for many years and a trustee of the school board. He is survived by a son, Dr. Allan Buchanan. His wife and daughter predeceased him some years ago.

### CHARLES ALBERT BUCKHURST

A senior elder of Runnymede church, Toronto, Charles Albert Buckhurst died on November 4. Mr. Buckhurst gave unstintingly of his time and service as an elder. For many years he was on hand half-an-hour before the church school opened, to ensure that everything was ready for the arrival of the teachers and scholars. Highly respected for his cheerfulness and Christian integrity, he will be greatly missed.

### HOWARD RUSSELL LOCKERBY

Alberton church, P.E.I., lost its senior elder when Howard Russell Lockerby, 92, died on October 8. Ordained an elder in 1911 he was active in that office for many years. Mr. Lockerby was held in high esteem by his friends and acquaintances. He is survived by two sons and one daughter. His wife predeceased him 26 years ago.

### ANGUS A. STEWART

The kirk session of Melville church, Westmount, P.Q., suffered its third loss in recent months when Angus A. Stewart died on October 31. A man of deep conviction, forceful personality and warm hospitality, Mr. Stewart had been active in the church and community almost until his death. He is survived by two daughters.

### JOHN MURRAY

John Murray, a faithful elder of St. Andrew's, Sackville, N.B., died on September 22. Ordained to the eldership in 1931, he was diligent in the performance of his duties. His fine Christian character was a guiding light in the congregation and he will be greatly missed.

## Church Cameos

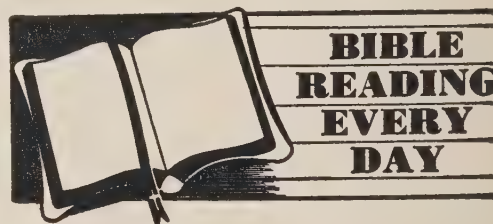
◆ The Rev. Ross Adams of Fergus returned on October 30, to **St. Andrew's, Corunna**, where he began his ministry, to preach at the 100th anniversary services of the congregation. The present church building is the original structure built by the pioneers. Improvements have recently been made to the building and a manse has been built on a lot adjoining the church. St. Andrew's, situated two miles south of Sarnia, is an expanding community. High hopes are held for its progress in the years ahead. Their great need is for a minister. At the moment, services are being held each Sunday by students from Knox College.

◆ The Rev. Dr. Robert Good of Ottawa was special speaker at the 66th anniversary service of **Morningside church, Toronto**. Large congregations were present and on the Monday evening the hall was taxed to capacity for the anniversary supper sponsored by the Women's Association. At the December Communion service 38 new members were received, most of whom were young married couples joining the

church by profession of faith. A total of 50 new members have come into this congregation in the six-months' period since the Rev. J. K. Lattimore became minister of Morningside church.

◆ On November 8, the congregation of **St. Andrew's, Humber Heights**, was addressed by the Rev. Dr. J. Alan Munro, on the occasion of their sixth anniversary dinner. Dr. Munro, Secretary for Home Missions, stated that every 15th person you meet on the street is a newly-arrived citizen of Canada, who has come to this country in the past six years. The Rev. Walter Welch, minister, introduced the speaker and thanked the ladies of the Women's Association who provided the dinner.

◆ The 94th anniversary of **Ross church, Forrester's Falls, Ontario**, was observed on November 13. The chancel was decorated with flowers in memory of those who from pioneer days had cherished and propagated the Faith of their fathers. A large congregation attended the service which was conducted by the Rev. R. K. Earls, minister. Mr. Earls emphasized the need for a sound and virile faith worthy of the heritage of Presbyterianism in Canada and adequate for the spiritual needs of today and tomorrow.



January	1—Joshua 1: 1-11
January	2—Judges 2: 16-19
January	3—Judges 4: 1-9, 13-16
January	4—Judges 6: 6-10
January	5—Judges 6: 11-16
January	6—Judges 7: 1-8
January	7—Judges 7: 16-21
January	8—Ruth 1: 14-22
January	9—1 Samuel 8: 4-10
January	10—1 Samuel 8: 19-22
January	11—1 Samuel 10: 20-26
January	12—1 Samuel 16: 4-13
January	13—1 Samuel 16: 14-23
January	14—1 Samuel 17: 32-37
January	15—1 Samuel 17: 38-50
January	16—1 Kings 3: 5-15
January	17—1 Kings 5: 1-10
January	18—1 Kings 5: 13-18
January	19—1 Kings 7: 13-22
January	20—1 Kings 8: 22-30
January	21—1 Kings 8: 55-61
January	22—Matthew 12: 38-42
January	23—1 Kings 12: 1-5
January	24—1 Kings 12: 6-11
January	25—1 Kings 12: 12-15
January	26—1 Kings 12: 16-20
January	27—1 Kings 12: 21-24
January	28—1 Kings 12: 25-31
January	29—Mark 3: 22-27
January	30—2 Chronicles 19: 1-7
January	31—2 Chronicles 19: 8-11



# The Readers' Forum

## For Better Organists

Dear Editor:

The Canadian College of Organists has as one of its chief aims — "To promote the cause of Church music" — both in the choice of material to be used and also to raise the standard of performance of the material that has been chosen. In recent years we are receiving an increasing number of requests to recommend organists who are well equipped to fill vacancies that are occurring throughout our country. In most cases the inquiries are for someone who has the equipment that comes only from years of intensive study and also, of course, that valuable element that comes only from experience.

The choice of someone to take up work in any church is a serious matter. He or she must have, first of all, a deep respect and regard for the duties to be undertaken, and understanding of the perspective of the denomination to be served so that the material chosen will fit their service of worship, and then he must have the equipment both academically and culturally that will enable him to direct his associates through a performance that will further the devotion of that service. There should be time allowed in the schedule of every organist's week for study and practice if the work is to be an effective contribution to the service in church.

We find that we do not have enough organists with this necessary equipment to fill the requests that come to us. One reason is that the remuneration offered at the different posts is not enough to provide a livelihood for the work. In many instances the music budget in the church has not been increased since the 1939 level, whereas the cost of living has skyrocketed much beyond the level of those years, and if we are to attract the young musicians to the study required for such a lifework it will be necessary for the appointment to carry a stipend commensurate with the advanced scale in the cost of living.

It takes many years of serious study to equip an organist—he must have a good piano technique so that later when he comes to the study of the organ the facility of manual technique will be there that will give him freedom to add the complicated pedal work. Then he must have a knowledge of voice, a knowledge of the technique of singing and an understanding of the effective routine and possibilities of choral ensembles that can either make or mar the atmosphere of devotion in a church service.

The well equipped organist, thus, has a very heavy course to prepare him for his work and it is necessary that the church boards recognize these

changing times and make commensurate provision in their budgets to attract able, young musicians to this very important field in our worship.

D'ALTON McLAUGHLIN,  
President.

HENRY ROSEVEAR,  
JOHN J. WEATHERSEED,

The Canadian College of Organists.

## Church or Tavern?

Dear Editor:

My friend James T. Harrower manages, perhaps inadvertently, to present your readers with a bundle of inaccuracies in his letter "Church or Tavern" in the September issue of *The Record*. He complains that the French Presbyterian church in Quebec City was taken over by the United Church in 1925. What really happened should be perfectly clear: the French Presbyterian church became a congregation of The United Church of Canada along with thousands of other churches across the nation.

The suggestion is made that the French church was sold *without warning to any other Church body*. The truth is that St. Matthew's Anglican church held an option on the building for some time and that it was rented for two years to the Canadian Legion. In fact, nearly 20 years elapsed between the use of the church for services and its sale. This thing was not done in a corner!

The most serious accusation was that the church "was sold to a liquor dealer." The truth is that it was bought in 1940 by a contractor, Mr. Joseph Cauchon. Mr. Harrower, a business man, knows that when a building is sold and resold, the first owner holds no control over its future use.

The money secured from the sale is held in trust by the Presbytery to be used for French evangelization in Quebec City whenever in Presbytery's judgment conditions warrant any such effort.

The finest spirit prevails in the Quebec churches. The Rev. Armand Jossinet, whom Mr. Harrower praises, is held in highest regard by United Church people. The congregations of St. Andrew's Presbyterian and Chalmers-Wesley United churches engage in many cooperative enterprises. I am sure that members of neither church desire any interruption of these good relationships.

Perhaps you will permit a "diaspora" Presbyterian, who has the honour of being a personal friend, to compliment you on the continuing excellence of *The Record*.

JOHN MACKAY.

Chalmers-Wesley United Church,  
Quebec City.

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# Church Calendar

## VACANCIES

### Synod of Maritime Provinces:

Belfast, P.E.I., Rev. D. A. Campbell, Montague.  
 Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
 Dalhousie, N.B., Rev. T. A. A. Duke, 52 Lansdowne St., Campbellton.  
 Harvey Station, N.B., Rev. H. Grace, St. Stephen.  
 Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
 Moncton, N.B., Rev. W. A. Young, Port Elgin.  
 New Glasgow, N.S., First, Rev. M. T. Fraser, Stellarton.  
 New London, P.E.I., Rev. E. H. Bean, Kensington.  
 St. Andrew's N.B., Greenock Kirk, Rev. J. A. Crabb, 49 Foley Court, East Saint John.  
 Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
 Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
 Tyne Valley, P.E.I., Rev. J. D. MacKay, Summerside.  
 West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.

### Synod of Montreal and Ottawa:

Beauharnois, Que., Dr. C. Ritchie Bell, 3485 McTavish St., Montreal.  
 Kemptville, Ont., Rev. A. J. Morrison, Prescott.  
 Kirk Hill, Ont., Rev. E. E. Preston, Van-kleek Hill.  
 Lachute, P.Q., Rev. W. J. O. Isaac, 1606 Letourneux St., Montreal.  
 Lancaster, Ont., Dr. D. N. MacMillan, Dunvegan.  
 Lochwinnoch, Ont., Rev. Walter Allum, Renfrew.  
 Ormstown, Que., Rev. A. S. Renton, 1264 Osborne Ave., Verdun.  
 Ottawa, Knox, Rev. R. Currie Creelman, 540 Courtenay Avenue, Ottawa.  
 St. Lambert, Que., Rev. H. Keith Markell, 5076 Victoria Ave., Montreal.

### Synod of Toronto and Kingston:

Amherst Island, Ont., Rev. J. W. Macdonald, R.R. 1, Kingston.  
 Bala and Port Carling, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
 Bracebridge, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
 Bradford, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
 Caledon East, Ont., Rev. J. F. Nute, Orangeville.  
 Cookstown, Ont., Rev. J. D. C. Jack, Stayner.

Duntroon, Ont., Rev. W. E. Sayers, Meaford.  
 Elmira and Winterbourne, Ont., Rev. D. Crawford Smith, Knox Church, Guelph.  
 Englehart, Ont., Rev. C. J. Beckley, Woodville.  
 Lakefield, Ont., Rev. Gilbert D. Smith, 268 Lansdowne St. W., Peterborough.  
 Markdale, Ont., Rev. D. R. Sinclair, Dundalk.  
 Mount Forest, Ont., Rev. A. Leggett, Arthur.  
 North Bay, Ont., Rev. B. L. Walden, 632 Bloem St., North Bay.  
 Streetsville, Ont., Rev. G. L. Royal, Box 40, Norval.  
 Toronto, Ont., Calvin, Professor D. W. Hay, D.D., 311 Rose Park Drive, Toronto.  
 Toronto, Ont., Leaside, Prof. D. V. Wade, 59 St. George St., Toronto.  
 Tottenham, Ont., Rev. A. C. G. Muir, 59 William St., Allandale.

### Synod of Hamilton and London:

Brigden, Ont., Rev. R. U. MacLean, Queen St., Petrolia.  
 Corunna, Ont., Rev. D. S. Campbell, 254 North Brock St., Sarnia.  
 Cranbrook, Ont., Rev. H. T. Colvin, Brussels.  
 Crinan, Ont., Rev. Charles D. Henderson, Box 39, Appin.  
 Duart, Ont., Rev. Donald MacInnes, Ridgetown.  
 Hagersville, Ont., Rev. G. J. Gendron, Port Dover.  
 Kinloss, Ont., Rev. J. R. Macdonald, Box 147, Ripley.  
 Mt. Brydges, Ont., Rev. Daniel J. Firth, 186 Waterloo St., London.  
 Paisley, Ont., Rev. W. A. Henderson, Box 392, Walkerton.  
 Sarnia, Ont., Laurel Lea, Dr. J. M. Macgillivray, 2024 Lakeshore Rd., R.R. 3, Sarnia.  
 Tara, Ont., Rev. D. C. McLelland, Chesley.  
 Welland, Ont., St. Andrew's, Rev. R. T. Rutherford, Port Colborne.

### Synod of Manitoba:

Hartney and Melita, Man., Rev. R. A. Davidson, 315 Twelfth St., Brandon.

### Synod of Saskatchewan:

Biggar, Sask., Rev. George E. Dobie, 916 Spadina Cres. E., Saskatoon.  
 Moosomin, Sask., Rev. M. S. McLean, 156 Tupper Ave., Yorkton.  
 Stoughton, Sask., Rev. I. R. Carrol, Weyburn.

### Synod of Alberta:

Bassano, Alta., Rev. John MacLeod, 803 13th St. E., Calgary.  
 Chauvin, Alta., Rev. J. W. Williams, Box 69, Lloydminster.  
 Innisfail, Alta., Rev. T. E. Roulston, Box 356, Olds.

### Synod of British Columbia:

Kimberley, B.C., Rev. G. A. Johnston, General Delivery, Cranbrook.  
 Nanaimo, B.C., Rev. A. E. Wright, D.D., Duncan.  
 Vancouver, B.C., Marpole, Rev. Edward McPhee, 3722 West 15th Ave., Vancouver 8.

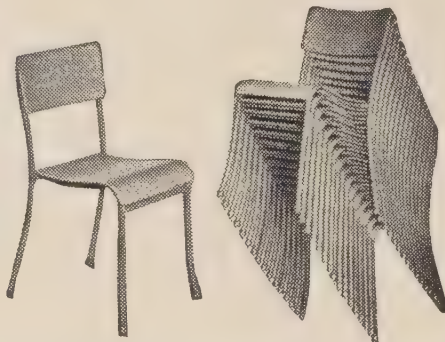
### INDUCTION

Calgary, Alta., North Hill, Rev. William Moorehead, B.A., November 3, 1955.  
 Huntsville, Ont., Rev. John Herbison, November 22, 1955.  
 Melfort, Sask., St. James, Rev. J. K. Mickelsen, B.S.E.E., November 23, 1955.

### ORDINATION

Raymond Everett Hawkes, B.Th., in Westminster Presbyterian Church, Estevan, Sask., November 22, 1955.

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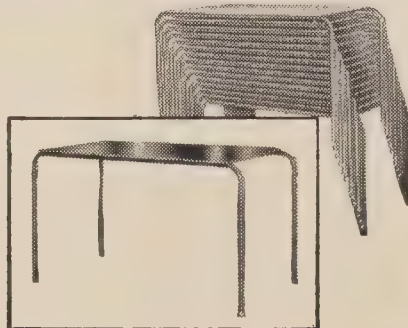
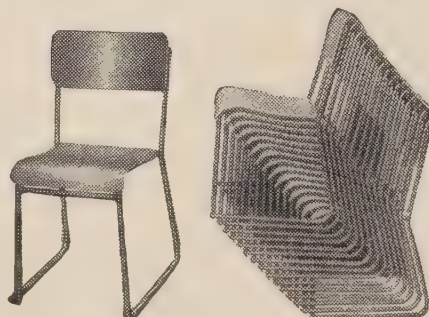
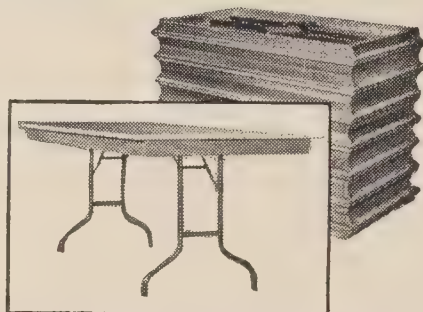


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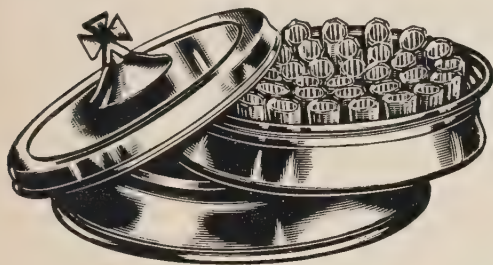
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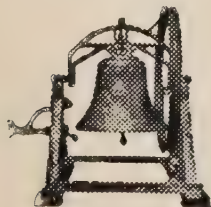
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## PERSONALS

The Very Rev. Dr. W. Gordon Maclean of Winnipeg has had a sermon, "Job's Trials and God's Ways," published in *The Upper Room Pulpit* (December issue). . . . The Very Rev. Dr. J. M. Macgillivray of Sarnia preached at the 111th anniversary service of Knox, Guelph, on November 13. . . . The Rev. W. Graham Smith of Dundas was the speaker at two training schools on Visitation Evangelism for Elders held in Victoria church, Toronto, November 16, and in Brampton church, November 25. . . . St. Andrew's, Huntsville, has extended a call to the Rev. J. Herbison of Streetsville.

Knox, Alliston, has extended a call to the Rev. J. L. Burgess of Hagersville. . . . The Rev. Dr. J. Alan Munro, Associate Secretary, General Board of Missions, was special speaker at the 122nd anniversary service of St. Andrew's, Cobourg, on November 6. . . . The Rev. Dr. Robert Good of Ottawa was special speaker at the 106th anniversary of Knox, Kincardine, in November. . . . Principal Robert Lennox of Presbyterian College, Montreal, was special speaker at the 118th anniversary services of Knox, St. Thomas, in November.

The Rev. William Moorehead of Chauvin, Alberta, has accepted a call from the North Hill congregation in Calgary. . . . The Rev. Dr. Peter C. Wotherpoon of Willowdale, Alberta, was special speaker at the 30th anniversary of Strathcona church, Edmonton, on October 2. . . . The Rev. Douglas Seaton of Sarnia preached at the 64th anniversary services of Alma Street church, St. Thomas, on October 30.

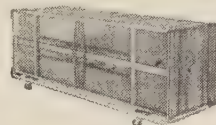
Church of the Air broadcast on Sunday, January 15, over CJBC and the Dominion Network, 4.30 p.m. (E.S.T.), will be conducted by the Rev. Douglas A. Wilson of Sydney Mines Presbyterian church, Nova Scotia.

Knox, Elora, has issued an unanimous call to the Rev. R. C. MacLean of Trenton. . . . The Rev. T. H. B. Somers of Charlottetown, P.E.I., was special speaker at the 89th anniversary of St. Paul's, Glace Bay, N.S., on October 30. . . . Chippawa church has extended a call to the Rev. A. Laurie Sutherland of Rocky Mountain House, Alberta. . . . St. Andrew's, Huntingdon, P.Q., has called the Rev. James M. Grant of West River, N.S.

The Rev. Dr. W. Harold Reid has moved from Lachute, P.Q., to St. Andrew's East, P.Q. Dr. Reid is a sessional lecturer in Hebrew at Presbyterian College, Montreal. . . . The Rev. Adam Thomson of Perthshire, Scotland, arrived in Montreal on November 24, to begin his duties as assistant minister of Knox Crescent and Kensington church, where the Rev. Dr. Clifton J. MacKay is minister.



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No Christian congregation or its organizations, living in faith and by faith, can take pride in carrying into the New Year any surplus in its current accounts beyond that needed for immediate operation.

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**The General Assembly's Budget Fund** — Last year Budget contributions met only 87% of the expenditures.

**The Student Bursary Fund** — This Fund is now exhausted, after making disbursements of \$12,000 in four years.

**Refugee Relief and Inter-Church Aid** — This appeal is before all congregations by direction of the General Assembly.

**The Ephraim Scott Fund** — Contributions always needed and welcomed for needy ministers.

**Armagh — Home for Girls** — Remember the \$100,000 appeal to women and women's organizations in the Church.

"We have lots of money . . . " . . . That may be true of your congregation or society.

But — the smallest "We", that any Presbyterian can use must include all Presbyterians and all Presbyterian congregations at home and overseas —

**AND "WE" DO NOT HAVE LOTS OF MONEY**

# *Share Your Surplus and Show Your Faith!*





# the Presbyterian Record

FEBRUARY, 1956

LXXXI, NO. 2

TORONTO

Albert  
Schweitzer:  
Man  
of  
the  
Century

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Official organ of The Presbyterian Church in Canada

Established 1876

**EDITOR: John McNab, M.A., D.D.**

Editorial Assistant: Eileen J. Thompson  
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## IN THIS ISSUE

### ARTICLES

PLANTING THE GOSPEL IN NIGERIA .....	8
Donald M. McFarlan	
WHAT PRESBYTERIANS BELIEVE ABOUT JESUS CHRIST .....	12
Joseph C. McLelland	
THE UKRAINIANS IN OUR MIDST .....	16
Michael Fesenko	
ALBERT SCHWEITZER: MAN OF THE CENTURY .....	18
Eileen J. Thompson	

### EDITORIALS

RECRUITS FOR THE MINISTRY	
THE NEW SAFETY DRIVE	
VISIT OF THE RUSSIAN CHURCHMEN .....	15
John McNab	

### OTHER FEATURES

WORLD STUDENT CONFERENCE AT ATHENS, OHIO .....	4
Eileen J. Thompson	
THE MINISTRY OF UNCEASING PRAYER .....	5
W. Gordon Maclean	
AN ANCIENT CURSE: INTOLERANCE .....	28
Roman Collar	
SCOTTISH LETTER .....	33
John B. Logan	

### DEPARTMENTS

CHURCH CAMEOS .....	6, 21, 29, 31
BOOK CHAT .....	22, 24
YOUTH IN THE NEWS .....	23
RELIGIOUS WORLD NEWS .....	25
THE READERS' FORUM .....	27
PERSONALS .....	34

COVER PICTURE courtesy of Harper & Brothers Publishers, New York City, from *The World of Albert Schweitzer*, a book of photographs by Erica Anderson.

*Prayer for the Month* is by the Rev. Douglas Anderson, minister of Knox church, Neepawa, Manitoba.

### CONTRIBUTING EDITORS:

H. Beverley Ketchen, M.A., D.D.	John B. Logan, S.T.M.
C. Edwin Silcox, M.A., D.D.	A. Norman McMillan
O. Mary Hill, M.A.	"P. M."
May C. Smith	"Roman Collar"

Correspondence on editorial matters should be addressed to The Editor, The Presbyterian Record, 63 Saint George Street, Toronto 5. Articles, photographs and news items should reach the Editor by the deadline, the 5th of the month preceding publication.

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## Great Thoughts

TWO things are needed of Christian young men and women today. One is undying devotion to Jesus Christ their Saviour and Lord; the other is an unbreakable bond of unity to bind them together as members of the Christian Church which is the body of Christ.

John A. Mackay.

*Now, lad, make religion the everyday business of your life and not a thing of fits and starts.*

David Livingstone.

Religion means work. Religion means work in a dirty world. Religion means peril; blows given, but blows taken as well. Religion means transformation. The World is to be cleaned by somebody and you are not called by God if you are ashamed to scour and scrub.

Henry Ward Beecher.

*He who would find Thee, O Lord, let him go forth to seek Thee in love, loyalty, devotion, faith, hope, justice, mercy, and truth; for in every place where these are, there art Thou.*

Raymond Lull.

We are wrong when we call our public worship on Sunday "church service." Church service really begins on Monday morning at seven o'clock and lasts all the week. . . . The church service which the Master illustrated and approved is a life of ministry amid the dust and din of daily business in a sacrificial conflict for a Christian world.

Harry Emerson Fosdick.

*Martin Luther and the Reformers won for us the right to have an open Bible. What we need now is for more of us to open our Bibles.*

Ralph W. Sockman.

Religion in the past has always spent a large proportion of force on doings that are apart from the real business of life, on sacrificing, on endless prayers, on travelling to Mecca, Jerusalem, or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs, and on a thousand things that had at best only an indirect bearing on the practical social relations between men and their fellows.

Walter Rauschenbusch.

*Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.*

Emerson.

## A Prayer for Colleges

ALMIGHTY God, Creator and Redeemer of mankind, we bow before Thy majesty, conscious of our human frailty and pride. Forgive our many sins and shortcomings, grant us the knowledge of Thy saving and cleansing power.

We thank Thee for Thy abiding presence and protection. May we continue to call upon Thy strength so that we may face the tasks and difficulties of this day and accomplish Thy purpose. Help us to know that our strength is in Thee, and apart from Thee we can do nothing.

Gracious Father, who art the source of wisdom and truth, may Thy blessing rest upon the schools and colleges of our land. Grant wisdom and knowledge to all who teach and to all who learn that Thy Truth may abide forever. In humility, may we learn of Thee and in Thy light may we see light.

Cleanse our hearts and minds so that we may be worthy of Him who is the Way, the Truth and the Life. In Jesus' name, we ask it.

Amen.

PRESBYTERIAN RECORD



# The 17th Quadrennial World Student Conference



**CANADIAN PRESBYTERIAN STUDENTS AT WORLD CONFERENCE**

About 30 Canadian Presbyterians, some of whom are shown above, attended the World Student Conference on the Church's mission in the world today. Shown in picture (from left): Miss Mary Whale, Toronto; Stephen Shih, Regina; Martine Jansen Van Beek, Toronto; Wilfred Jagnandan, Knox College, Toronto; Jean Brown, Toronto; Walter McLean, Victoria, B.C.; Eleanor Cuthbertson, Saskatoon; the Rev. E. H. Johnson, Secretary for Overseas Missions; Joyce Pearsall, Toronto; Murray Davis, Halifax, and Leone Su, Toronto.

ONE of the most significant gatherings of students to take place in Christian history, the 17th Quadrennial World Student Conference on *The Christian World Mission*, was held at Ohio University, Athens, Ohio, from December 27, 1955 to January 1, 1956. The conference brought together some 3500 students, from 80 nations, who are studying at colleges and universities on this continent.

Delegates arrived in Athens by bus, by car, by rail, and by air from all parts of the United States and Canada. The campus of Ohio University swarmed with students, and even the town of Athens, itself, seemed a bit overcome by this invasion of lively young people. Once the initial confusion of registering and finding their bearings was over, the delegates settled down to study seriously the meaning and significance of the reconciling Gospel of Christ and the Church's mission in a world of revolution.

The Rev. Richard M. Shaull, Dean of the Presbyterian Seminary in Campinas, Brazil, and Secretary of the Brazilian Student Christian Movement, developed the conference theme, "Revolution and Reconciliation," in a series of four addresses.

Other outstanding speakers included the Rev. Dr. John A. Mackay, President, Princeton Theological Seminary; Mr. Philippe Maury of France, Secretary of the World's Student Christian Federation; the Rev. L. Newton Thurber, General Secretary of the Student Volunteer Movement in the U.S.A.; the Rev. M. A. Thomas of the Mar Thoma Church, South India; Dr. C. J. Eliezer, Dean of Science, University of Ceylon, and the Rev. Jerald C. Brauer, Dean of the Theological Faculties, University of Chicago.

Greetings were received from President Eisenhower; the Rev. Dr. W. A. visser 't Hooft, Secretary of the World Council of Churches; the Rev. Dr. Eugene Carson Blake, President of the National Council of Churches; and the Rev. Daniel T. Niles of Ceylon.

Area forums presented facts about the Church's work in a particular geographical area. Students were brought up-to-date on the recent political and social changes in all parts of the world, and were challenged to discover how they can share in the mission of the Church in areas of their individual interest. The India forum, the largest single area forum of the Conference, was divided into three sections and attracted more than 500 students and leaders.

Vocational seminars provided opportunity to "get-together" with students interested in a particular kind of life-work. Here information was given about various occupations and emphasis was laid on the need for Christian witness in and through daily work.

IN the platform addresses, the area forums, the firesides, the exhibits through the individual meetings in dormitories, hallways and lunchrooms, we grew to a greater awareness of our revolutionary world and a deeper understanding of its complex problems. We were confronted with the responsibility of devoting our lives to the solution of these problems in a world torn by revolution in which the masses are crying out for justice. "The Christian Church has a special responsibility to those seeking justice and security," Dean Brauer told the delegates. "The Church cannot be shocked for she believes that God is at work in history and is bringing His Will to pass."

In one of his addresses the Rev. Richard M. Shaull suggested that perhaps judgment has again caught up with the world as it did in Jeremiah's day. "Are we willing to accept this revolution as the judgment of a just God?" he asked. "It is just possible



that God is not quite as concerned about preserving our western way of life as we are. . . . our superficiality, our provincialism which almost shuts the rest of the world out of our lives, our near obsession with material things, and worst of all our satisfaction with ourselves: Can these things continue?"

**B**IBLE study discussions brought the students together in small groups, which enabled them to make a personal contribution to the life of the Conference. It was here that lasting Christian relationships were formed with students from other lands and other denominations. It was here that our denominational differences disappeared and we began to see what "Ecumenical" really means. New insights were gained as together we sought to find what is God's Will for us in this revolutionary world.

Christians can speak the truth to each other in love, even if the truth hurts. And it did, sometimes. The startling frankness of the overseas students challenged us to a re-examination of our whole attitude to overseas missions. Confronted by our superficial nominal Christianity and shocked by the racial prejudice in a land which brought Christianity to them, these overseas students suggested that they should send Christian missionaries to this continent. Why, they asked, when you bring the Gospel to our countries, do you try to "westernize" our people and impose your western culture on us?

A colourful part of the Conference was the *Festival of Nations*. Classical dances from Korea, boat songs from India, drum music from the Congo, mountain ballads from Kentucky, haunting oriental melodies, the rich harmony of Negro spirituals, "the heart-throbs of an oppressed people," and folk lore from many lands, all said to us that our cultural differences "are meant to be enjoyed, not ironed out."

**T**HIS World Student Conference has a message for our congregations. It says, "Missions is not just a job of the Church, it is *The Job* of the Church so there must be one hundred per cent. participation." It asks: Do you think seriously about what is going on beyond your own little community? As church members what do you care about the fact that half of the world's people are undernourished or hungry? Are you willing to give up even a few of your most glaring luxuries in order to meet their needs?

**P**ERHAPS the most significant feature of the Conference lies in the

growth it created and will create when these future doctors, nurses, ministers, teachers, agriculturists, engineers and scientists return to their native lands.

They will have a deeper concern for their fellowmen and a better understanding of the Church throughout the world.

They know that the world cannot be changed unless Jesus Christ has changed us first.

They have learned that it is this tremendous encounter with God and Man through Jesus Christ which brings about revolution and reconciliation.

They have caught a glimpse of what this world would be if all who claim to be a part of the Church, the Body of Christ, and who are the instruments of God's reconciliation in the world, would obey the commands of their Lord and Master.

In the coming months many of these young people will try to bring the message of the Conference to congregations, young people's societies and student groups across Canada. They need the prayerful support of the Church as they seek to interpret to others the meaning and significance of the reconciling Gospel of Christ and the missionary task of the Church in a revolutionary world. May they discover for themselves and help others to find that path of consecrated living which God would have them follow. ★

E. J. T.



Christians with their sense of responsibility towards God will likely be led to name the Church as a beneficiary.

Men and women of modest means year by year leave small legacies to the Presbyterian Church. These bequests are impressive when the treasurer makes up the total.

Gifts to the work of the Presbyterian Church no longer come exclusively from wealthy members. We welcome the generous support of those whom God has endowed with much. But we need the gifts of every member for this great work.

**Every Christian should make a will and name the Church a beneficiary.**

**If you need information write:**

**REV. E. A. THOMSON**  
**Presbyterian Church**  
**in Canada**

**63 St. George Street Toronto**



**AN INTENT GROUP IN THE NORTH AFRICA FORUM**

Facts about the Church's mission in a specific geographical area were presented in 32 forums at the 17th Quadrennial Conference. Here students were challenged to discover how they can share in the work of the Church in the area of their particular interest.





Silberstein

# THE MINISTRY OF UNCEASING PRAYER

By W. Gordon Maclean \*

IT IS told of a certain eloquent preacher in days gone by, whose preaching appeared to result in the conversion of many, that it was once revealed to him in a vision that all the conversions which he and others thought were brought about by his preaching were, in reality, answers to the prayers of a humble monk who, in a quiet part of the church, had been habitually praying for the souls who were brought under the influence of the preacher's eloquence.

Whatever may be the truth of the above story, it is certain that in the work of the Church of God "more things are wrought by prayer than this world dreams of." One of our most eminent spiritual writers, author of *Souls of men why will ye scatter*, has said, "The wonder is how, prayer being what it is, those who really believe can leave off praying . . . This is the real wonder, if we only come to think of it.

One of the ends for which we came into the world was to make Intercession. One of the ends for which our Blessed Saviour shed His precious blood was that we might make acceptable and effectual intercession. Yet how much time do we spend in the habitual exercise of this great privilege? Then, speaking of the readiness with which we talk about the work of the Church, he says, "I wonder what proportion our secret intercession bears to our open criticism? I cannot help fancying (he says) that if we prayed more we should feel that we prayed so little that we should not dare for shame's sake to talk at all."

A LITTLE careful reflection will make any of us endorse these

words very heartily yet very humbly. What right have we to talk about the work of ministers and other church workers when we do not pray for that work always? Criticism from prayerless lips is only presumption. But on the other hand have we not found that whenever we prayed earnestly for the Church and its work we began to feel more kindly towards those who were doing the work? Prayer drew forth our interest and sympathy.

I know of a man who left the church he was connected with because the minister had in some way displeased him. He went to another minister and told him, saying that he wished to join his congregation. "Better go home and pray for your own minister and his work," was the reply. The man did so, and the result was that he went back to his old church, and is there to this day.

Most of us feel how little we can do for Christ's cause in the world, but here is a thing we can all do, the humblest, the poorest, the weakest, among us. When we call to God for the sinful, the weary, the troubled, the tempted, we are really taking part in the work that Christ is doing today among men.

AND consider too how prayer for others helps ourselves. Some day, as you pray, you feel cold and heartless. You find no joy in your prayer, and you find that "words without thoughts never to heaven go." But you begin to pray for other people, and immediately your soul feels lifted up,

and the true spirit of prayer comes back. Your own soul is blessed as you pray for others. "The Lord turned the captivity of Job when he prayed for his friends." Try it and see.

Perhaps there is someone towards whom you do not feel as you ought. Pray for such a one, and if only your prayer be earnest and loving you will find that your feeling about him is changed.

And the reason is that in your prayer for your brother you enter into the spirit of Jesus, and you get to feel about him in a measure as Jesus does, and so you love him, and your jealous and angry thoughts pass away. "He prayeth best who loveth best," it has been said: but the converse is true—he loveth best who prayeth best.

And when we try to pray for others, let us not be discouraged if we do not know the needs and desires of those for whom we pray. God knows, and if we only ask Him to bestow on them what He sees to be good we truly pray for them. The very mention of the name before God is much. You can do for your friend or your relative what the four men did for the poor paralytic in the Gospel; you can bring him in the arms of prayer to Jesus and commend him to the care of the Infinite Love.

THE privilege of prayer, then, is given to us not that we may use it only for ourselves, but for the temporal and spiritual good of others. Think of it in this way. Here in this world we are separated by land and sea, often ignorant of each others needs and sorrows and trials. But we can all meet at any moment at the same mercy

\*Dr. Maclean, a past-Moderator of the General Assembly, is minister of First church, Winnipeg.

(Turn To Page 30)



# Church



N. B. Keed

The new \$75,000 church at Alderwood on the outskirts of Toronto, which was dedicated on December 22, by Toronto West Presbytery.

◆ Three years ago, the settlement of **Alderwood**, in the **Toronto** suburbs, had no church. Mr. A. N. Tomlinson, a student for the ministry, was given the task of organizing a congregation. Beginning with a church school held in the public school, the work steadily grew until today it illustrates what might be done where an off-shoot of Presbyterianism gets in on the "ground floor" and the people are not afraid to work. Over 400 members are on the Communicant roll, and from 30 to 40 new members are expected to join the church at the next Communion service. The congregation is greatly indebted to **Dovercourt** church, **Toronto**, for a

gift of \$10,000 and for help in securing a bank loan of \$15,000. The **Dovercourt** congregation has shown a fine spirit in "mothering" this growing church in the metropolitan area of **Toronto**.

◆ The Young Women's Auxiliary of **First** church, **Penetanguishene**, aided by several members of the congregation, have installed a modern kitchen in the manse. A Men's Club has been organized with 25 members. At the December meeting, they welcomed a large delegation from **Knox** church, **Midland**. The Rev. Dr. Alfred T. Barr is minister.



PEWS INSTALLED BY MEN OF ST. PAUL'S, SAULT STE. MARIE

After the arduous task of installing the pews in the church sanctuary, these men of the congregation of **St. Paul's, Sault Ste. Marie**, take time out for tea. The Rev. J. R. Duke, minister, is shown standing on the extreme right.

◆ The Plan of Progress, an eight-point programme, will be launched by the **Synod of Alberta** early in 1956. A pioneering venture, the programme will be hinged on self-support, enterprise, fellowship, evangelism, education, church building, organization of the men of the Church, and declaration of the Gospel. One of the first steps will be the taking over of five augmented churches, one from each Synodical Presbytery. Wide scale building of churches in communities without churches will be considered. The undertaking will be made possible by creating a Synod Fund, local canvasses, and study of efficient and economical use of resources. Three of the men who helped to draw up the programme are, the Rev. Gordon Peddie of **St. Paul's, Banff**, Synod Moderator; Dr. Peter Wotherspoon of **Willowdale**, and the Rev. Ian MacSween of **Edmonton**.

◆ A stimulating Radio Institute was held on January 4 in **Presbyterian College, Montreal**, under the auspices of the Department of Pastoral Theology. Professor C. Ritchie Bell introduced the speakers from **CFCF** radio station, **Montreal**. During the seminar, they stressed the need for a fuller use of the various media of communication. The religious broadcaster must remember that his audience is varied, busy and is most certainly not captive. He should use the things of daily life and portray the Bible in those terms. Instruction was given in microphone technique and a workshop on programme planning gave many ideas for presenting the gospel message "over the air."

◆ A memorial plaque in memory of the late James E. Carter, was unveiled in **First** church, **Trail, B.C.**, by Mrs. Carter. The plaque, presented on behalf of the congregation by Mr. Angus Murray, was dedicated by the Rev. J. M. Young, minister. The late Mr. Carter had served as senior elder, clerk of session, chairman of the board of managers, trustee, and for several years as *Record* secretary.

◆ As requested by the last General Assembly, the **Presbytery of Huron-Maitland** has re-arranged some of its pastoral charges. The congregations of **Auburn** and **Blyth** were joined with **Clinton** to form a charge. The **Bayfield** congregation, formerly with **Clinton**, has joined with **Hensall**. **Calvin, Whitechurch**, was closed. The tie between **South Kinloss** and **Kinlough** was dissolved. **South Kinloss** is now part of the **Whitechurch, Langside** charge. **Kinlough** has been joined with **Teeswater**. As a result, these congregations now have a resident ministry with regularly ordained pulpit supply.



# Cameos

◆ Although some roads were blocked by a snowstorm, representatives of almost every congregation in Pictou Presbytery met in **Westminster** church, **New Glasgow, Nova Scotia**, for a Stewardship School on November 22. The Rev. J. A. McGowan, Stewardship Convener, was assisted in presenting various aspects of Stewardship and the Every Person Canvass by Major Andrew Williamson, the Rev. G. B. Cunningham, the Rev. H. M. Buntain, the Rev. D. R. MacDonald, the Rev. Russell Gordon, and the Rev. C. R. Rollins. The speakers emphasized the importance of regular giving as a practical outlet of our gratitude to God if our Faith is to be kept vital.

◆ The new **Logan Geggie Memorial** church, **Toronto**, was dedicated to the glory of God on December 11. Three services were held for the occasion. The "Ceremony of the Keys," at 11 a.m. with the Rev. Dr. J. Alan Munro, Secretary for Home Missions, as special speaker. In the afternoon, members of Toronto West Presbytery gathered for the dedication service by the Rev. A. H. McKenzie, Moderator. The Very Rev. Dr. W. A. Cameron brought the message. The evening service for the dedication of the furnishings, was conducted by the Rev. David McCullough, Extension Director, West Toronto Presbytery. Among the furnishings dedicated were the pulpit, pulpit seats and elders' bench, which were donated by Mrs. Alison F. Hardie of Jackson, Michigan, and Mrs. Jean S. Wilkie of Toronto, daughters of the late Rev. A. Logan Geggie, to whose memory the church is erected. Organized on May 28, 1950, under an Assessor Session from **Parkdale** church, **Toronto**, where the late Mr. Geggie had ministered for 23 years, the congregation records its indebtedness to Parkdale congregation for the tangible assistance given in the building project.

◆ The sod was turned for the new **Knox** church, **Welland**, on December 26. Organized in 1948, the congregation then had a membership of 54. Today membership has more than doubled, with a corresponding increase in church school enrollment, and a three-fold increase in the number of families in the congregation. Until now the work has been seriously hampered by lack of adequate facilities. Plans call for the erection of the basement, the first unit in the Gothic superstructure, and work will commence in the early spring. The church will be completed when the necessary financial arrangements can be made. The Rev. A. D. Sutherland, minister of the congregation, and Moderator of Niagara Presbytery, was assisted in the service by the Rev. J. K. Ross Thomson, the Rev. R. T. Rutherford, and the Rev. N. Novak.

February, 1956



N. B. Reed

## LOGAN GEGGIE MEMORIAL DEDICATED IN TORONTO

*Situated in the fast-developing area north of the Queensway in Toronto's west end, the new Logan Geggie Memorial church was dedicated by West Toronto Presbytery on December 11. Above, the Rev. T. H. Boyd, minister, greets the congregation as they leave the church on New Year's Day.*

◆ Honouring one of New Brunswick's most notable families, a memorial window was unveiled in **St. Andrew's** church, **Fredericton**, on December 18. The window, the gift of Dr. A. Pierce Crocket is in tribute to Mr. Justice and Mrs. Oswald S. Crocket, Dr. and Mrs. A. Pierce Crocket and Dr. and

Mrs. William C. Crocket. The dedication service was conducted by the minister, the Rev. Dr. T. J. Watson, and was attended by leading civic and public officials. The window will be a lasting reminder of the contribution to the welfare of the community by the Crocket family.



H. E. Addington

## LAY CORNERSTONE FOR KERRISDALE, VANCOUVER

*The Very Rev. Dr. J. Lewis W. McLean (centre) representing the Moderator of Assembly, laid the cornerstone for the new Kerrisdale church, Vancouver, B.C., on November 3. The trowel used for laying the cornerstone of the present building in 1927 was used by Dr. McLean on this occasion. The Rev. Harry Lennox, minister, is at left. Mr. G. O. McLaren, chairman of the board of managers, is at right.*



# Planting the Gospel in Nigeria

By Donald M. McFarlan \*



Camera Press

## NIGERIAN CHILDREN LEARN TO READ AND WRITE

These children in the Udi division of the Onitsha province, Nigeria, are learning to read and write. Here they are shown sitting in an open-air classroom doing their lessons on "slates" of blackened wood, using sticks as crayons.

ONE hundred and ten years ago the brig *Warree* battled her way through stormy seas towards the West Coast of Africa. She was a tiny craft of only 150 tons, but she was the pioneer venture of the Scottish Church to the old slave-trading port of Calabar. On board were the first missionaries to that part of the Dark Continent; the Rev. Hope M. Waddell, an Irishman of Covenanting descent, a printer and his wife from Jamaica with their precious printing-press, two native Jamaicans, and an African ex-slave boy, George.

They were a small company, but God was with them. For many a year the early missionaries fought a ceaseless battle against superstition, disease, and fear. Slavery was still common, and the life of a slave was of little account. At the death of a chief, his wives and servants were cut down and cast into the grave to accompany their lord and master to the spirit world. Twin children were flung into the bush by their own mothers, to be eaten by ants, so great was the horror with which they were regarded. The juju society was lord of fear.

Amidst such scenes the first mission churches and schools were established. The days were occupied in teaching, catechising, visiting the sick; the lamp-lit nights with translation of the Word of God into the native tongue. Progress was slow, but it was faithful. For many a year, as each new worker arrived, he or she was absorbed at the base, played out and sent home, or fell, and the passing days were marked out by new graves in old ground.

The winding waters of the Cross River gave access to the interior, though sullen suspicion often met each new advance. Among the tribesmen of Okoyong and Arochuku, Mary Slessor wrought in selfless service. The name 'Calabar' still strikes the responsive chord 'Mary Slessor' in Scottish hearts. Is the day at hand when 'Calabar' and 'Canada' will chime responsively together?

TODAY, Calabar can be reached by plane within a circle of the sun. A smiling African customs officer checks the baggage, African policemen control the traffic on the busy streets, African graduates occupy leading posts in hospitals, law-courts, schools and colleges. Many of them have been trained in the mission schools of the bush villages and have continued their training in the Hope Waddell Training Institution in Calabar itself.

Civilization has made giant strides in West Africa. A few years ago progress was at the rate of a man running. To-day it takes the wings of the morning

\*Donald M. McFarlan was a Church of Scotland Missionary in Nigeria and is now lecturing in the Teachers' Training College in Glasgow. He has had a book published recently by Nelson of Calabar.





American Bible Society

#### AN AFRICAN MOTHER READS FROM THE BIBLE

*In the midst of her household tasks a North African mother finds time to sit down and read from the Bible.*

and speeds across river and forest. All the products of the Western world flood into the stores and shops, even to the most remote village of the bush. The open-air cinema blares a Hollywood gospel in every sizeable town, and the African looks, listens, and learns. Radio reaches many a home. Newspapers proclaim the ambitions of young Africa. And in mission stations throughout the land can be seen in humble measure the daily fulfilment of Christ's words: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, to the poor the Gospel is preached."

Nigeria today stands on the verge of self-government. African Ministers of State plan the political and economic future of her thirty million people. The ground-nut and palm-oil crops, the cotton, timber, cocoa, tin and other minerals ensure her a prosperous future in the markets of the world. Where is the place of the missionary in Calabar today?

THE missionary task lies in the hospitals and clinics. Malaria is still the world's greatest killer, and it is endemic in the Cross River villages. Infantile mortality, brought about by ignorance and dirt, as well as disease, is still as high as fifty per cent. in these areas. The terrible sores of yaws eat

into the living flesh of young and old. But there is not a doctor or nurse to a thousand folk, not one to ten thousand.

Leprosy is a dread disease in Africa. *Akpa mfia*, they call it, 'the white death.' Yet never was there greater hope for the leper outcast than today. With the discovery of the new sulfa drugs the miracle of healing can be achieved in cases which but a few years ago would have been regarded as hopeless. One mission doctor declares that leprosy could be wiped out altogether from Nigeria in ten years . . . if only there were enough doctors.

The missionary opportunity lies also in the schools and colleges. It is here that the future leaders and homemakers are being trained. More and more girls seek entrance to the mission school. That great African educationist, Aggrey, once said: 'Educate a man, and you educate an individual; educate a woman, and you educate a family.' The missionary teacher, of the highest possible qualifications, is a key figure in Africa today. The class-rooms are full to overflowing of eager youngsters ready to learn to serve God . . . or Mammon.

THE missionary task lies in the Church. Fear is still in the background of African life, and the evil spirits of many a century have not

given up the struggle, though they return in new guises. The secret society is by no means dead; inter-tribal strife flares out; twin-murder and trial by ordeal are not memories of old unhappy far-off things, but are still real, though secret, practices.

Islam, which entered West Africa about the same time as Christianity, is gaining ground. There is only one power that will conquer and expel fear, and that is love. Love, not in word only, but in deed and life, the love that is seen in daily, patient service of the brother for whom Christ died.

During the past century and more the Calabar Mission has welcomed servants of the Lord Jesus Christ from many lands—from Scotland, England, Ireland, Wales, from Switzerland, Germany, Estonia, and from Canada. In recent years the Presbyterian Church in Canada has pledged itself to missionary work in Calabar. Never was there greater need for support of that work than today. The white administrator may soon go, but the white missionary will still be welcome if he or she comes in a spirit of skilled and dedicated service.

There are openings for doctors, nurses, ministers, teachers, engineers,

**(Turn To Page 30)**





# A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



## He Founded a Mission

**A**N ENGLISHMAN who never left England claimed to be the founder of a thriving mission church in India. When he was a lad only five years old he wanted to know if the penny he gave to missions really went to a mission land.

His minister had sold him a New Testament for a penny and told him how to mail the book to India. A missionary in India had given the New Testament to a native from a far village who could not buy one.

Twenty years later another missionary had visited that far village and preached there. He was the first Christian visitor ever to enter the village. Imagine his surprise when he discovered that the villagers knew the gospel story and many had given their hearts to Jesus.

That penny Testament had taken root in the life of the native and he had told the story of Jesus to his friends and neighbours. Result—a fine church had grown up in India because a five-year-old English lad “wanted to be shown.”

## We Remember a Great Man

**O**N FEBRUARY 22 Scouts and Guides will be celebrating the birthday of Lord Robert Baden Powell the Founder of Scouting. Here are a few of the wise things the Chief Scout wrote:

“... his first duty is to God. It is with this idea before us, and reckoning that God is the one Father of us all, that we Scouts count ourselves a brotherhood...”

“A pat on the back is a stronger stimulus than a prick with a pin.”

“Thrift is a part of manliness, because it means hard work and self-denial.”

“We in the Scouts are players in the same team with the Boys’ Brigade, Church Lads, Y.M.C.A., Education Departments, and others. Co-operation is the only way.”

## He Loved Animals

**A**NOTHER birthday that will be observed during the month of February will be that of Charles Dickens. The great novelist of the last century loved people but he had also a great love for animals. Almost every

variety of animal appears somewhere in his writings.

Do you remember the loyal little dog in *Dombey and Son*? If you have read *David Copperfield* you will remember “Jip” the much-loved friend of Dora.

In *Bleak House* there is a character known as Miss Flite who had larks, linnets and goldfinches as pets. She freed them after a very lengthy court case. In the same book we find “Lady Jane” a large gray cat belonging to a villain in the story. Dickens owned many cats and often wrote with one curled around his shoulders.

In *Old Curiosity Shop* we discover



Gedge Harmon

A South American Neighbour

“Whiskers” a lovable but obstinate pony.

Often the character of a person is revealed according to their treatment of dumb animals. Charles Dickens, whatever his faults, had a warm heart for all of God’s creatures.

## My Prayer

Help me, O God,  
To learn Thy laws of health and mind,  
To grow like Jesus, and be kind,  
To share my treasures, giving joy  
To many another girl and boy.

Amen.

## A Pen Picture Of Jesus

“There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living among us. He raiseth the dead, and cureth all manner of diseases. A man of stature, somewhat tall and comely, with very reverent countenance. His hair of a colour of a chestnut full ripe, plain to His ears, whence downward it is more orient and curling and wavering about His shoulders. His forehead plain and very delicate; His face without spot or wrinkle, beautified with a lovely red; His nose and mouth so formed as nothing can be reprehended; His beard thickish; in colour like His hair, not very long, but forked: His look innocent and mature; His eyes grey, clear and quick. In reproving He is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him laugh, but many have seen Him weep. In proportion of body excellent; His hands and arms most delicate to behold. In speaking, very temperate, modest and wise. A man for His singular beauty, surpassing the children of men.” ★

(This was written by Publius Lentulus, President of Judea, in the reign of Tiberius Caesar. This has been the inspiration for artists who have painted pictures of our Lord.)

## An Invitation

**H**OW many of you know the words that are written on the Statue of Liberty that stands in New York Harbour? Here they are!

Give me your tired, your poor,  
Your huddled masses yearning to breathe free.

The wretched refuse of your teeming shore.

Send these, the homeless, the tempest-tossed, to me.

I lift my lamp beside the golden door!

Thousands have accepted the invitation extended and have come to the U.S.A. and to our own Canada. They have found our land to be truly “the land of the Free.”

We have a wonderful opportunity to extend a warm and hearty welcome to these “New Canadians.” Perhaps, you have many of them in your class at school. Have you let them know that you are glad they are here?





# The CHILDREN'S CORNER

by May C. Smith

## The Valentine Scrapbooks

SALLY sat in church beside her father and mother, as she did every Sunday morning. She was just nine-years-old, and sometimes the sermons were very hard to understand, though she did try. Sally loved the service in the quiet, old church. She liked to watch the minister's face while he was preaching.

But this morning I'm afraid she wasn't listening very carefully; though several times she heard the minister repeat the words "a soft answer turneth away wrath." Now, what could that mean? Before the end of the service she could repeat the words by heart. "A soft answer"—that sounded nice and cuddly, but what was "wrath?"

At the dinner table Sally asked her father: "What does 'a soft answer turneth away wrath' mean, daddy? I heard the minister say it lots of times this morning." Father explained very simply that it just meant that if someone said something nasty to you—don't say something nasty in return (that usually starts a quarrel) but try to say something soft and kind.

Sally looked a bit doubtful. She was sure her classmates would think her a sissy, if she didn't stick up for herself, when they said something mean. "Try it out, sometime, Sally," said mother, "and see how it works."

The next afternoon was the weekly Mission Band meeting, and the teacher had given each child a home-made scrapbook and some pictures to cut out. They were to take the books home, and see who could make the nicest Valentine Scrapbook to send out to a Mission School in India.

On the way home from the meeting Sally and Peggy decided to work together after school, for a few days—one day at Sally's house, and the next day at Peggy's. By the end of the week dozens of pretty pictures had been cut out and pasted neatly into the Valentine Scrapbooks.

On the front cover each little girl was to paste a large red heart, edged with crinkled paper, and write in the centre "God is Love." Peggy was all ready to paste the finished heart on to the cover, when suddenly Sally

caught hold of it, saying: "Look Peggy, the edge is all crooked; I'll fix it for you." She gave the crinkled paper a tug, to straighten it, and off it came—broken in two places.

Peggy was so angry! "Now look what you've done—you old meanie! You've spoiled it! I hate you! I'm going home!" she sobbed. Poor Sally was upset, too. She had only meant to help. She was just about to answer back, when the words she had heard in church the Sunday before—and her mother's advice—came into her mind: "A soft answer turneth away wrath, try it sometime, Sally."

In a moment she had put her arms around Peggy, saying softly: "Don't



The Birthday Surprise

Gedde Harmon

be mad at me, Peggy. I'm sorry. I didn't mean to do it. You can have my crinkled paper, and maybe mother will be able to fix up the broken pieces for me."

Peggy looked up, astonished, and ashamed, when she heard Sally's kind words. "Oh, thanks, Sally" she said. "I'm sorry I was so mean."

Happily the girls finished Peggy's book, with Sally's crinkled paper; and Sally's mother patched up the broken piece, so that it looked just like new. When both Valentine Scrapbooks were finished, the girls wrote down in the front right-hand corner "This book was made by ———, of The Presbyterian Church in Canada."

After Peggy went home, Sally put her arms around her mother's neck, and hugged her, saying: "It's true, mother, I know now: 'A soft answer Does turn away wrath'. I was just going to say something nasty to Peggy for being so mean to me, when I remembered the text. Isn't it wonderful?"

"Yes, dear," said mother, "it is wonderful. Everything that the Bible says comes true." ★

## Bible Limerick

What sisters, in old Bible days  
Served the Lord—but in different ways—

One kept the house neat,  
One just sat at His feet,  
But both of them won the Lord's praise?

Mary and Martha.

## Jesus Was a Boy Like Me

I'm glad that Jesus was a boy,  
A country boy like me;  
I'm glad He wasn't rich or great,  
I'm glad He'd eyes to see  
The little lambs that skipped about  
Close to the Shepherd's side.  
I'm glad He wandered o'er the hills,  
And loved the green fields wide.  
I'm glad He sometimes had to work  
There in His father's shop,  
And know He often must have longed  
The heavy tools to drop.

Written by Raymond Hilchie, aged 11, Pope's Harbour, N.S.

## Something To Remember

A quiet, kind answer to a nasty, unkind dig, is the best way to avoid a quarrel.

## My Prayer

Hear me, Jesus, when I pray;  
Keep me safe, Both night and day.  
Amen.

## Mister February

Oh, Mister February,  
If you have to snow,  
Why do you always have to  
Blow, blow and blow?

You blow my coat about me,  
And fill it like a sack.  
You blow me all the way to school,  
And then you blow me back.

H. Prommel.



# What Presbyterians Believe About Jesus Christ



By Joseph C. McLelland \*

THE Westminster Confession of Faith illustrates the exalted language in which Presbyterians express their belief in and about Jesus Christ: "the Mediator between God and man; the Prophet, Priest and King; the Head and Saviour of His Church; the Heir of all things; and Judge of the world. . . ." Let us seek to explain this belief of ours according to the "triple office" of Prophet, Priest and King, so distinctive of our heritage from Calvin and Knox. And to this let us add at each point the Headship of Christ over His Body, the Church.

## The Prophet

WE believe that Jesus Christ was and is God's prophet. That is, He is the truth of God, for no man knows God except the Only Son, Who in His great love reveals His Father to men. But surely everyone agrees that Jesus was a great Teacher, that His words were true, that the Sermon on the Mount is the best rule for human life?

Perhaps so—but what Presbyterians believe is quite different from this. When we call Jesus God's prophet we mean that He is God's Word—that whenever God speaks to men it is this Word that mediates His knowledge and His life. Indeed, by this eternal Word God created the universe, and governs it. By Him also God created a people to know and to serve Him.

Christ spoke through their prophets, saved through their priests, ruled through their kings. His commandments were housed in the ark of their Tabernacle, and from its mercy-seat He communed with their High Priests. And when the time was ripe, this same Word became one of these People.

When Christ took flesh and blood of Mary He created a new Tabernacle, a new meeting-place, a new Body of truth. He was now a "visible word." Therefore the prophets were no longer needed, because something unique was happening, to which only one generation in history could witness. Now the apostles succeeded the prophets, because they had lived with God's truth, had seen, touched and handled the Word of life.

We believe that since Jesus Christ is Head of His Body, the Church, He continues His ministry of truth through the human ministry of His people. As Calvin put it, He received the unction of the Spirit for His whole Body, so that the preaching of the Gospel might always be attended with the Spirit's

power. The Church is God's prophet to its world, because it witnesses to the Apostolic Gospel, and because the Holy Spirit uses its witness. And this witness belongs to every Christian, because the word for "people" is "laity."

## The Priest

WE believe that Jesus Christ is the only "place" where God and man can "get together." His own Body was the place of making peace between God and man, as well as among men. How is this so? We must realize that the Hebrews did not believe in a dead sacrifice, but in a living one. They believed that the life-principle lies in the blood, so that to shed the blood of an innocent victim is to release his life as a power to cleanse the guilty: "the blood makes an atonement because of its life." (*Lev. 17:11*).

This was the way God had taught the Hebrews about His own suffering for their sins, His blood-letting, as it were, to cleanse and renew them. When this Word of His love became their flesh and blood, how fitting that He should "pour out His life unto death," as a Lamb able to take away the sins of the world! On the cross Jesus Christ placed His own body between us and our punishment, our God-forsakenness and our hell: and in a real sense He began to die with the blood that came in Gethsemane.

Yet all this is but the beginning of His priesthood. The crucifixion is but a half-truth, for it is the Resurrection and Ascension of this same scarred body which makes Christ the Priest of the world. He continues His work of intercession in the heavenly throne-room described in the books of Hebrews and Revelation. For He is the High Priest who has emerged from the Tabernacle of sacrifice to give His people the blessing of peace, and who wears the king-priest's robe of victory, girded about the chest for battle. The gates of hell are breached, and He works mightily to claim the spoils of His Easter victory.

What of the Church in this regard, as Body of this High Priest? We believe that the Church is a royal priesthood, ordained to offer acceptable sacrifices unto God. God's people ("laity") are stewards of His mysteries—those means of grace by which men are led into peace and life. The Church offers these converts as its living sacrifices, along with its prayers, thanksgivings, intercessions, collections, and its eucharistic sacrifice of Holy Communion. Thus does the earthly body unite with its heavenly Head in His great work of intercession and

\*The Rev. Dr. Joseph C. McLelland is minister of Caven, Bolton, Nashville, and St. Andrew's, Tenth Line. He has been appointed special Robert Lecturer (1955-56 session) at Presbyterian College, Montreal.





Gedge Harmon

salvation. Thus is Calvary a continuing source of life in our world.

### **The King**

**I**T could be said with some truth that Romanism has emphasized priesthood, while Protestantism has emphasized prophecy or preaching. Now that which binds both together is the third "office"—the Kingship of Christ. It was especially Calvin in Geneva and Knox in Scotland who understood this, and sought to bring all of life under His rule.

Thus when the Scots Reformers talked about "discipline" they did not mean punishment or excommunication, but the reconstruction of society, from the education of the young to the care of the poor. For Jesus Christ is King; His reign includes the whole of life, individual and social, in Church and out of it.

We believe that Jesus Christ is King over kings and Lord over lords. We all know that there are kings and lords in this world, for men must render them obedience and service, often

against their will. Yet they are His servants, for He alone is sovereign Lord of the universe, and of its history. Its purpose may be mysterious to us, but it is no mystery to Him. The hand which is so gentle in dealing with the sinner is the same hand which upholds and directs the universe, and which will judge the tyrants and the powers of evil.

When the time of His patience is ended, our King will remove the veil which hides His New Age and New Time from our sensible eyes. In that great Day of the Lord, all power must be delivered unto Him, for His work of re-creation will be perfected. He is our hope, because He is our future.

And what of His Church? He was not enriched for His own sake but for ours. We have shared in His kingly office, as we reign over evil, as we war against His enemies. The decisive battle ("V-E Day") is already behind us, and we continue mopping-up operations until the End ("V-J Day"). Yet outwardly our lives are not victorious in an earthly sense. As Knox contended, the

Kirk of God lives always under the Cross. This is the way Jesus Christ fights His battles in the meantime. The sign of His warfare is a cross; the crown of His victory is made of thorns.

Our forefathers stressed the Ascension more than any other fact about Jesus Christ. For this One of whom we speak in glad confession is the risen and ascended Lord. He abides in the resurrection Body, His new manhood is the source of our new birth and new life, our growth and our eternal youth. He takes away the spots and wrinkles of His Church so that its youth is constantly renewed in His own image. Already it is betrothed as His fiancée; one day it will be young enough to become His Bride.

This was the great hope, the "pure joy of Resurrection," which Knox kindled in Scotland, inspiring the martyrs and enabling the Church to survive the Killing Time. Among the greatest of our heritage of teachers and saints is Samuel Rutherford, one of the framers of the Westminster Standards. When imprisoned in Aberdeen for his Reformed faith, he wrote: "My Lord's chains are all overgilded. O, if Scotland and Ireland had part of my feast! . . . Courage, courage, joy, joy, joy for evermore! O joy unspeakable and glorious! O, for help to set my crowned King on high! . . . the King is coming!"



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### Recruits for the Ministry

**I**N each congregation we have young people who are potential Christian leaders. Potential missionary doctors, teachers, rural, town and city ministers are awaiting a contagious awakening.

Too many of our young people find little in the home or in their local surroundings to stimulate the spirit or desire to enter a religious vocation. Sometimes after the morning church service they hear the ministry torn to shreds at the dinner table. Even our Canadian universities today lack the early spiritual leadership of yesteryear when many of the leading teachers and principals were "men of the cloth."

Nevertheless, there is a field white unto harvest. Many of our Young People's Societies are engaged in intense religious programmes. The amusing of themselves has ceased to be the be-all and end-all of their weekly meetings. At Thanksgiving we saw two young people's groups present Biblical dramas. We felt the spirit and emotion by which these young men and women portrayed scenes in the life of our Lord, and it was evident that their lives were gripped as many of the audience were captured by the truths spoken and acted.

Ministers hold the key in their hands to the enlistment of recruits for the Christian ministry. We cannot expect the Kiwanis, the Optimists or the Lions' clubs to swing our young men or young women into Christian service. The early teen-age is a time when youth should be confronted with the heroism, the self-sacrifice and the chance to develop people as noble personalities which is the ministry at its best.

The ministry offers little promise of an easy, well-cushioned life. But in the midst of today's materialistic outlook, world hatreds, jealousies and stark tragedy, what greater need is there than to interpret the message of Jesus to an anxious world. How many, yes, how many recruits from each congregation have entered our theological colleges and Deaconess training school in the past decade?

### The New Safety Drive

**A**WAKENED by the increasing number of highway deaths and crippling accidents, our provincial governments across Canada have started a safety drive. Property damage runs yearly into millions, but more appalling is the mounting toll of cripples and corpses as a result of automobile accidents across the nation.

The provinces are partially awake to the loss of life. Nevertheless, they license the traffic that is the cause of 60 per cent of the serious accidents. One wonders why. Yet the answer is crystal clear. Alcohol has become a sacred cow because of the taxes paid by brewers and distillers. And while it is the consumer who actually *pays* the taxes, it is the manufacturer who receives the credit.

Behind the scenes, in this unending struggle for the souls and bodies of men and women, are two great pressures. There are lobbyists in all our parliaments who push for the protection of the liquor interests.

The brewers have bought the brains of many clever men in Canada and in the United States to advocate in subtle ways moderate drinking for the many.

Our magazines have countless full page advertisements, specious and alluring, to tempt youth to its ultimate enslavement. Canadian liquor interests have hiked across to the United States and on television are beaming the sale of their products to our children and to youth. This is also true of certain radio programmes. Then, of all places, the "cocktail hour" has become a feature of air lines, even although inebriated passengers have run amuck and endangered lives. Christians should begin a crusade to prevent the advertising of alcohol either in magazines or over the air.

Not long ago we heard one young woman complain, wrongly, we believe, that because her husband was not a social drinker, it was injuring him in his profession. Nevertheless, it is true that social pressures of people who want company in their drinking are endangering young people who have not enough backbone to stand against the gibes and cajolery of the crowd.

Alcoholics Anonymous has saved many lives that were driftwood and wreckage. Broken homes have been cemented by the efforts of its members. But as a Christian society, the Church of the Living God ought to go out and minister creatively to our young men and women before they become slaves to an accursed traffic. Let us also as a nation remove the root of an evil that is crippling and manacled many citizens, so that the coming generation may purposely adopt abstinence as the wiser way of life.

### Visit of the Russian Churchmen

**A**CROSS the nation Canadian Christians have followed the swing of the Russian church leaders. True enough, ministers from Latvia, Estonia and the Baltic States, whose families have suffered persecution, outspokenly declared that the visit was pure Communist propaganda. But the Right Rev. George Dorey, Moderator of the United Church of Canada, pointed out that the visit of the Russian churchmen was one to promote goodwill and better understanding.

The Toronto press conference was lively and interesting. The Russian leader, Archbishop Boris, was an impressive 300-lb. Cossack, who, in his prime, would have made a good tackle for the Edmonton Eskimos. Archpriest Ruzhitsky, rector of Moscow Theological Seminary, a quiet scholarly type, who, apart from his beard, might have been a dignified Scottish theologian. The lay delegate was a vigorous young man in his late 30's, who would have been a good candidate for the R.C.M.P.

Questions at the press conference centred around the freedom of the Church in Communist Russia. Although the replies appeared at times to evade leading questions (any conference through an interpreter is at best dis-

(Turn To Page 32)



One of the great needs of our Canadian life is an increase  
in the number of missions among "New Canadians."

## The Ukrainians In Our Midst

**D**URING recent years, tens of thousands of Europeans have been clamouring to be admitted to Canada, of their own accord. However, the bulk of non-Anglo-Saxons now in Canada were invited to come here. A generation ago, the Canadian government, anxious to colonize the western bush and prairies with Ukrainians and other Europeans, paid special agents a sum of money for every immigrant.

Railway and steamship agencies presented Canadian opportunities in a fair way to the European immigrants. But there were some enthusiasts whose activities and descriptions of opportuni-

By Michael Fesenko \*

ties in Canada were over-optimistic. Representations about the so-called "Cook's Banana Belt" in northern Saskatchewan were of this nature. Hundreds of thousands of immigrants came to Canada in this way.

You will agree that the responsibility for the spiritual welfare of these people belongs not to the churches of the countries which they left but to the churches of the country to which they came on invitation. This problem has not taken care of itself in the past; it never will take care of itself and should not be neglected.

**A**LL kinds of "isms," some of them highly undesirable, take great interest in the immigrants. It would take a book to describe the thoroughness of communist organizations and their work in our cities and on the farms. As a rule, the cities are divided into districts. In each district a special communist cell watches all newcomers. A women's visitation committee for the hospitals visits sick immigrants. Committees of young people invite teenagers anxious to "have fun" to housewarming parties. All this work is well coordinated and supplied with funds. There are no signs that it is slackening in its aggressiveness.

However, they do not have as much success with the new wave of refugees from behind the Iron Curtain. In some cases, I know that they lost much ground among the new Canadians, but still they press on. They print carloads of literature, and in every large city they have at least one weekly paper in the Ukrainian language as well as in other languages.

Roman Catholics are just as active and just as generous with their expenditures on mission work among Ukrainians. I have read in *The Catholic Register*, letters of thanks from Ukrainian clergy for donations of \$65,000 for work among the Ukrainians. Lately this method of financing has changed, but interest in the work remains as intensive as before.

Usually the families of immigrants abound in children. Their future outlook will depend on their present training. Due to the impact of Canadian life,

\*The Rev. Michael Fesenko is a Kuban Cossack, who came to Canada 25 years ago. Since that time he has successfully ministered to the Ukrainian congregation in Toronto.



Photo by Lutz Dille

Shown above is a portion of the congregation on Christmas morning in the Toronto Ukrainian church. The Rev. Michael Fesenko, minister, is standing at back, extreme right.



it is possible that the children of immigrants will not stay with their parent churches. The important question is whether they will join any other church. Unless there are good Canadians who will take an interest in them most likely they will become churchless or will fall prey to some "ism."

Our missions are trying to find an answer to that need and help the transition from European to Canadian life. All that raises the fear that, while influenced by the enthusiasm of expansion uptown, we may leave downtown to the communists and Roman Catholics.

**U**KRAINIAN work is also important from another point of view. Our missions introduce and interpret Canadian Protestantism to Ukrainians at large. They make it easy for many to join Protestant churches elsewhere throughout the country. The last statistical census revealed that about 65,000 Ukrainians declared themselves Presbyterians. This never would have happened without the years of work by our missions. By our work and witnessing we gain the rights of existence equal to that of the older Ukrainian churches in the entire Ukrainian community.

There remains the vast need in social and charitable work. Every ship from Europe brings families who do not know the language, laws or customs of this country. They settle in some place, and here the friendliness and goodwill of our missions is of paramount importance and at times is decisive in forming the attitude of a newcomer. Interpreting, visiting in hospitals, getting jobs, and helping people in hundreds of ways builds up a feeling of loyalty and friendliness. Such a mission may never grow in numbers but the good it does to hundreds of people without asking their religious or other affiliations is of great importance.

One of the great needs of our Canadian life is an increase in the number of missions for new Canadians, "the strangers within our gates." Today Canada's population is going through a period of transition. This period, with its many opportunities, is unique in the history of Canada and if disregarded will not repeat itself. It is the responsibility of our generation to bring the Gospel to the newcomers and introduce them to a generous and friendly Canada. If we do not do it, others will, and we may not like the results.

Slow growth is not the fault of the missions alone, as the growth of the whole Church is even slower. The Blue Book (1930) reports that the membership of The Presbyterian Church in Canada was 180,650. The Blue Book (1955) reports the membership to be

183,320. During 25 years our great Church, with all the means at its command, with its consecrated ministry, gained 2,640 souls. We thank God for these souls, but the comparison shows a very slow growth. At the same time Canada's population added millions to its number.

While there is a strong movement of church members from downtown districts to the suburbs, which requires new buildings and organization of new congregations, the total membership of the Church does not show any spectacular increase. If well-equipped congregations with decades of great Protestant tradition find it hard to advance, it is no wonder that small missions for New Canadians produce similar results and yet they have to battle for every soul. Something in the spirit of our times stands in the way, no matter how hard we work.

**T**HE Presbyterian Church in Canada has done great work among the Ukrainians. The Women's Missionary Society (W.D.) all along showed great interest in the work, and at one time was supporting a missionary in Galicia, Ukraine. At present, the Presbyterian Church has five workers for about 450,000 Ukrainians in Canada. We have one mission for all of Alberta; one in Manitoba, Hamilton, Toronto and Oshawa. In the last two places the people themselves built their churches and they contribute substantially towards the salaries of their ministers as well as to the Budget.

Since Ukrainians do not have a Protestant background, every new member has to go through trying obstacles before joining the Church. This explains the slow growth. However, our people have made good progress in learning to give regularly. For instance, a Roman Catholic Ukrainian in Toronto pays 50 cents a year as the membership fee, and, if he wishes, some money for special prayers. Communists give as they please. But in our Toronto Ukrainian mission the average member gives voluntarily about \$50 yearly for the support of the work. Although most of these people came to Canada recently and have many essential needs which do not worry the older Canadians, they still give.

Due to the generous help of the Women's Missionary Society, the Inter-Board Committee, and some subscriptions, we are able to print a monthly paper in Ukrainian, as well as an occasional paper for the Kuban Cossacks. Other important Christian literature was printed also, such as the *Book of Sermons*.

There is great need for the printed word in our work, especially in view of the great quantities of printed propa-

## Superintendent of Missions For Montreal-Ottawa Synod



THE REV. RONALD ROWAT, B.A.

The General Board of Missions announces the appointment of the Rev. Ronald Rowat as Superintendent of Missions for the Synod of Montreal and Ottawa. Mr. Rowat is a graduate of McGill University and Presbyterian College, Montreal. He has served the Church at Tisdale, Saskatoon and North Bay. Latterly he had been minister of the Presbyterian Church, Malone, N.Y.

ganda put out by all kinds of "isms." The field is great. The labourers are few. Our missionaries need the sympathy, prayers, and backing of the Church.

Undoubtedly, under the friendly supervision of Presbyteries and the Board of Missions this work will not be in vain. It has brought and will bring incalculable good to the people and the country. The results of the work, if we look on it in perspective, are very gratifying. There is evidence that the Spirit of God is blessing it and directing it for the glory of His name and the good of the people and Canada. ★

## In March Issue

REFUGEES:  
A CHALLENGE TO CHRISTIANITY

By Francis B. Sayre

WHAT PRESBYTERIANS BELIEVE  
ABOUT THE HOLY SPIRIT

By William Fitch

BUDDING ANGELS OR  
HOPELESS SINNERS?

By Robert McAfee Brown

DON'T MAKE YOUR CHILDREN GO  
TO CHURCH!

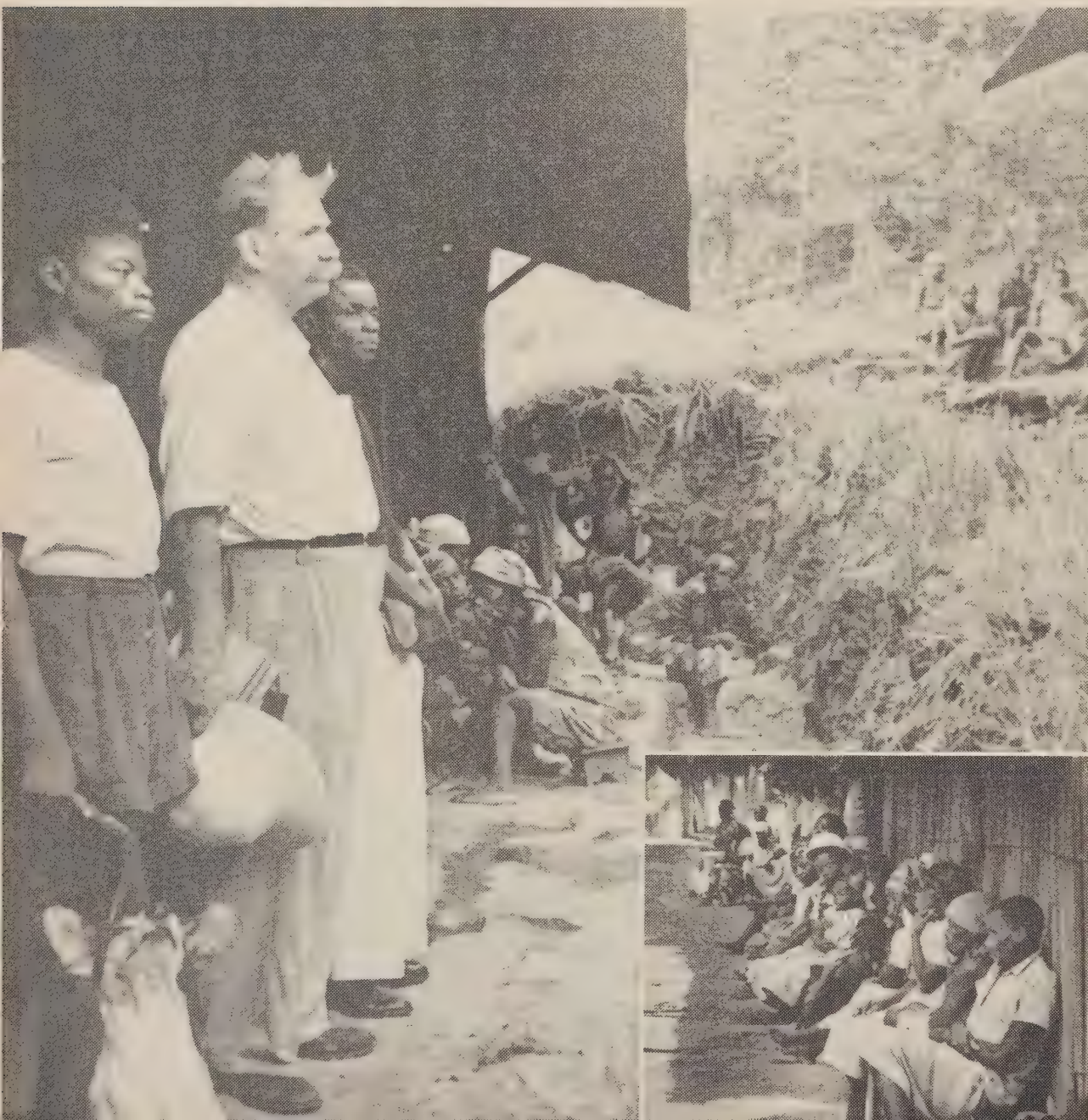
By Harold M. Mallett





"Whoever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the world. - - - We must never lose sight of one inexorable law: that we can only spread the Kingdom of God in the measure in which we carry it within us."

"Reverence for Life . . . does not allow the scholar to exist only for his art. It does not permit the artist to exist only for his art. He must imagine that he fulfils all legitimate demands in life. It demands from all that they should sacrifice a part of themselves for the good of the world."

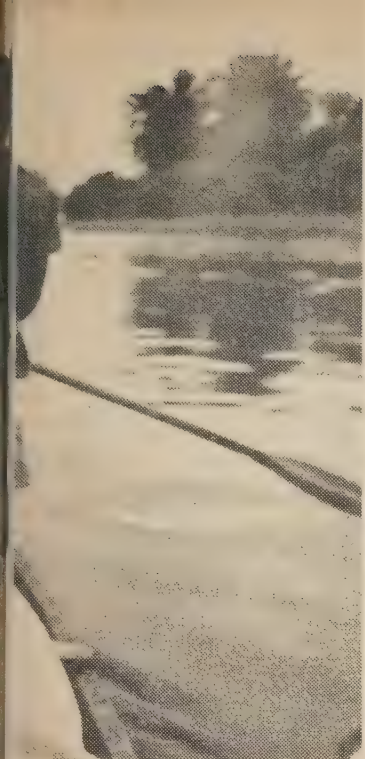


# Albert Schweitzer

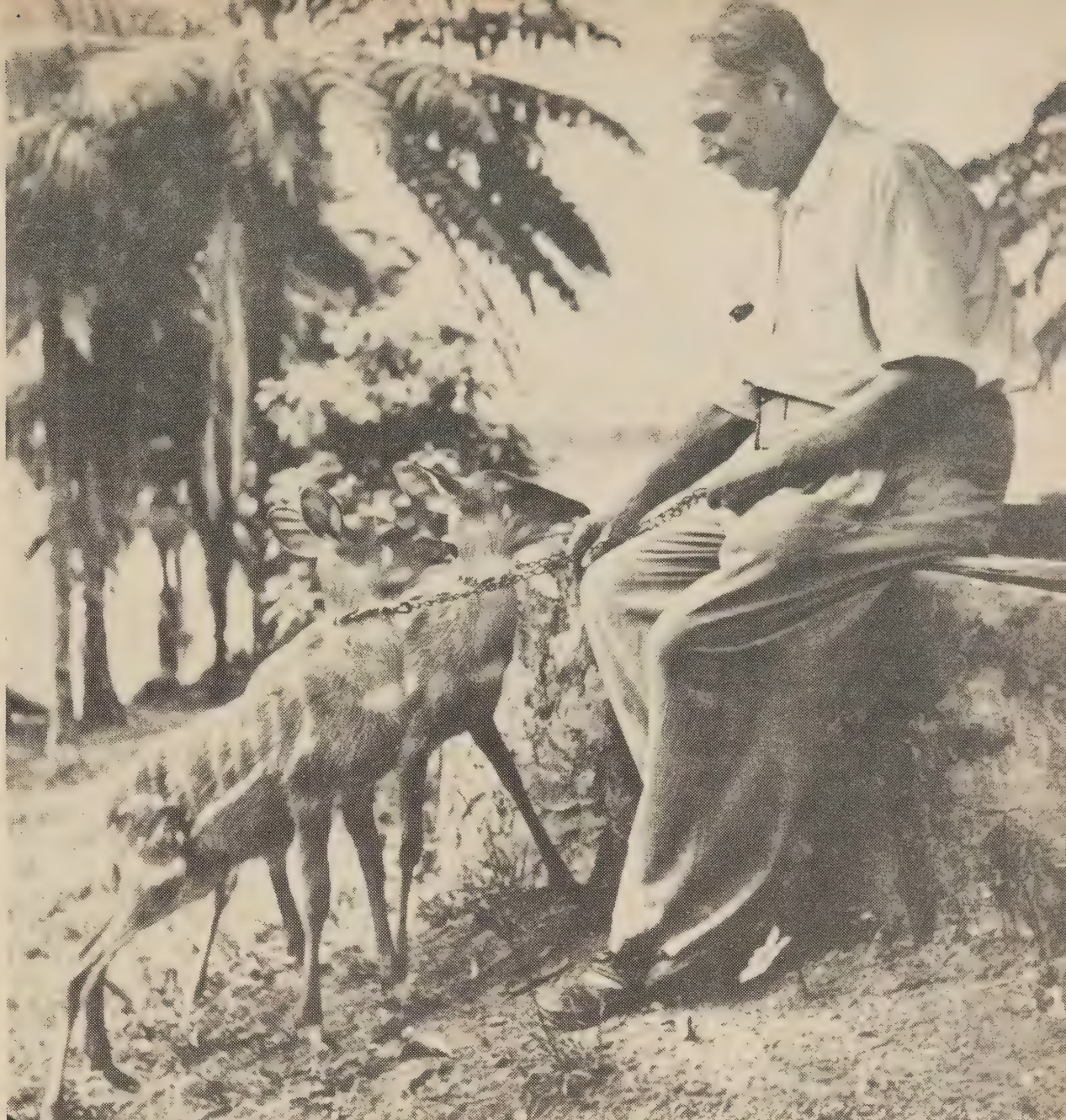
Each Sunday Dr. Schweitzer conducts an out-of-doors worship service in French, the official language of the hospital. He has never learned any African language or dialect, so the sermon has to be translated, through an interpreter, into the Galloa and Pahouin dialects.

Photographs by  
Beacon Press  
from Religious News Service





ive for his science alone . . .  
refuses to let the business man  
urse of his business activities.  
of their own lives for others."



LE GRAND DOCTEUR has a great fondness for animals. His pets include three pelicans, two baby antelopes and a domesticated pig. Sports involving the wounding or killing of animals are an abomination to Schweitzer, whose "Reverence for Life" philosophy expresses his deep concern for all that lives and suffers.

weitzer:

# MAN OF THE CENTURY

**C**ONVERSATION around the world's breakfast tables was centered last October on the command call of Queen Elizabeth to an outstanding missionary, Albert Schweitzer. This great missionary, who has spent over 40 years of his life dedicated to the ministry of healing among the natives of Lambarènè in French Equatorial Africa, was summoned to Buckingham Palace to receive the Order of Merit. Of higher distinction than all the other orders of chivalry that the British monarch does bestow, the Order of Merit has been conferred upon only one other

By Eileen J. Thompson

non-Briton, besides Schweitzer, the great leader of the allied forces in World War Two, Dwight D. Eisenhower.

Albert Schweitzer has been called "the greatest living Christian" in the world today. He has earned recognition in four professional careers—as a doctor of medicine, of philosophy, of theology, and of music. He has written learned books on Jesus, Civilization, and on Bach. He is the world's supreme authority on organ-building, and is an eminent interpreter of the

music of Bach. Today at 81, he is acclaimed all over the world as a great humanitarian, teacher, healer, philosopher, musician, idealist and mystic.

Born on January 14, 1875, the son of an Alsatian Protestant pastor, Albert Schweitzer grew up in the little town of Günsbach, in the Vosges Mountains. As a child he was weakly and extraordinarily sensitive to others. He refused to dress as a "town" boy because he wanted to be accepted by his schoolmates who were the sons of peasants. Schweitzer later developed into a strong youth in whom great





Beacon Press from R.N.S.

#### THE CHURCH AT LAMBARÈNE

"To be a success in Lambarène you must be a carpenter, a mechanic, a farmer, a boatman, a trader, as well as a physician and surgeon," Schweitzer once told a visitor to the hospital. Above, a group of natives stand outside the chapel designed by Dr. Schweitzer and constructed by native help under his direction.

natural gifts were combined with a tremendous capacity for work.

**M**USIC had a powerful influence on the young Schweitzer, who at the age of nine was playing the organ in his father's church. His first aesthetic experience came through music. He tells how when listening to part-songs he often trembled and had to lean against the wall for support. At his first brass band concert he was so moved that he almost fainted.

When he was 21, Schweitzer made up his mind to devote the next nine years to the study of philosophy, theology, and music. After that he would dedicate his life to the service of humanity. He says, "It struck me as incomprehensible that I should be allowed to lead such a happy life, when I saw so many around me wrestling with care and suffering . . . It occurred to me that I must not accept this happiness as a matter of course, but must give something in return for it!"

Renowned throughout Europe, at the age of 30, as a philosopher, theologian, and musician, Schweitzer announced his intention of becoming a doctor among the natives of the French Gabon. His family and friends were stupefied when they heard the news and did their utmost to deter him. But Schweitzer's mind was made up. "I wanted to be a doctor," he said, "that

I might be able to work without having to talk. For years I had been giving myself out in words . . . this new form of activity I could not represent to myself as talking about the religion of love, but only as an actual putting of it into practice."

**E**IGHT years later the dream was realized and on Good Friday, 1913, Dr. and Madame Schweitzer sailed up the Ogowe River to Lambarène. There "on the edge of the primeval forest" he opened his first consulting-room in a "made-over" hen house. Before the first year had ended, over 2,000 patients had been treated. Heart disease, malaria, leprosy, elephantiasis, dysentery, and syphilis were prevalent among the natives. Oddly enough, in the 43 years Schweitzer has spent in Lambarène he has never known a case of cancer or appendicitis among the natives. True to his "rugged" idealism, Schweitzer made the natives pay for their hospital treatment. He accepted bananas, poultry, livestock, eggs, and other produce, knowing that people place little value on what they get for nothing.

Before Schweitzer sailed for Africa, the Paris Bach Society, of which he had been organist, presented him with a piano equipped with organ pedals, especially suited for use in the tropics.

Often the music of Bach, Wagner, or Handel resounds through the forest as "*le grand docteur*" takes time out of a busy day to practice on the piano. Organ recitals given by Schweitzer throughout Europe, enabled him to raise money for the hospital at Lambarène. To Schweitzer, music "the handmaid of religion" is indeed a message of faith and love. He is a great organist not only because he is a master of interpretation and organ-building, but also by virtue of his deep spirituality, as one writer has said.

As the years went by a loyal team of doctors and nurses gathered around Schweitzer, until the work at the Lambarène hospital became famous throughout the missionary world. The inspiring story of those years has been told by Schweitzer in his writings, by his admirers, and by journalists who interviewed him when he emerged from "the primeval forest" to enrich the world with his music and enlighten its intellect with his philosophy.

It was while sailing up the Ogowe River in 1915 that the phrase, "Reverence for Life," flashed into Schweitzer's mind. His great compassion for everything that lives and suffers started him on the way to universal love. When he bends over a patient or gently binds the wounds of an animal, this great man whose mind soars to Goethian heights becomes a St. Francis of Assisi.

**S**CHWEITZER in his early years was given to day-dreaming and his susceptibility often sent him off on a tangent. But his adult life has shown that he has become a master of method. He plans each day from beginning to end and never wastes a single moment. There, no doubt, lies one of the secrets of how he has carried out an herculean programme that would tax the mental and physical prowess of a team of outstanding specialists.

Life in Lambarène is not so romantic as most people think it is," he once told a visitor. "To be a success here you must be a carpenter, a mechanic, a farmer, a boatman, a trader, as well as a physician and surgeon." Schweitzer is all of these things and more. He knows a great deal about tropical zoology, anthropology, aesthetics, and agriculture. He draws up the plans for the hospital buildings and is not above doing the most menial chores.

After Schweitzer was awarded the Nobel Peace Prize in 1952, he used the money to rebuild the ramshackle village where the leprosy patients were housed. Visitors to the Lambarène hospital sometimes criticize the primitive conditions under which Schweitzer labours. But Schweitzer has his



own ideas and thinks that the African should not be taken out of his natural environment. One of the reasons why he does not permit the use of mechanical devices like power saws in the construction of a building, is that the natives receive training in carpentry, a useful trade they can follow when they return to their villages.

**T**O young people Schweitzer says, "Grow into your ideals so that life can never rob you of them." He is convinced that modern sport is a work of Satan, and believes that young people today do not concentrate sufficiently on solid learning and waste much time pursuing less important activities.

His Alsatian humour and sardonic wit are unfailing. On one occasion when the chairman at one of his lectures asked how he should be introduced, he replied: "Just say, this fellow who looks like a Scottish collie is Albert Schweitzer." At Edinburgh, he met his Labrador colleague, Dr. Wilfred Grenfell, for the first and last time. Before leaving, he wrote in Grenfell's guest book, "The hippopotamus is delighted to have met the polar bear."

Schweitzer has a much simpler view of himself than have his "disciples" or "addicts" who seem to think that the great man can do no wrong. He admits that he has often been "arrogant" and "lacking in love" and that he has even "hated, slandered, and defrauded." John Gunther, in his recent book, *Inside Africa*, says it is even whispered that "*le grand docteur*" holds views on some subjects that are "obstinately old-fashioned." "And why not?" he asks. "Schweitzer would be intolerable if, together with his overwhelming intellectual and moral virtues, he did not have defects."

But the real Schweitzer, according to one of his intimate friends, is something finer than any legendary figure. He is touchingly modest and simple. Early last December, this grand old man boarded a liner for Lambarènè, possibly to give the last months or years of his life to the people he has loved and served so well. Not long ago, his wife asked him, "How long are you going to keep working like this?" and he replied, "As long as I can draw breath."

The hearts and minds of people all over the world have been touched by Schweitzer's message and contribution to mankind and by the way in which his life has illustrated his philosophy of "Reverence for Life." He is indeed a "true saint dedicated to the noblest aims of humanity." ★

February, 1956

## Church Cameos

◆ On November 20, the session of **Victoria church, Toronto**, fulfilled its commission when the portable church at **Glen Agar** was dedicated to the glory of God. When the issue of Church Extension in West Toronto Presbytery was placed before the Victoria congregation by the Rev. Douglas Stewart, minister, and the Rev. David McCullough, Director of Church Extension in the Presbytery, the people rose to the challenge magnificently. A campaign was held which raised more than sufficient money to purchase a site and a portable church. The portable church will be loaned to the Glen Agar congregation for a period of two years being the time limit permitted by the Etobicoke Township.

◆ The Women's Association of **St. Andrew's church, Owen Sound, Ontario**, presented to the congregation a cheque for \$3,500 for furnishings for the new Christian Education building.

◆ The **Stanley congregation, Westmount, Montreal**, on November 27 joined with the American community in observing their Thanksgiving season. The service was arranged in cooperation with the United States Consul General, Mr. H. J. L. Heures, who was represented at the service by the senior member of his staff. Support was given by the Executive of the American Women's Club of Montreal.

The service was conducted by the minister, the Rev. J. D. Wilkie.

◆ A rededication service was held at **Lake Ainslie, Nova Scotia**, on November 27, by the Rev. Charles A. MacDonald, minister, and at the **Strathlorne church** on November 6. Memorial gifts were dedicated at Lake Ainslie in memory of John Duncan MacKinnon, long a faithful member. A hymnboard was presented by Mrs. Thomas J. Rose, a daughter of the late Mrs. MacKinnon; a pulpit lamp was received from the Rev. A. D. MacKinnon, a son, and pulpit falls were presented by the session of **Little Narrows church**. A Communion table, offering plates and hymnbooks were dedicated at the Strathlorne service. The table is in memory of the late Allan MacQuarrie, whose family made the presentation. The other gifts, presented by the MacKinnon family, are in memory of Mr. and Mrs. Murdoch MacKinnon.

◆ An experiment in Visitation Evangelism has been carried out in **St. Andrew's, Belleville, Ontario**. Sixty members called on the homes of St. Andrew's. The Visitation was favourably received and the visitors found it a stimulating and worthwhile experience. As a result, a permanent Visitation Group has been set up for carrying on the work among newcomers to the community and for following up the work already begun.



N. B. Reed

### PORTABLE CHURCH DEDICATED AT GLEN AGAR

The interior of the portable church at Glen Agar, in West Toronto. Picture was taken at the dedication service on November 20. The Rev. Douglas Stewart of Victoria church, Toronto (front centre), is shown conducting the Communion service. (See story above.)





# BOOK CHAT

**INSIDE AFRICA.** By John Gunther.

Musson Book Co., Toronto. 952 pp. \$6.

● THERE MAY be an intense struggle between Christianity and Islam to win Africa; there will also be most probably an ever-expanding conflict, reinforced by Communist propagandists, to render the delicate position of all colonial powers in Africa precarious. Hence, any book which covers the entire continent and gives the reader a fairly clear picture of the African scene, country by country if not tribe by tribe, indicating the different policies of the colonial powers towards the native population and describing the amazing differences between the variant peoples, is of absorbing interest.

John Gunther is an inveterate globe-trotter and writer of "Inside" books, even though the casual visitor can seldom get truly "inside" a country. On his last visit to Africa, he spent nearly a year visiting every African country and territory with the exception of Madagascar, and his book is the distilled reaction of observations "on the spot," and no less than 1,500 interviews with key personalities. This is a fascinating and unforgettable book.

C. E. SILCOX.

Toronto.

**JOHN A. MACDONALD, THE OLD CHIEFTAIN.** By Donald Creighton.

Macmillan, Toronto. \$5.75. 630 pp.

● WHETHER YOU are a "Grit" or "Tory" this brilliant biography will

hold you spellbound. The welding of the nation through Confederation; the trials, disappointments, victories and defeats are told in prose that equals the finest fiction.

There were internal troubles caused by the jealousies of provincial leaders, who on occasion bitterly opposed the national policy of the Conservative Chieftain. The cultural disagreements between French and English threatened the unity of the Dominion. The Riel Rebellion, the Jesuits' Estates Bill and the threat to dominate the North West through the half breeds were issues in which the French and Roman Catholic prelates sought to grasp the lion's share.

Macdonald also was confronted by the petty "Colonial" policy of the Motherland. Britain was late in recognizing Canada as a future North American power and almost sold our fishing interests to the United States. Within the United States was a watching ring of enemies, both Republican and Democrat, who coveted Canada and felt that their manifest destiny was to annex our territories and rule all North America. Relations with the United States were a succession of chills, fevers, and other maladies.

Eventually the nation-builder was recognized by Britain, and successive Governors General called him Canada's ablest statesman. Creighton's biography ranks with Skelton's *Sir Wilfrid Laurier*, and gives a picture of the uniting of Canada that every thoughtful Canadian should read.

JOHN McNAB.

Toronto.

**DEMYTHOLOGIZING AND HISTORY.**

By Friedrich Gogarten. Ryerson Press, Toronto. \$1.50. 92 pp.

● DR. GOGARTEN attempts to prove that the modern historical thought is irrational, a passing outlook, and, that the existential philosophy with its existential analysis is the only genuine and lasting approach. Modern man surveys history objectively, an interested spectator, whereas he should realize that he is in history. All revelation comes from the Word, which is the very being of God which permeates and dominates mankind. Its reception is based on man's sense of responsibility. The history of Christ and His cross are not to be questioned with regard to their historical basis: The significance lies in what God wishes to say to us through it. The New Testament myths are interpreted in the same fashion.

If we follow this reasoning is it not possible for each man to be deluded by his own interpretation of the Word?

WILLIAM J. WALKER

Beamsville, Ont.

**THE GIFT IS RICH.** By E. Russell Carter. Friendship Press, New York. \$2. 117 pp.

● INSTEAD OF showing the American Indian as either the blood-thirsty or the noble savage, this interesting volume, illustrated by a native artist, speaks of the contribution of those who were first discoverers of America. The reader who had thought that foodstuffs and motion-picture entertainment were all that he inherited from the native receives a new respect for the original American, for his appreciation of art, his poetic sense, and the depth of his religious feeling.

WALTER DONOVAN

Kenora, Ont.

**THE SCROLLS FROM THE DEAD SEA.** By Edmund Wilson. Oxford University Press. \$3.50. 127 pp.

● THE INTRIGUING STORY of the Dead Sea scrolls is here presented with the literary skill of an accomplished author. These scrolls include Old Testament manuscripts a thousand years older than those hitherto known, and writings of a Jewish sect with striking similarities to the New Testament.

The author tells of the incredulity which greeted the discovery of the first scrolls in 1947, of the scholarly detective work which identified the sect with the Essenes of New Testament times, and of the unearthing of their community house at Qumran with its many evidences of scribal activity. He appreciated the important light which the scrolls cast on the background of the Christian movement but might have more clearly stated the uniqueness of our Lord and of His teaching.

D. KEITH ANDREWS

Knox College, Toronto.

**JEEP TRACKS.** By Helen L. Bailey. Friendship Press, New York. \$1.00. 87 pp.

● A VETERAN MISSIONARY of the American Baptist Mission in South India, takes us on a pilgrimage through Indian villages, and tells of the impact of Christianity, besides the joys and sorrows of village evangelism.

The author's deeply spiritual life is in evidence as she presents vivid word pictures of Indian village life, accompanied by Warren Hastings' interpretive sketches. We see our Indian brothers and sisters in Christ battling against poverty, temptation, and sin, whilst struggling to adapt age-old customs to their new Way of Life.

ELIZABETH J. MacDONALD,  
The Manse, Trout River, C.B.

European Tour, July 1956

## PRESBYTERIAN INTER-FELLOWSHIP PARTY

Open to all members of the  
Presbyterian Church  
and their friends

Leaving Montreal June 22  
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Visiting

Scotland, England, Belgium,  
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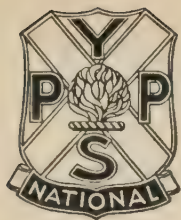
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For particulars and details:

Tour Director and Travel Secretary  
William Brown, F.S.A. (Scot.)  
Presbyterian Church Manse  
Westbourne, Man.





# Youth in the News

## Rally in Cape Breton

"SERVICE for Jesus Christ," was the theme used by the Rev. David Mawhinney of North Sydney, when he addressed the 50 young people attending the **Presbytery of Cape Breton** rally held in St. Paul's church, Glace Bay, N.S., on November 5.

The rally opened with a service of worship. Delegates then divided into groups for study led by the Rev. W. Nicholson, Mr. Gordon Cameron, and Mr. Cecil Greaves. The ladies of the Golden Mission Circle provided the Saturday evening banquet for the delegates. An evening of fun and fellowship followed with Bill Campbell leading the young people in a hearty hymn-sing. At the business meeting plans were completed for the inter-society Bible quiz and the new executive was elected.

*Margaret MacQueen*

## Leadership Training Conference

CEDARGROVE LODGE, Huntsville, was the scene of the Synod of **Toronto and Kingston P.Y.P.S.** Leadership Training Conference held November 19 to 21, and attended by 55 young people.

Mrs. R. P. Carter stressed the importance of prayer and study, the use of Bible reference material and thoughtful choice of words in the preparation of meditations.

Visitation evangelism as an effective method of winning others for Christ, was presented by Alan Powell, Leadership Training Director. Helpful pamphlet and a film, illustrated practical methods of carrying out a visitation evangelism campaign in a congregation.

The new *Programme Guide For Young People* was introduced by the Rev. R. P. Carter, Assistant Secretary, Board of Christian Education. A Bible study using the first programme on Genesis was taken by Ina Hill, Synodical vice-president. The church service on the Sunday morning was conducted by Mr. Carter, who expressed the hope that the young people would leave the conference with renewed faith and courage to "attempt great things for God."

*Valerie Dunn.*

The Church of Christ cannot do other than speak of freedom, and ever freedom. Laws and orders there must be, but this does not alter the fact that the man who stands at the head of the State is the brother of the man who sweeps the streets.

*Bishop Dibelius (Germany)*

## Are You a Translator?

ONCE I heard of a miner who was very interested in a Bible Society. Speaking to a fellow miner, he said, "Would you like to come to a Bible Society meeting to hear about its wonderful work? How it gives the Bible to people in their own languages?"

"What have you to do with the Society?" he was questioned.

"I'm a translator," was the reply.

"A translator! Do you know Greek and Hebrew?"

"No. What I do is try to translate New Testament teaching in terms of daily living," he replied.

In the message of this story lies the hope of the world. The hope for a better world is found in men and women who know Christ as their Lord and Saviour. They know He keeps His promise to be with us all the time and helps us to fulfil His words, "I am the way." As Christians we are to go out into everyday life to translate what He means and what He can do for us in terms of daily life.

The greatest civilizing agencies are Christ-controlled men and women.

*From The Upper Room.*

## Students and Colleges

### Sunday

Hold a special meeting of your Society on *Students and Colleges Sunday*, February 19, at 4.30 p.m. (E.S.T.) and listen to the broadcast on Church of the Air, over **CJBC** and the Dominion Network. Speakers will be the Rev. Dr. Finlay G. Stewart of Kitchener, convener of the Committee on Recruitment for full-time service, and the Rev. J. G. Murdock of Waterloo. After the broadcast have a discussion and confront the young people with the whole question of what they are going to do with their lives.

## THEY WENT FORTH

By John McNab

Graphic stories of our pioneer missionaries. A book that should be in every Presbyterian home.

Inspirational and informative.

Second edition, revised and enlarged.

Price \$3.00

Order from —  
Department of Missionary Education  
63 Saint George St. Toronto



*Newton, Ottawa*

### AT THE HELM FOR THE COMING YEAR

This smiling group is the executive of the Synod of Montreal and Ottawa P.Y.P.S. Front row (from left), Bev Robinson, Rose de Gregoris and Pat Kendall. Back row: Doug Allen, Doug Mackie, Calvin Baskin, Robin Fitzsimmons, Doug Fulford, and President Keith Duncan.



# BOOK CHAT

**MANY THINGS IN PARABLES.** By Ronald S. Wallace. Oliver & Boyd, Edinburgh. 15/-.

● A GOOD expository study of 30 parables of our Lord which provides helpful material for preaching and Bible teaching. The reader will find some things which he has read before and which are here presented with newness that is refreshing. He will find some thoughts about the parables which are somewhat startling. Concerning the parable of the drag net (Matthew 13:47-50) "It shows that a large admixture of hypocrites within the Church is inevitable, and it encourages us to cast the net of the Gospel over a wide area to draw in disciples, even though we know that we are thereby enclosing those who are making a false profession. We cannot in the process of evangelism be entirely sure of separating the good from the bad. God will ultimately do the separation."

WALLACE MACKINNON  
Moose Jaw, Sask.

**IN QUEST OF SPLENDOR.** By Roger Lemelin. McClelland & Stewart, Toronto. \$3.50. 288 pp.

● BORN IN Quebec City, Lemelin

turned to writing fiction after a serious accident in skiing. This gripping story centres around a young man training for the priesthood, who despite different asides, never loses wholly his quest for the spiritual.

**THE QUALITY OF QUIROS.** By Robert Raynolds. McClelland & Stewart, Limited, Toronto. \$4.25. 309 pp.

● AN HISTORICAL NOVEL, this is the story of an actual voyage in 1595 by the last of the great Spanish explorers, Alvara de Mendana, Isabel Barreto, his wife, and Fernando de Quiros, chief pilot. It is not the usual adventure tale but is concerned with good and evil and the will for power. This was a century when they found it easier to kill than to love. But the evil in the voyage is overcome by the love and compassion of Quiros.

CHRISTINE B. FERGUSON.  
Toronto.

**GROUP PROCESSES FOR ADULT EDUCATION.** By Paul Bergevin and Dwight Morris. The Seabury Press, Greenwich, Conn. \$1.25. 86 pp.

● ALL WHO HOLD OFFICE or give leadership in adult organizations in the

church or community will find this little book valuable. Here are clear and full instructions for the effective use of speakers, panel discussions, forums, symposiums, discussion groups, conferences, conventions and other group methods. This self-training manual is clearly arranged for quick reference, and should be of permanent value to any leader of adults.

ROBERT P. CARTER  
Toronto.

**ALL OF THE WOMEN OF THE BIBLE.** By Edith Deen. Musson Book Co. \$4.95. 410 pp.

● MUCH RESEARCH and a large amount of womanly discernment has gone into the writing of this book. Edith Deen has placed Sunday School teachers, ministers and even Biblical scholars in her debt by her sketches from the wonderful feminine portraits found in Scripture. The most valuable sketches are the 52 of the most prominent women. Both saints and sinners, from Mary, the mother of Jesus, to Jezebel and the harlot of Samaria, are in the picture gallery.

**AYORAMA.** By De Coccolla and Paul King. Oxford University Press. \$4. 316 pp.

● MISSIONARY RAYMOND DE COCCOLLA gives an unvarnished story of the life of the Eskimo. The long winter with its intense cold, the brief Arctic summer, the seal hunt, the storms, the gathering for the southward trek of the Caribou, and the skill of the Eskimo in trapping are mirrored by a faithful observer.

**MARJORIE MORNINGSTAR.** By Herman Wouk. Doubleday Press. \$5.75. 565 pp.

● THE AUTHOR OF *The Caine Mutiny* has produced another best-seller. There can be no question about Wouk's skill as a novelist. Most readers will feel that he might have chosen nobler characters. Jewish people trust that Gentiles will not feel that these mannequins of Wouk's are representative of the Hebrew race, for they are men and women who are unaware of the religious significance of such sacred feasts as the Passover and the Bar Mitzvah. Indeed, most of the men and women are seemingly unaware of the Ten Commandments.

**HOW SLEEP THE BRAVE.** By James Hunter. Evangelical Publishers, Toronto. \$3. 290 pp.

● COVENANTING DAYS in the southern section of Scotland are vividly retold by Dr. Hunter, who was born in Ayrshire. The faith and fury of the Black Avenger against the dragoons of Claverhouse, illustrates how the spirit of Presbyterianism survived and finally triumphed over the cruelty and threats of the mercenaries of the Crown. A tender love story runs throughout the chapters.

JOHN McNAB

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# RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

## ARGENTINE PROTESTANTS ASK MORE FREEDOM

Argentine Protestants, through the executive board of the Confederation of River Plate Evangelical Churches have petitioned President Aramburu to repeal measures restricting their activities. In 1953, former President Peron appointed a commission to investigate whether Protestant missionaries in Argentine endangered the national defense along the frontiers and in certain security zones. This commission imposed restrictions on Protestant activities in certain areas, and the Confederation has asked that these restrictions be lifted.

It also asked for full freedom for preaching the gospel over the radio; reiterated their opposition to the re-introduction of religious education in State schools. It claimed that "no faith and no confession should be excluded from the state schools" basing their position on the constitution of Argentina which provides that the school training of the young "shall be guided by the general principles of Christian ethics and shall exclude any dogmatic teaching."

In regard to the question of Church-State relations, the message of the Confederation says: "In our opinion, the best service which could be rendered to the Roman Catholic Church would be to concede it the right to support itself exclusively with the help of its members, as is the case with all other communions . . . In the fulfilment of its functions and the administration of its own affairs it should be free from any state administration, so as to be a 'free church in a free state.'" It opposed any effort to secure a concordat.

## CHRISTIAN BRAINWASHING IN KENYA

According to the *Atlantic Monthly* (January issue), the general situation in Kenya is much quieter. Half of the British troops were gone by the end of December, and the terrorists have been pinned down in two clearly defined areas. But there are about 70,000 Mau Mau captives in concentration camps across the country. These are being given a kind of democratic brainwashing, and the responsibility for doing this has fallen to the Christian church. "So far as can be judged" the *Atlantic Monthly* reports, "the church is doing a reasonably good job in consolidating its hold on a community perhaps, one-tenth of which had, before the emergency, accepted Christianity at least on a nominal basis because it

provided prized education at the church missions. Every month about a thousand former terrorists, carefully screened and pronounced reformed, are leaving the camps for freedom."

## CANADIAN CABINET MINISTER PREACHES IN MOSCOW CHURCH

When the Honorable Lester Pearson was recently on his official visit to Russia, he expressed a wish to attend a church on Sunday. He was taken to a Baptist church, filled to overflowing, led in through the back and put in the pulpit with the pastor.

The clergyman then told the congregation that Mr. Pearson would preach to them. The Minister of External Affairs tried to get out of it, but was urged by the Canadian Ambassador to say something. He did so, taking as his lesson, "Blessed are the peacemakers." After he had spoken, the congregation sang a hymn which he recognized as "Rescue the perishing."

## ARCHBISHOP OF CANTERBURY CASTIGATES COMMUNISM

In an address before the Royal United Services Institute on "The Church's

Answer to Communism," the Archbishop of Canterbury said that Communism was, at its roots, "an attempt to meet the course of history with a faith which had become a political system. It is a bad faith" he continued, "because it rejects the three necessities for man's salvation: that God is a participant in history, that man is a unit of value, and that there is a future life. These three necessities are also rejected by scientific humanism, which is a little more kindly and courteous than Communism but is equally bankrupt in its belief in man or in history because it leaves God out."

## Magazines Wanted For Nigeria

A request has been received for used magazines, especially agricultural, carpentry, building and engineering magazines and papers dealing with country life. Text books on these subjects would also be welcome. Send to Southern Ogoja Leprosy Service, Afikopa, East Nigeria, Africa.



For free sample copy write to:

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# A Cry From Africa

To The President,  
The Presbyterian Church in Canada:

With most respect to write this letter on behalf of the men and women of this town, I am writing to you over there. We Africans still need a helping hand from people over there. Most people are anxious to be Christians and to know how to read and write but no way to it. Some people are living far off in the bush over where there is no church and school, no hospital of any kind. Some missionaries are trying their very best to open the country, but still more to be done.

Here in the North there are a set of tribe which go about half naked, mostly women, but they are now looking a way to be converted to become Christians. No way yet. I have met them several times and their chief told me that they need a church, school and hospital. Then I don't know how to do, such heavy tax or burden, then I thought of writing to you, Church of Presbyterian, to know if you can come out here as other missions did, for there is a work for you here to do for Jesus Christ.

If you wish to come over to Nigeria, here, I will go to the chief and tell him that some new missionaries are on the way coming to his area to start work. There is no Presbyterian here in the Northern Nigeria, except in Gold Coast, where a friend told me about the church. We need your missionaries to come and establish a church in this area. There are many boys and girls, men and women, waiting for the gospel to come. I want you to write to me if the church considered it good to send some good missionaries to us.

Wishing to get your letter within three weeks so that we may know a way to take. We want a good mannered person, who can start a primary school and a church plus a dispensary at present. As soon as I get your reply of sending some people, I will tell the chief and his people. There is a very good and rich area for you to settle down if anybody comes. We are here to help and direct in every possible way, the language is Hausa, which is easy to understand within two months. There are roads and post offices some miles away. We need you urgently. Reply soon.

Come and help us to know more about God and Christ.

Yours,  
Walter I Oji

c/o Railway Station,  
Jengre, via Jos,  
Northern Nigeria.

## BUDGET RECEIPTS SHOW \$108,634.11 INCREASE

(as of December 31)

Synods:	1954	1955
MARITIME PROVINCES	\$ 48,813.40	\$ 47,258.89
MONTREAL AND OTTAWA	100,992.43	127,748.92
TORONTO AND KINGSTON	246,002.23	281,659.42
HAMILTON AND LONDON	170,022.02	199,991.89
MANITOBA	18,236.74	20,989.89
SASKATCHEWAN	13,145.45	14,792.92
ALBERTA	26,518.18	34,986.26
BRITISH COLUMBIA	25,950.37	31,381.48
	<u>\$649,680.82</u>	<u>\$758,809.67</u>
SUNDRY	2,561.37	2,066.63
TOTALS	<u>\$652,242.19</u>	<u>\$760,876.30</u>

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# The Readers' Forum

## On Organists

Dear Editor,

Re the matter of Organists: if and when organists achieve the financial rewards they seek, let them face fairly and squarely the other side of the picture. His first and chief duty is to lead the congregational singing, without which there is a serious lack in devotional atmosphere.

Music is a part of the act of worship, *not* meant to be an entertainment for those present. Hearty participation in the singing has proven to be one of the best ways to set a devotional mood. There should be no tricks played with tempo and rhythm, such as the maudlin and childish fad of slowing down at the end of verses, and/or making pauses where not indicated in the tune-book (usually making rank rubbish of the words.)

Organists never get a chance to hear services outside their own church and thereby cannot receive inspiration from others. Far too few have had any experience singing in a choir so are not aware of the possibilities and impossibilities of the human voice.

Where are organists to learn the ethics, the good taste, of their craft? I can only suggest that the Guild and the College give this phase serious attention. There are many good performers, but far too many who have not grown up artistically.

HUGH DALE

Belleville, Ont.

## Saskatoon Churches Not "Depressing"

Dear Editor:

I read with interest, the article in the November *Record*, "The Challenge of the Prairies." In speaking of two of the churches in Saskatoon, the writer uses the word "depressing." I spent twelve very happy years in one of those congregations, and the word "depressing" never comes to my mind as I recall the many happy associations I had in that church and with that congregation.

No doubt, to an Eastern visitor, the building is plain, but when that church was erected the Presbyterian cause in Saskatoon was in a sorry plight. That congregation was the only continuing Presbyterian church in the city. Then came the difficult years when drought and distress hit the prairies! But over the years the congregation has become self-sustaining, reduced its debt, and purchased a manse. And that is not all, not by any means! Two lads in the first church school class I taught there are now studying for the ministry of the Presbyterian Church.

I feel constrained to write this letter because, doubtless, there are many such plain, inadequate churches throughout

this vast prairie country where the work of the Lord is being successfully carried on.

(Mrs. J. M.) ETHEL YOUNG.

Trail, B.C.

## Revise Book Of Praise

Dear Editor:

For many years I have been interested in sacred music and believe that a revision of our own Book of Praise is long overdue. It is nearly forty years since the last edition (1918) was brought out. In the interval many fine sacred poems and tunes have been composed. But Presbyterians are unable to sing these unless they attend other Protestant Churches. These other denominations have all shown themselves more progressive in the service of praise. In this interval of forty years, they have all brought out revisions, and in some cases have even made two revised editions.

It is surely high time our Book of Praise was overhauled to include some of the magnificent hymns of the present century and to weed out some of the purely repetitive selections in the adult section.

Without a solid body of supporters

such a project can never be undertaken. Will others of similar views please write to me?

MARY CAMPBELL

St. Andrew's Church Choir,  
Victoria, B.C.

## Prayer Misleading?

Dear Editor:

I feel compelled to protest against an article in the November issue of *The Record*. I refer to "A Prayer for Grace" which appears on page 3. It begins, "Jesus, the Carpenter's Son..." This is most astounding. Jesus was *not* the Carpenter's son. He was the "Son of God," by His own statement.

I am a teacher in secondary schools and I know how very readily boys and girls, younger or older, note such a statement. Jesus could not possibly be divine and be Jesus, the Carpenter's Son.

I protest most strongly such a statement for it is a direct contradiction to what I have told my boys and girls. I feel that it is a most unfortunate and misleading statement no matter what the writer *meant* to say.

LILY A. SIMPSON.

Peterborough, Ont.

Editor's Note: The prayer in question was printed from a book of *Uncommon Prayers* published by Oxford University Press.

## HISTORIC DATES OF PROTESTANTISM

"Remember the days of old" Deut. 32: 7



Feb. 9, 1555	Dr. Rowland Taylor and Bishop Hooper burned at the stake.
Feb. 11, 1526	Bible burning at St. Paul's Cross.
Feb. 13, 1689	William and Mary proclaimed King and Queen of England.
Feb. 16, 1427	Papal Bull against Hussites.
Feb. 16, 1497	Birth of Melancthon.
Feb. 17, 1688	James Renwick, Covenanter, executed.
Feb. 18, 1546	Death of Martin Luther.
Feb. 25, 1570	Queen Elizabeth excommunicated by edict of Pope Pius V.

Feb. 26, 1401 William Sautre, first Protestant martyr burned at the stake.

The tenet of Orangeism is the "Maintenance of Protestantism"

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## AT HOME AND OVERSEAS



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# An Ancient Curse:

## Intolerance

By Roman Collar

**I**NTOLERANCE probably plays a larger part (God pardon us) in the sphere of religion than anywhere else. See history.

Recently, I listened to a blistering attack by Brother So-and-so on Brother So-and-so over the air from the deep South. The attacker "hallelujahed," screamed, pounded his Bible, and, with haughty disdain, dared the offending Brother (another preacher) to meet a Babel-tower-sized pack of texts. It was an astounding, breath-taking performance. The audience reciprocated with hallelujahs, shouts and screams. The *pièce de résistance* was, Was God one God? Was Christ equal with God?

As I listened, I was back in imagination in medieval times—aye, much farther—I was hearing New Testament characters voicing a wish to call down fire from heaven on some

who didn't agree with them; I was with the despised and hunted in the catacombs of Rome, and with the martyrs in the blood-stained arena; I sat in the great Councils of the Church, say, that of the first Council of Nice, listening to the condemnation of the Arians; and that of the first Council at Ephesus, hearing the Nestorians outlawed; and that of the third Lateran Council, listening to the excommunication of the Waldensians; and sat in the famous Council of Trent (1545-63) and heard it give not only a summary of Roman Catholic doctrines, but also hurl its hot anathemas at non-believers, or at believers who did not accept the now-authorized doctrines.

That "scorching sermon" did, indeed, send the wheels of my mind awirling furiously. I stood facing death with

devout, gallant Huss, suffered with several translators of the Bible, such as Tyndale, and at Worms excitedly listened to Luther's immortal words which have flashed down the centuries, "Here stand I; I can do no other; God help me." These words were a challenge to all protesting souls then, as they are now! Moreover, with Servetus, I bore Calvin's unappeasable fury, and I was among the foully massacred Huguenots of France. I also mingled with Covenanters of Scotland who were pursued to death or into exile by Bloody Graham of Claverhouse and his heartless gang, and listened to the weary sighs of the Puritans. I saw the many-thonged whip lash the bare shoulders of John Knox as he rowed many months in the French galleys. I watched young Hugh McKail die on the scaffold at the Grassmarket, Edinburgh, and heard his famous words of farewell: "Farewell, father and mother . . . Welcome, Jesus Christ."

**Y**ES, intolerance, for the most part is a fanatical, brutal, bigoted spirit that will not spare those who differ, be the difference ever so creditable. And so in the religious world, not to speak of the civil, even today, honest opinions and convictions are most fiercely opposed. What "isms" have done to the human spirit is unbelievably wicked and vindictive, and all done in the blessed Name of Him who said, "He that is not against us is for us."

Out of bigotry, intolerance, ungraciousness, illiberality, have come much that seems opposed to all that Jesus, the Saviour of men stood for, such as the thumbscrew, the fire, the gallows, the Inquisitions, the Bible-burnings, the drownings, the Interdictions, the deep, dank prisons, the playful sport—"the Christians to the lions!" Even to read the fearsome list, one that could be greatly lengthened, is to drench one's soul with tears.

Oh, I know, and so don't quote in rebuttal, that we have to "contend earnestly for the faith," but Jude cannot be twisted to mean what we've described above. A man may "earnestly contend" and still have the Christian spirit. When the latter is absent, he is no longer a Christian. I don't care how many texts he piles up, nor even how many he has at his prayer meeting. I, a convinced evangelical, say so.

A word more. Tolerance is an art to be discerningly practised. None has a complete view of truth, even religious truth. It would appear, then, that tolerance and humility go together. A great Scribe has written: "Examine yourselves, whether ye be in the faith; prove your own selves."

Very good advice, indeed. ★

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# Committee Studies Revision of Presbyterian Worship



THE aim of the Assembly's Committee on Revision of the Book of Common Order is to set forth a Book of Common Order expressing the mind and need of the Church in the various offices and forms of worship. The book will set the norm for reverent and orderly conduct of the public offices in which ministers have to lead their people, but will not fetter the judgment of any minister in these matters.

The Committee met in Knox church, Oshawa, on November 17 and 18. Among the subjects examined were, the sacraments of Baptism and Holy Communion, the preparatory service,

the admission of members into the Church, the evening worship, the marriage service (including the problem of "pagan" wedding music), and the "Great Service."

One of the many Orders for Evening Worship, a Service of Praise, prepared by Mr. Bryant Robinson of Smith's Falls, Ontario, was unanimously adopted. Also agreed upon was "An Order for the Administration of Holy Baptism to Infants," an Order of Service from the report of the Toronto sub-committee.

The Rev. Professor David W. Hay, convener, guided the discussions.

◆ An Interdenominational Evangelistic Crusade of Wingham, Ontario, and district was held November 6-20. The Rev. Leighton Ford, brother-in-law of Dr. Billy Graham, was Crusade evangelist. He spoke with deep and earnest appeal, holding the attention of the large congregations. During the Crusade 159 persons registered their decisions for Christ. The Rev. Alexander Nimmo, minister of the **Wingham Presbyterian** congregation, was chairman of the Executive Committee who planned the Crusade. This included cottage prayer meetings and special morning half-hour broadcasts over CKNX. Thus the Gospel message was brought into the homes of both those who attended and those who were unable to be present.

◆ At the Christmas service in **St. John's, Rodney, Ontario**, the Rev. H. A. Pritchard, dedicated to the glory of God an engraved altar cross and Communion table runner, a pulpit fall and Bible markers embroidered with the

St. Andrew's cross. These were the gifts of Mr. and Mrs. Gordon Stinson in memory of the late Mr. and Mrs. Joseph B. Stinson. The late Mrs. and Mrs. William Stinson, of the first generation, donated in 1877 the site on which the church was built. The flag of St. Andrew, presented by the Men's Club and unveiled by Mr. D. D. Gillies, president, was also dedicated at this service.

◆ On November 13, in **St. Andrew's church, Asbestos, P.Q.**, the Very Rev. Dr. C. Ritchie Bell dedicated a Pulpit Fall and Communion Table Scarf in memory of the late Captain and Mrs. G. Watson Clark, active in St. Andrew's for over 30 years. Captain Clark had served as an elder and had been church treasurer for 25 years. Mrs. Clark had taught in the church school and had been active in the Ladies' Aid and the W.M.S. The presentation was made in the name of the family by William Clark, the eldest son.

## In Memoriam

### JOHN MCKINNON

The Beaches congregation, Toronto, lost a faithful elder with the death of John McKinnon on December 18. Elected and ordained an elder in 1926, he was for several years chairman of the board of managers and gave freely of his time and talents to the work of the Church.

### HARRY FERGUSON

Roll Clerk and superintendent of the church school, Harry Ferguson, 54, a beloved elder of St. Enoch's church, Hamilton, Ont., died on December 3. Mr. Ferguson was a loyal servant of the church, most efficient in his duties on the kirk session and admired and respected for his service in the church school. He was willing to aid in any task and was well known for his kindness to any in need of help.

### DONALD CAMPBELL

Guthrie church, Melbourne, Ontario, lost its senior elder when Donald Campbell, 81, died on December 28, 1955. Mr. Campbell had served as an elder for 45 years and as clerk of session for 39 years. Active in the choir in past years, he had been superintendent of the church school. He was always interested in every aspect of the church's work and will be greatly missed.

### ANGUS DAVID MARTYN

Angus David Martyn, 74, an elder of Knox church, Ripley, died on December 27, 1955. For 28 years he had been an elder, and for 21 years he had been clerk of session. He was faithful in the performance of his duties and steadfast in the faith.

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## Unceasing Prayer

(Begins on page 5)

seat. God is everywhere, and when we come to God we meet with each other. The longest distance is annihilated, oceans are bridged over and continents are in a moment spanned. At the throne of grace we all meet.

Let our practice of Intercessory Prayer be constant; let it be daily. Some find it helpful to follow a scheme of Intercession, making a note perhaps of the people and things to pray for, and specially remembering some on certain days, and so while every day there ought to be general intercession there may be on certain days special and detailed prayer for special persons. The claims upon our prayers are many, and the more we enter into the spirit of prayer the more numerous the claims become.

Law in his *Serious Call* says, "Be daily on your knees praying for others in such forms, with such length, importunity, and earnestness, as you use for yourself; and you will find all little, ill-natured passions die away and your heart grow great and generous, delighting in the common happiness of others, as you used to delight only in your own . . . This is the natural effect of

a general Intercession for all mankind. But the greatest benefits are received when it descends to such particular instances as our state and condition of life more particularly require of us."

Let us think more seriously of this great privilege. Whatever talents God has not given us, *this He has given us*. Here there is no distinction of persons, young or old, rich or poor, learned or unlearned, we are all bound as Christians to pray for each other. How strict an account we shall have to give of this privilege, and how careful must we be that we use it not in vain. Let us be ashamed that in the past our prayers have been so selfish and narrow, and let us enter more into the Spirit of Him who taught us to pray not for ourselves only but for others. ★

## Gospel In Nigeria

(Begins on page 8)

carpenters, agriculturalists, accountants, clerks, printers, bookshop workers. Christ's words to his disciples are more than an appeal. They are a command: 'Go ye into all the world and preach the Gospel.'

Will the Presbyterian Church in Canada hear that command and send

out more recruits to declare that Gospel in Calabar today, in loving service of heart and mind and skill of hand? For such there is a warm welcome and abundant opportunity. ★

## In Memoriam

### MRS. ROBERT B. MILROY

Irene Pearl Cruikshank Milroy, B.Sc.N., 36, wife of the Rev. Robert B. Milroy, minister of St. Andrew's, Perth, Ontario, died on December 20, 1955, after being severely ill for over six months. Mrs. Milroy served the whole Church by a deep and active interest in the Women's Missionary Society in all its spheres. At her husband's side she was the gracious mistress of the manse and devoted to the work of the congregation. She will be greatly missed in a wide circle. Surviving are her husband and two young sons.

### MRS. F. G. PURNELL

Emily Hodges Purnell, 76, wife of the Rev. F. G. Purnell, former minister of St. Columba church, Lancaster, N.B., died on September 14, 1955. She served faithfully with her husband in former charges of Dromore, Allenford, and Ivy, Ontario. Mrs. Purnell was deeply interested in all departments of the Church's work, having taught in the church school for many years and held office in the Women's Missionary Society, serving on the Barrie Presbyterial. On November 18 Mr. and Mrs. Purnell celebrated their 50th wedding anniversary. Surviving are her husband and one son, Lyman. A daughter predeceased her in September, 1955.

### ANDREW S. CURR

Oakwood church, Toronto, lost an esteemed elder in the death of Andrew S. Curr on December 31, 1955. For 25 years he had served the congregation faithfully in the church school, as a member of session, and in the Men's Club. His devotion to the Gospel cause was an inspiration to many. He will be greatly missed. Surviving are his wife, three sons and two daughters.

### JOHN POLAND

A faithful elder of Brigid, Ontario, congregation, John Poland, 76, died on November 21, 1955. Elected to the eldership in 1948, he also served for many years as church school superintendent, president of the Adult Bible Class, chairman of the board of managers, and church school teacher. Mr. Poland was faithful in the discharge of his duties and will be greatly missed by church and community.

### MRS. HUGH FLETCHER

Guthrie church, Melbourne, Ontario, lost a faithful member when Mrs. Hugh Fletcher died on December 1, 1955. Mrs. Fletcher had been treasurer of the Women's Missionary Society, a teacher in the church school, and cradle roll superintendent. She had an active interest in all departments of the church. Surviving are her husband and one son.

### MRS. ROBERT BOWNESS

A beloved member of Kensington Presbyterian church, P.E.I., Mrs. Robert Bowness, 88, died on September 26. She was the last charter member of the Woman's Missionary Society organized in January, 1891, and had also been a member of the choir since the opening of the church, 1886, until failing health prevented this service. Mrs. Bowness was a woman of strong Christian principles and served her church diligently.

### ALEXANDER A. MacDONALD

Alexander A. MacDonald, a loyal and faithful member of Zion church, Charlottetown, P.E.I., died on November 9. An elder since 1926, for the past three years he had served as clerk. For a long period he was Superintendent of the church school and teacher of the senior Bible class. He was highly esteemed by his fellow labourers in the Master's work and his passing will be keenly felt.

### SAMUEL MACPHERSON

St. Andrew's church, Cardigan, P.E.I., lost a senior elder when Samuel MacPherson died on December 2, 1955. Ordained to the eldership in 1925, he was faithful in the performance of his duties. He was highly respected in his church and in the entire community. He is survived by three daughters, his wife having predeceased him four years ago.



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# Church Cameos

◆ Another chapter in the history of the Presbyterian church at **St. Laurent, P.Q.** was begun when the new new Christian Education centre was dedicated by the Rev. Charles C. Cochrane, Moderator of Montreal Presbytery. The completion of the building marked a four-year period of growth in the congregation. St. Laurent is a fast-growing community; in six years its population has grown from 9,000 to 40,000. On October 31, an Every Person Canvass was conducted and over \$60,000 was raised in pledges. The congregation, under the Rev. Eric A. Beggs, minister, hopes to become self-supporting early this year.

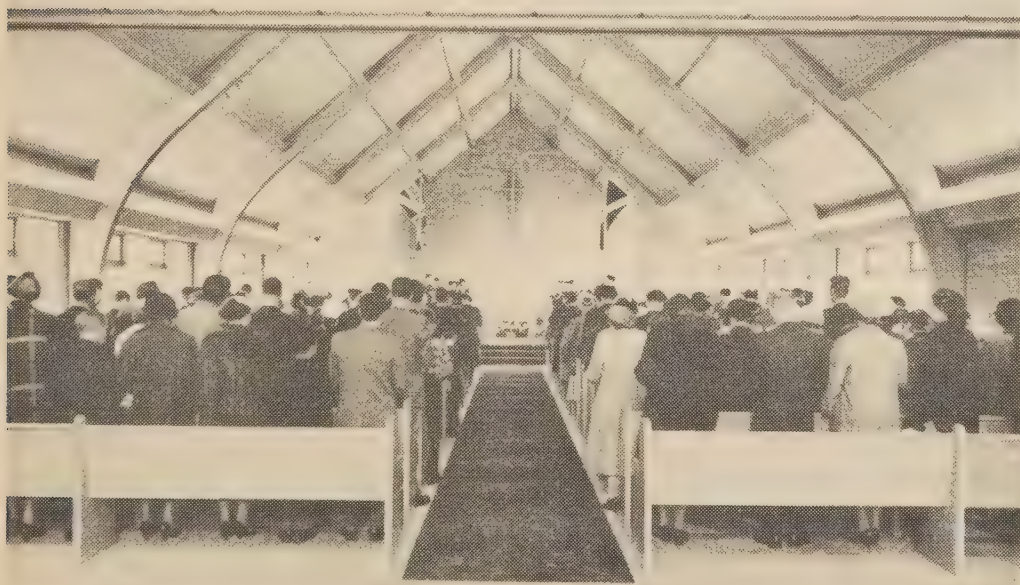
◆ The congregation of **St. Andrew's, Thorold**, presented their minister, the Rev. William Skelly, with a pulpit gown and Master of Arts hood (Trinity College, Dublin), at the close of the morning service on December 18. Mrs. William Fenton, president of the Willing Workers, made the presentation. Mrs. D. C. Wallace, vice-president, presented Mrs. Skelly with a suitable gift for the occasion.

◆ On December 15, the congregation of **Oakwood church, Toronto**, burned the mortgage on the church building which had been held for 25 years. On the same evening, the Women's Association presented gowns to the choir-

master, the choir, and to the minister. A stained glass window to the memory of the late Rev. Dr. T. Wardlaw Taylor, the Rev. John A. Mustard, and Mrs. James H. McNeill, was dedicated earlier in the year. The congregation and the Rev. John Honeyman, minister, rejoice in God's blessing bestowed upon them in things both temporal and spiritual.

◆ Mr. Duncan MacMillan, senior elder of **Knox church, Glenarm**, was honoured on his 94th birthday, October 26, by the congregation. Five times a Commissioner to The General Assembly, Mr. MacMillan was for many years active in the affairs of Synod and Presbytery. For 25 years he had been clerk of the Knox session. The Rev. Walter Jackson, minister, and Mr. D. N. Sinclair of the session, presented an address of appreciation to this faithful elder. Mr. MacMillan was presented with a cane, hassock and radio, as a token of the esteem in which he is held by the congregation.

◆ Special services marked the 75th anniversary of **St. Andrew's, Cobden, Ontario**, on October 23, conducted by the Rev. R. K. Earls, minister. In the evening, the minister and choir of **First, Pembroke**, participated in the service. The chancel was decorated with many floral tributes which were later taken to the sick and shut-ins of the congregation.



INTERIOR OF ST. GILES, SARNIA

Douglas Paisley

On November 24, the Rev. T. Owen Hughes, Moderator of the Presbytery of Sarnia, dedicated the new **St. Giles church, Sarnia**. The Rev. Dr. A. Neil Miller, Secretary, Stewardship and Budget Committee, was special speaker. The new church will seat 300 persons and was erected at a cost of \$65,000. The Rev. W. Irwin McElwain is minister.

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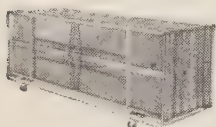
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Shaw photo

The congregation of St. Andrew's, Arnprior, Ontario, have completed a new manse for their minister, the Rev. Dr. C. J. St. Clair Jeans. The seven-room house, modern in every aspect, contains a living room, dining room, kitchen, study, master bedroom, two bedrooms and large storage space. It was built at a cost of \$15,850 and volunteer labour and materials donated by the men of the congregation kept costs down to a minimum.

## Church Cameos

◆ Historic St. Andrew's church, Quebec City, an ancient stronghold of the Reformed Faith in Canada, has won in the past few years a new international character. Not only does a small French congregation, under the leadership of the Rev. Armand Jossinet, meet within its walls, but the German language is sometimes used there. Christmas week, 1955, was the third occasion when the Rev. John Peters, of St. John's Lutheran church, Montreal, conducted a special service in German. The Rev. Wilfred F. Butcher, minister of St. Andrew's, has baptized German or Swiss children, using the German tongue for the baptismal service, to meet a need of those who understood no English.



February 1 — 2 Chron. 34: 1-3, 8  
February 2 — 2 Chron. 34: 14-21  
February 3 — 2 Chron. 34: 29-33  
February 4 — Psalm 25: 1-10  
February 5 — Psalm 25: 11-22  
February 6 — Nehemiah 1: 1-7  
February 7 — Nehemiah 2: 1-8  
February 8 — Nehemiah 2: 11-18  
February 9 — Nehemiah 4: 1-6  
February 10 — Nehemiah 4: 7-12  
February 11 — Nehemiah 4: 13-18  
February 12 — Nehemiah 8: 5-12  
February 13 — Proverbs 3: 1-7  
February 14 — Proverbs 3: 11-18  
February 15 — Proverbs 4: 1-9  
February 16 — Proverbs 4: 10-18  
February 17 — Proverbs 6: 16-22  
February 18 — Proverbs 20: 1-12

February 19 — Proverbs 22: 1-11  
February 20 — Psalm 100  
February 21 — Psalm 118: 1-9  
February 22 — Psalm 98  
February 23 — Psalm 103: 1-13  
February 24 — Psalm 116: 12-19  
February 25 — Psalm 84  
February 26 — Psalm 122  
February 27 — Psalm 80: 1-7  
February 28 — Isaiah 40: 9-14  
February 29 — 2 Kings 20: 1-6

## Visit of Russian Churchmen

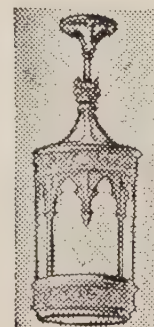
(Begins on page 15)

appointing) both the Archbishop and the Archpriest tried to come to grips with the majority of the questions.

Archbishop Boris told the press that Orthodox priests have freedom to express their opinions but they must always remember their allegiance to the State. It was the Gospel and the Gospel alone that they proclaimed. Baptists and Quakers have like freedom, but if they found themselves opposed to Communist policy, they should use their discretion about the use of this freedom.

Taking a long view of the statements of the Russian visitors, it would seem that the religious education of students for the church and of children and youth is directed by the Orthodox Church, and that there is much more freedom, although under close inspection, than we in the western world are inclined to credit. ★

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# SCOTTISH LETTER

**W**HAT is the "feel" of the Church in Scotland at present? Well, the weather always has something to do with it, and we have had a record spell of fine, dry, sunny weather almost without a break since the late Spring, very serious water shortages being only just avoided by some rain in December. After the driest summer since 1826, Edinburgh has had a water crisis. As a result, hardly any Sundays have provided weather bad enough to give even the most hardened an excuse for non-attendance at church. While some have gone to the country, others have gone to the Kirk and, consequently, have contributed to the Kirk—most of all where there is really vital congregational life.

That is the point, all the experiments in evangelism of the past few years have supported the main conclusion in the British Council of Churches' Report on Evangelism in Britain—that the best evangelical unit is the vital local congregation. In Scotland today, from a variety of apparent reasons, but ultimately from the impulse of the Holy Spirit, these units are on the increase. The Spirit has noticeably worked through the agency of parish ministers, especially younger ministers, stirring up their districts; and the movement shows some signs of passing on to the laity in leadership.

Influences upon ministers have been as diverse as Karl Barth (even Karl Marx), Emil Brunner, George F. Macleod, the Liturgical Movement for better worship, the Ecumenical Movement for better church relations, the Social Movement for better industrial relations, and now Billy Graham. The B.B.C. Religious Department has been a great help, and it works closely with the Tell Scotland Movement in recognizing the congregation as strategic and in giving encouragement to the formation of congregational groups.

New patterns are emerging in the formation of congregational groups. In the cities it seems that the normal pattern is a modernized variant of the weekly Prayer Meeting, highly developed, as told in the book, "The Face

By John B. Logan

of My Parish," by Tom Allen, with action on the lines of parish visitation, social action, and others. In the country and in some country towns this pattern does not easily fit, and others are being tried.

New housing areas also demand special treatment, and in two of them, and in a large town, all with ministers in the Iona Community, the experiment is being tried of creating "Home-churches." Every member of the congregation is enrolled in a local group; this means real fellowship and new channels of local activity. This takes away the danger, actively combatted, indeed, that a group becomes self-important or specialized. It allows all members to consider all church business and this helps to give the elders a real job and training, and is an instrument of mission. A weekly church meeting was, of course, enjoined at the Reformation and was a feature of the Congregational Church.

In the country town known to your correspondent, the experiment is rather different, attempting on long-term lines and along with the local Episcopal Church to develop the whole town as a Christian community using traditional methods in a new way and trying to take all members along together—very radical methods so easily antagonize some good souls.

Other points in brief: Mounting costs, not followed closely enough by givings, have left Church Extension building with a deficit of £146,000 in the first year of a big new appeal. The Foreign Mission Committee is also appealing for higher giving to pay necessary salary increases. The policy of different appeals is under consideration. ★

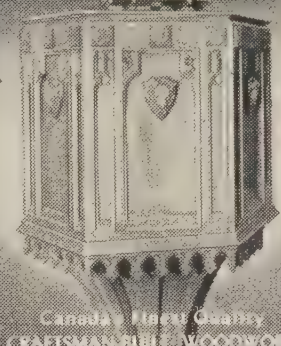
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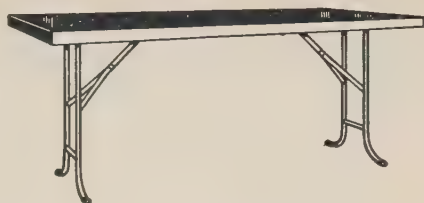
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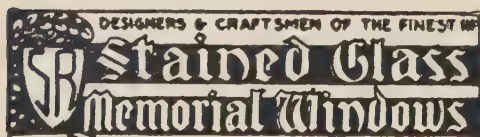
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# Church Calendar

## VACANCIES

### Synod of Maritime Provinces:

Belfast, P.E.I., Rev. D. A. Campbell, Montague.  
Brookfield, P.E.I., Rev. Donald Nicholson, Clyde River.  
Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
Dalhousie, N.B., Rev. T. A. A. Duke, 52 Lansdowne St., Campbellton.  
Harvey Station, N.B., Rev. H. Grace, St. Stephen.  
Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
Moncton, N.B., Rev. W. A. Young, Port Elgin.  
New London, P.E.I., Rev. E. H. Bean, Kensington.  
Orangedale, N.S., Rev. A. D. MacKinnon, Little Narrows.  
St. Andrew's, N.B., Greenock Kirk, Rev. J. A. Crabb, 49 Foley Court, East Saint John.  
Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
Tyne Valley, P.E.I., Rev. J. D. MacKay, Summerside.  
West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.

### Synod of Montreal and Ottawa:

Beauharnois, Que., Dr. C. Ritchie Bell, 3485 McTavish St., Montreal.  
Kirk Hill, Ont., Rev. E. E. Preston, Van-kleek Hill.  
Lachute, P.Q., Rev. W. J. O. Isaac, 1606 Letourneux St., Montreal.  
Lancaster, Ont., Dr. D. N. MacMillan, Dunvegan.  
Lochwinnoch, Ont., Rev. Walter Allum, Renfrew.  
Ormstown, Que., Rev. A. S. Renton, 1264 Osborne Ave., Verdun.  
Ottawa, Ont., Knox, Rev. R. Currie, Creelman, 540 Courtenay Ave., Ottawa.  
St. Lambert, Que., Rev. H. Keith Markell, 5076 Victoria Ave., Montreal.

### Synod of Toronto and Kingston:

Amberst Island, Ont., Rev. J. W. MacDonald, R.R. 1, Kingston.  
Bala and Port Carling, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Bracebridge, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Bradford, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
Caledon East, Ont., Rev. J. F. Nute, Orangeville.  
Cookstown, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
Duntroon, Ont., Rev. W. E. Sayers, Meaford.  
Elmira and Winterbourne, Ont., Rev. John G. Murdock, 43 Young St., Waterloo.  
Englehart, Ont., Rev. G. W. Murdoch, New Liskeard.  
Kirkfield, Ont., Rev. W. S. Bell, Bobcaygeon.  
Lakefield, Ont., Rev. Gilbert D. Smith, 268 Lansdowne St. W., Peterborough.  
Markdale, Ont., Rev. D. R. Sinclair, Dundas.  
Mount Forest, Ont., Rev. A. Leggett, Arthur.  
North Bay, Ont., Rev. B. L. Walden, 632 Bloem St., North Bay.  
Sonva, Ont., Rev. J. C. Beckley, Woodville.  
Streetsville, Ont., Rev. G. L. Royal, Box 40, Norval.  
Toronto, Ont., Calvin, Professor D. W. Hay, D.D., 311 Rose Park Drive, Toronto.  
Tottenham, Ont., Rev. A. C. G. Muir, 59 William St., Allandale.  
Trenton, Ont., Rev. R. D. MacLean, 271 George St., Belleville.

### Synod of Hamilton and London:

Brigden, Ont., Rev. R. U. MacLean, Queen St., Petrolia.  
Corunna, Ont., Rev. D. S. Campbell, 254 North Brock St., Sarnia.  
Cranbrook, Ont., Rev. H. T. Colvin, Brussels.  
Criman, Ont., Rev. Charles D. Henderson, Box 39, Appin.  
Duart, Ont., Rev. Donald MacInnes, Ridgeway.  
Hamilton, Erskine, Rev. A. Lorne Mackay, 19 Spruceside Ave., Hamilton.  
Hagersville, Ont., Rev. G. J. Gendron, Port Dover.  
Mt. Brdges, Ont., Rev. Daniel J. Firth, 186 Waterloo St., London.  
Norwich, Ont., Rev. G. L. Douglas, 447 Hunter St., Woodstock.  
Paisley, Ont., Rev. W. A. Henderson, Box 392 Walkerton.  
Sarnia, Ont., Laurel Lea, Dr. J. M. Mac-

gillivray, 2024 Lakeshore Rd., R.R. 3, Sarnia.

Tara, Ont., Rev. D. C. McLelland, Chesley.  
Welland, Ont., St. Andrew's, Rev. R. T. Rutherfordale, Port Colbourne.

### Synod of Manitoba:

Hartney and Melita, Man., Rev. R. A. Davidson, 315 Twelfth St., Brandon.

### Synod of Saskatchewan:

Biggar, Sask., Rev. George E. Dobie, 916 Spadina Cres. E., Saskatoon.  
Moosomin, Sask., Rev. M. S. McLean, 156 Tupper Ave., Yorkton.  
Stoughton, Sask., Rev. I. R. Carroll, Weyburn.

### Synod of Alberta:

Bassano, Alta., Rev. John MacLeod, 803 13th St. E., Calgary.  
Chauvin, Alta., Rev. J. W. Williams, Box 69, Lloydminster.  
Innisfail, Alta., Rev. T. E. Roulston, Box 356, Olds.

### Synod of British Columbia:

Kimberley, B.C., Rev. G. A. Johnston, General Delivery, Cranbrook.  
Nanaimo, B.C., Rev. A. E. Wright, D.D., Duncan.  
Vancouver, B.C., Marpole, Rev. Edward McPhee, 3722 West 15th Ave., Vancouver 8.

### INDUCTION

New Glasgow, N.S., First, Rev. Hugh M. Creaser, B.A., November 24, 1955.



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## PERSONALS

**T**HE Rev. E. H. Johnson, Overseas Secretary of The Board of Missions, left on January 2, for a two and a half months' trip to Africa and India. Mr. Johnson will carry greetings from the Church and talk with missionaries and leaders in these areas about the ways in which the Church can be of greatest help on the mission field.

The heroic action of the Rev. G. Taylor-Munro, minister of the North Pelham, Ontario, congregation, saved the life of an elderly woman from almost certain death by fire. Groping through the smoke-filled house, he reached the woman, who was lying unconscious in the living room. A school bus driver first noticed the fire and immediately notified Mr. Taylor-Munro, who lives across the road.

The Rev. Louis De Groot, home on furlough from Formosa, is planning to accept an unanimous call extended to him by the congregation of St. Paul's, Kemptville, Ontario. . . . St. Paul's, Victoria West, B.C., in December gave a warm welcome to their new minister, the Rev. Dr. Edgar Foreman and Mrs. Foreman.

The Rev. J. D. Mackay of Summerside, P.E.I., was special speaker at the 65th anniversary of Freetown church, P.E.I., on December 4. . . . The Rev. E. H. Bean of Kensington, P.E.I., was special speaker at the joint Week of Prayer services sponsored by the Ministerial Association of Sydney, Nova Scotia. . . . The Rev. John M. McCurlie of Carluke has received a call from Argyle, Crinan and Duff, Largie, which he intends to accept. . . . Michael Rochester, a post-graduate student at the University of Toronto and a grandson of the late Rev. Dr. W. M. Rochester, former editor of *The Record*, has been awarded a \$1,000 scholarship for geophysics research, by the California Research Corporation and California Standard Oil companies.

The Rev. Kenneth MacKenzie of Altona Presbyterian church, Illinois, has received a call from the congregation of Patterson church, Toronto. . . .

**C**HURCH OF THE AIR Broadcast on Sunday, February 19, over CJBC and the Dominion Network, will be conducted by the Rev. Dr. Finlay G. Stewart of St. Andrew's, Kitchener, assisted by the Rev. J. Gavin Murdoch of Knox church, Waterloo. This Service will mark Schools and Colleges Sunday. The Rev. A. G. MacKenzie of Hamilton, has been called to South Congregational church, Utica, N.Y.

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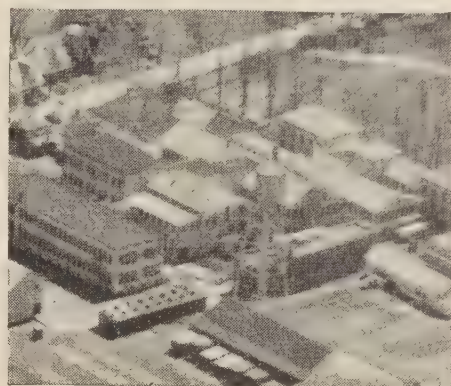
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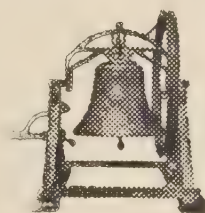
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# WHAT IS YOUR EXCUSE FOR DULLNESS?

It is a common charge that "dullness" characterizes much of the life and work of the Church. Why?



## DO YOU SAY —

"I don't know enough to make it interesting to others?"

"The Gospel doesn't need colour and glamour in its presentation?"

"Our congregation doesn't have the money to do things in an attention-arresting way?"

"We elders do not have the time — — — ?"



## WHATEVER IT IS, ISN'T IT JUST AN EXCUSE?

The Gospel is not dull, but bright, colourful, "the glorious gospel."

It is unworthily served by many because they do not care enough about Christ, His Kingdom and His children, to make Christian discipleship the great concern of their lives.

## THE CHURCH CALLS TO REPENTANCE

and to ever-growing faithfulness in Christian stewardship, that the reproach of "dullness" may come to an end.

**To proclaim "The Light of the World" is the task of the Church.**

Share in the Church's world mission through your contributions to the General Assembly's Budget Funds.





# the Presbyterian Record

WORLD RELIEF ISSUE

MARCH, 1956

LXXXI, No. 3

TORONTO



This Korean lad, a symbol of hundreds of thousands orphaned by war and disaster, finds comfort for the present and hope for the future in the vital assistance sent him by his unseen friends in the Churches.

REFUGEE RELIEF  
SUNDAY

MARCH 11, 1956

Photo:  
Church World  
Service



# the Presbyterian Record

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## IN THIS ISSUE

### ARTICLES

- BUDDING ANGELS OR HOPELESS SINNERS? ..... 6  
Robert McAfee Brown
- DON'T MAKE YOUR CHILDREN GO TO CHURCH ..... 8  
Harold M. Mallett
- WHAT PRESBYTERIANS BELIEVE ABOUT THE  
HOLY SPIRIT ..... 12  
William Fitch
- LETTER FROM LAGOS ..... 16  
E. H. Johnson
- REFUGEES — A CHALLENGE TO CHRISTIANITY ..... 18  
Francis B. Sayre

### EDITORIALS

- TAKING OUR FAITH SERIOUSLY ..... 10  
John McNab
- A TIME TO REAFFIRM OUR FAITH ..... 10  
Charles Malik

### OTHER FEATURES

- "THE MISSION OF THE SEVENTY" ..... 3  
John Cameron
- "ARMAGH" — THE HOME FOR GIRLS ..... 23  
Walter T. McCree
- OUR BEADLE SAM ..... 26  
"Roman Collar"

### DEPARTMENTS

- YOUTH OF THE KINGDOM ..... 5  
O. Mary Hill
- CHURCH CAMEOS ..... 14
- YOUTH IN THE NEWS ..... 20
- BOOK CHAT ..... 22
- RELIGIOUS WORLD NEWS ..... 24
- PAGE FOR BOYS AND GIRLS ..... 25  
A. Norman McMillan
- THE READERS' FORUM ..... 33
- PERSONALS ..... 35

*Prayer for the Month is by the Rev. Dr. T. J. Watson,  
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## Great Thoughts

**F**OR I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Matthew 25: 35, 36, 40.

*One of the ways to keep yourself in the love of God is to keep searching His holy Word, and translating it into practice.* Selected.

We talk about building bridges of brotherhood around the world in answer to the Communist pretensions, and that's a splendid vision. But brotherhood begins on a man-to-man basis at home and not a mass-to-mass basis across the oceans. Without that footing, it is idle talk and an empty vision.

Eric Johnson

*Being humble involves the willingness to be reckoned a failure in everyone's sight but God's.* Roy M Pearson

Our voluntary church support is indeed admirable, but a fantastic portion of it seems to be devoted to buildings and programmes. . . . Pastoral and congregational achievements are measured in terms of numbers added to the rolls rather than souls brought nearer to God, sanctuaries remodelled rather than lives restored, stained glass windows installed rather than stains removed.

Creighton Lacy

*I have never heard anything about the resolutions of the Apostles, but I have read a good deal about the Acts of the Apostles.* Horace Mann

The man who tries to work for the good, believing in its eventual victory, while he may suffer setback and even disaster, will never know defeat. The only deadly sin I know is cynicism.

Henry L. Stimson

*God gives His directions for your life one step at a time. His next direction will not come until the last has been fully obeyed.* Selected

I am the inferior of any man whose rights I trample under foot. Men are not superior by reason of the accidents of race or colour. They are superior who have the best heart—the best brain. The superior man stands erect by bending over the fallen. He rises by lifting others.

Robert Ingersoll

## A Prayer For Mankind

**O** GOD, we give Thee thanks; for Thou art good and Thy mercy endureth for ever. We know the wonder of Thy constant love and care, and the blessing of Thy presence. Grant, we beseech Thee, that our faith may always hold fast to the love of God. Strengthen us now as we wait upon Thee, that this faith may grow stronger. Guide our feet in the way of life, and renew us continually within by the grace of the Holy Spirit. Make us quick and alert to perceive the works Thou desirest us to do as children of the compassionate God.

We pray for those who are in distress because they "have not where to lay their head" in a friendless world. Be a very present help to all displaced and homeless and hungry people, and in the time of their affliction sustain in them the knowledge that Thou wilt not leave them comfortless. For Thy Name's sake. Amen.

PRESBYTERIAN RECORD



# "The Mission Of The Seventy"

By John Cameron \*

**T**O the people of Brockville, Ontario, ecumenicity is no longer a mere ideal. They have experienced its reality in a new way and have felt the power of its impact among them.

Under the banner, "The Mission of the Seventy," divinity students from McGill University, Montreal, (representing the Anglican, Baptist, Presbyterian, and United communions), conducted a week-long evangelistic campaign, from January 14 to 22.

The young missionaries, about 70 in all, had as their purpose the presentation of Jesus Christ their common Lord to all classes and conditions of men, hoping thereby to move them to a quickening of their spiritual life and to bring them into a saving knowledge of Jesus Christ.

A high note for the week was set when "The Seventy" were commissioned to their task by the Bishop of Ontario, the Right Rev. Dr. K. C. Evans.

A large congregation was present and joined heartily in the service of praise.

The Rev. Dr. W. F. Banister of Chalmers United church, Kingston, delivered a stirring sermon. He urged upon the missionaries the necessity for each one who would go out as a witness to the power of God, to make sure that he himself is experiencing that

\*Mr. Cameron is a third year student at Presbyterian College, Montreal. He is President of the College Students' Society and is student assistant to the Rev. J. D. Wilkie, minister of Stanley church, Westmount, P.Q.



"Please come in." Students went out "two by two" during "The Mission of the Seventy", held in Brockville in mid-January. Here Mr. E. B. Williams of Presbyterian College, Montreal, holds open the door for his companion.

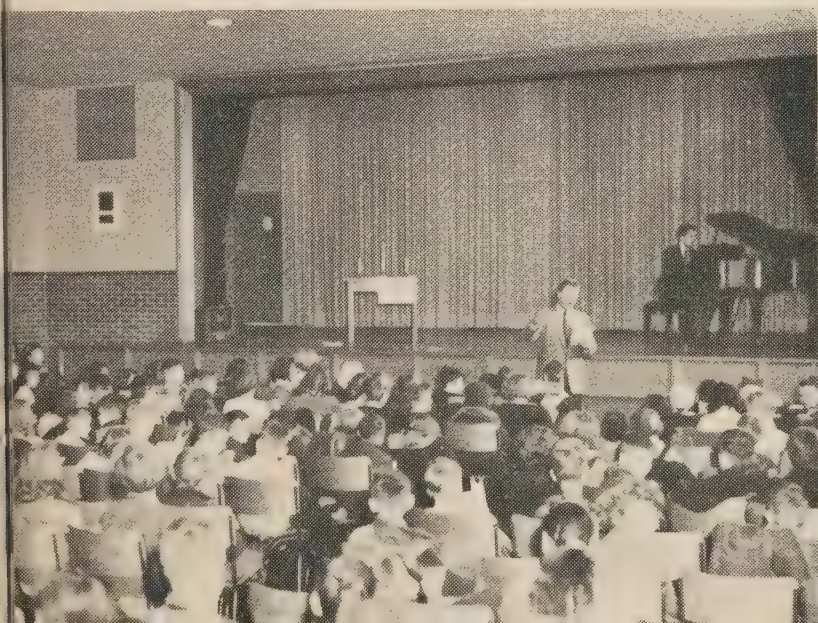


Inside the home Mr. Williams and his companion set an air of easy formality for the "cottage meeting" to which the hostess has invited some of her friends.

Leading the hymn-singing. Two members of "The Seventy" worked with school-children throughout the week.

A Dutch student (standing) tells how he drove back and forth across Brockville after a mission service until the couple who were with him accepted Jesus Christ as their Saviour.

Photos by Redman, Brockville





power in his own life. He who would manifest Christ must have Christ.

Sunday morning saw the inauguration of the mission with students visiting the various church schools and speaking in the pulpits of the city churches to large and expectant congregations.

Evangelistic services conducted by the students in Wall Street United church, Thursday through Sunday evenings, challenged hearers to commit and rededicate their lives to Jesus Christ. The services were well attended, climaxed by the joint Sunday evening service when more than 2,000 people were present.

The mission received heart-warming support from a combined choir of the Brockville churches. A student quartet and student song leaders led in the singing of hymns and choruses. Each night three students contributed to the worship: one to conduct the service, another to give a Christian testimony, and one to bring the message.

Visitation evangelism continued through the afternoons and evenings of the week. Visiting was concerned primarily with lapsed church members and those outside the Christian fold. The approach was made frankly. Jesus Christ was presented with the

prayer that those to whom the message was revealed would receive Him gladly. These visits met with mixed responses—kindness and discourtesy, forthright and evasive answers.

A children's mission for each of five different schools was held. These meetings met with immediate response and approximately 1,000 children, ranging from 7 to 13 years of age, attended each afternoon. Three services were held at the Brockville Collegiate. After some of these meetings children remained to talk with the missionaries and to "give their hearts to Jesus."

Home visitation indicated that in many cases the children had aroused parental interest in the Gospel. The missionaries visited Young People's Societies, Explorers, C.G.I.T., Boy Scouts, and other youth groups where interest was keen and young people dedicated their lives to Christian service.

Radio station CFJR played an important part in the mission. In addition to broadcasting two of the evening services, the station featured students each day on Morning Devotions. Throughout the day spot announcements and interviews of missionaries kept the mission before the radio audience.

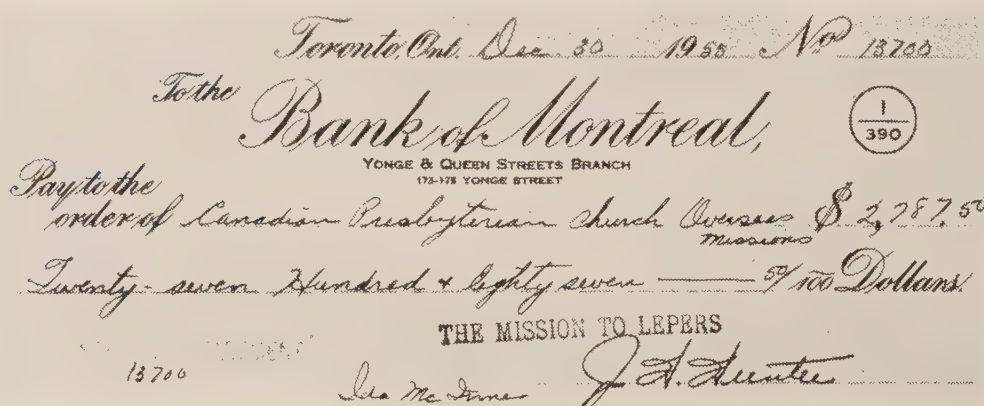
House meetings proved to be an aspect of the mission that flourished with attention. They brought together small groups of friends, within the informal atmosphere of a private home, to discuss topics related to the committed life. Each meeting was guided by two of "The Seventy." As the week progressed opportunities to hold such meetings opened up far beyond expectation. In several cases, individuals who had attended one of these meetings, arranged to have another in their own home the next day.

Two services were held in the Provincial Jail, where opportunity was provided for the inmates to talk with the missionaries. A visit was made to the Home for the Aged and arrangements were made to bring these people to the evening evangelistic services. Three of the students spoke at the Kiwanis Club and at the Rotary Club. One addressed the United Church men's club, and another spoke to a Masonic gathering.

It is not easy to evaluate such a mission. There were, under God, many decisions made for Christ. In some cases lives were transformed, in other cases, families with marital problems were put in contact with God and with a minister as a friend and counsellor, and in still others, young lives were given a new purpose and a new zeal for the Kingdom. Certainly one of the positive contributions was to encourage the expression of doubts and problems about Christian discipleship so that they could be dealt with openly. It is hoped that such discussion will start some on a path leading to complete commitment to Christ.

If the missionaries have learned through this practical lesson in Pastoral Theology, to be more passionate evangelists for the Gospel's sake, then the Church of which all are a part will be strengthened and the God they serve glorified. ★

## Receive Gift of \$2,787 for Leprosy Work



THE Mission to Lepers, an international and interdenominational organization which carries on its work with 40 different Protestant mission societies, has made a sum of money available from its Birthday Fund to each denomination engaged in Leprosy Work.

Our Church, through the Overseas Committee of the Board of Missions, has received a cheque for \$2,787 as its share of the Birthday Fund.

Part of this money will be sent to Formosa where two projects will receive immediate aid. The Happy Mount Leprosy Colony which cares for

50 patients, needs a combined dining-room and social-gathering-room. When enough money has been received from various sources the new hall will be known as "The Taylor Memorial Building." The second project, proposed by the late Dr. Gushue-Taylor, is the formation of "The Christian Anti-Leprosy Association of Taiwan" to wage an all-out attack upon leprosy all over the Island.

The Overseas Committee is grateful to the Mission to Lepers for this gift of money and trusts that our people will support the work among the lepers with their interest and prayers.

## IN EASTER ISSUE

### CHRIST IS RISEN — FOR WHAT?

By John A. Mackay

### WHAT PRESBYTERIANS BELIEVE ABOUT THE LIFE EVERLASTING

By W. Gordon Maclean

### OUR MISSIONS IN INDIA

By E. H. Johnson



# The Happy Ways of Doing Things



Harold Lambert

Good manners means thinking about others before you think about yourself. You introduce people to each other so that they will feel comfortable and at home.

JANE really was a lovely looking girl, thought Mrs. Walker. Her dark hair, short and curly, was shining clean; her plaid skirt fitted perfectly; her red jacket was set off by just the right shade of lipstick. She walked with her shoulders well back, and when she spoke her voice was soft and clear. No wonder Janet, Mrs. Walker's daughter, admired her.

"How did you like Jane, Mother?" said Janet that evening when dinner was over and the guest had gone home. "Isn't she super?"

Mrs. Walker didn't answer for a minute. She was thinking. Why didn't Jane quite live up to that first impression?

"She's very pretty, and she dresses well. There was just one thing—her manners."

"Oh, Mother," said Janet, "You're being old-fashioned. And anyway, what's wrong with Jane's manners? People don't bother about those things nowadays."

"I think people still notice whether a girl has good manners—it's part of her charm," Mrs. Walker answered. "Jane, I noticed, didn't stand up and offer a chair when your grandmother came into the room. At dinner, her

By O. Mary Hill

table manners were just a little lacking. She reached for things that she wanted, and she didn't pass them to other people. She didn't try to enter into the conversation, though she did interrupt your father once when she had something she really wanted to say."

"You're just too fussy," Janet began, when out of the depths of the armchair came another voice.

"Your mother's not as fussy as you think, Janet," said Mr. Walker. "The other day I was looking for a junior stenographer in my office. Miss Fisher had narrowed the choice down to two girls and they came in to see me. One didn't wear a hat or gloves. She sat down before I asked her to, forgot my name after just being introduced, and interrupted me several times. Obviously, she had a wad of gum tucked away in one cheek; it made her look a bit like a squirrel. The other girl had the quiet manners of a real lady. Naturally, she got the job, although the first girl was a better typist."

It was Janet's turn to be silent. Then she said:

"Perhaps Jane doesn't know how

she's supposed to act. Sometimes I don't know how to introduce people, or what to say to strangers, or what fork to use. Lots of girls feel that way."

"Well," said Mrs. Walker, "it's partly knowing what to do, but more important, it's thinking about other people before you think about yourself. That's why you offer a seat in the street car to an old lady—you remember that she'll be tired if she has to stand up. You introduce people to each other so that they will feel comfortable and at home. But etiquette—how to do the right thing at the right moment—is a part of it. If you know what to do, then you can relax and think about other people."

THIS conversation between Janet and her parents didn't end there. It suggested to Janet an idea that she carried to her C.G.I.T. group the next week when they met to plan the programme for the winter. She brought up this topic, Etiquette. Out of it came a group project, "Etiquette for Everyday." It was fun, too. One evening the subject was introductions—how to introduce an older woman to a younger, a boy to a girl, a teacher to a new pupil, one girl to another. At the next meet-

(Continued on page 29)



. . . The Bible says that God has decided to help us.

It says that where we are powerless to save ourselves God saves us.

It says that when we cannot set ourselves right, God sets us right.

If you are clear on all that you can skip this article.

THE Bible claims that man is made in the image of God, for fellowship with him. We have great possibilities. This is the "optimistic" side of the picture. On the other hand, the Bible claims that we have spoiled these possibilities. We have defaced the image of God. We are sinners. This is the "pessimistic" side of the picture. Let us review our situation.

Many people grab a hold of one of these affirmations and act as if it were the whole truth. Thus you will hear some people talk about man in a way that would make you think we are already sprouting wings. And you will hear others talk so exclusively about sin that you will think Christianity consists of reminding us (rather gleefully) that we are bad as we can be, period. It is important, therefore, to remember that the Bible recognizes both the optimistic and the pessimistic side. Neither one stands by itself. Both are needed.

But even that is not the whole story. That would be saying, "We have tremendous possibilities, but we have lost them, and cannot recover them." And that would leave the last word on the side of pessimism. We need to remember that the last word from the Biblical perspective, is not a bleak pessimism any more than it is a naive optimism. The Bible indeed affirms "the sinfulness of sin," but not as the end of the story. For if the Bible seems to be pessimistic about man, it is never pessimistic about God, and what God can do with man, and make of man. Just as a doctor needs to know what the illness is before he attempts a cure, and just as the kind of cure will be determined by the nature of the illness, so it has been

By Robert McAfee Brown \*

important for us to see the nature of our human "illness" in order that we could understand the radical "cure" which Biblical faith says is possible.

Consequently, there is a third affirmation about man which the Bible stresses. If we are created for fellowship with God, and if we have rejected that fellowship, it is also true that *God has provided a way for the fellowship to be restored.* This is what makes the Christian faith "good" news. Without this, it would only be "bad" news. The "good" news is that the separation between God and ourselves which we cannot overcome has been overcome for us by God, and that He freely offers us a brand-new relationship with Him.

This is a roundabout way of describing such Biblical words as "salvation," "redemption," "reconciliation," and "grace." While these are not precisely identical in meaning, they all describe the same fundamental experience, and represent the heart and core of Biblical faith. We must try to understand what is at stake here, for in one way or another all of us ask the question to which these words offer an answer. We ask it in different ways:

How can I be changed?

How can I stop being so self-centred?

What must I do to be saved?

Who will deliver me from this body of death?

How can I find some meaning for my life?

\*Robert McAfee Brown is an ordained Presbyterian minister. He is Assistant Professor of Systematic Theology and Philosophy of Religion, at Macalester College, St. Paul, Minnesota, and a Fellow in the National Council on Religion in Higher Education.

# BUDDING HOPELESS

## The First Step

IN JOHN'S teaching, Jesus' teaching, Paul's letters, Peter's sermons, we find again and again the word "repent." As we have seen previously, the word means to "turn about," "begin again," "make a fresh start." This is a pretty universal starting point in the process of being changed. It is not pleasant, for it involves admitting that we have been wrong, and nobody likes to do that. (And even if we have been "a little bit wrong," we certainly haven't been as wrong as *some* people we could mention. Why should *we* be the ones to admit that we've been wrong? Why doesn't somebody else do it first?) We shy away from this first step, and invent reasons to postpone it. It is something like going to the dentist; we snatch at any fleeting excuse for postponing the evil day.

As long as we do this, of course, we shall still be involved in our plight. As long as we refuse to admit that there is anything wrong with us, it is impossible for us to be made well. Repentance, then, involves our willingness to *admit our need*. It involves saying in effect: "I have made a botch of things. I need help."

## After The First Step

WHAT happens then? The amazing thing, the totally unexpected thing, is that even though we are "in the wrong" before God, He forgives us and empowers us to live new lives. He accepts us as we are. He does not say, "Go out and prove how good you can be, and then come back, and perhaps we'll reconsider your case." No, He says, "Right now, just as you are, I accept you. There is no longer any barrier between us. I will enter into as close a relationship



# ANGELS OR SINNERS?



Harold Lambert Photo

with you as you will let me."

How does the Christian know that this astounding claim is true? How can he "bank on it?" Because this is what the New Testament is all about. For there we do not find simply a statement about this kind of love, but an enactment of it. Looking at Christ from the point of our need, we see in Him God's outgoing love coming to us when we could not get to Him, entering into our experience, refusing to hate people even when people hated Him, loving them to the bitter end, even death upon the cross.

And so Christian faith says: "That is God's love, coming to you just as you are, not waiting till you are worthy, but meeting you precisely at the point of your unworthiness. Simply believe that God has taken the initiative in seeking you, that you are already forgiven if you will accept the gift of forgiveness which He offers you."

This accepting us as we are makes a tremendous difference. It makes, in fact, all the difference, because it now means that relationship is possible. I can enter into relationship with God now. I do not have to wait until some distant day when I become "good enough." We can see the significance of this in the relationship between parents and children. If your parents never entered into relationship with you except when you were "being good," you wouldn't have very much to do with each other. The thing that is most significant about parental love (at its highest and best) is that it is not a love that is dependent upon being deserved. It is strongest just at those

times when there is least "reason" for it:

*... when you have smashed the left fender and headlight of the family car the day before you were all going to the lake, and you feel absolutely sick about it;*

*... or when you are a mass of ugly blotches (chicken pox) and want to crawl away and hide forever;*

*... or when you get home after striking out in the ninth inning with the winning run on third, and can never go back to school again.*

These are the times when you think: How can anybody love me? I'm a total flop. And these are the times when you find that your parents love you—at the unexpected times, when it is clear that they love you, not because you have done something to deserve their love, but simply because you are you and they love you just as you are—in all your misery and unhappiness.

Well, the love of God is something like that. Infinitely more, of course, but of that sort. It is love that is undeserved, reaching out to you, right where you are, offering itself without reserve, to meet your need.

So the establishment of the new relationship is the work of God. C. S. Lewis puts the point graphically in his fairy story, *The Voyage of the Dawn Treader*:

*"A nasty specimen of humanity, called Eustace Scrubb, is so thoroughly nasty that he is changed into a dragon. After a while he discovers that it is not much fun being a dragon, and that it is actually not much fun being nasty to everyone else. So he begins to help rather than to hinder his shipmates (who are stranded on an island after a bad storm.)"*

But he can't get rid of his dragon skin.

*It just won't come off, no matter how hard he works at it. It is only possible for him to be changed back to his rightful form when he consents to let Aslan, the lion who is king of the beasts, use his claws to scratch off the terrible scales. Eustace the dragon cannot save himself. He can be saved only by something that the kind of his creation can do for him. His emancipation is a gift—not something he was able to achieve himself."*

So, too, in the Bible, the new relationship (which the Bible calls "salvation") is a sheer gift. It is not earned, it is not deserved, it is not anything that I can claim as a "right." I am brought into new relationship with God, not because I am good (which I am not,) but because God loves me in spite of the fact that I am not good. It is the side of love that is so "new," so unexpected, in Christian faith. Paul points out that it would be quite astonishing for a man to die on behalf of a good man. That would be a real test of his love. But what an unprecedented kind of love, he goes on, when Christ dies for us while we are yet sinners (Rom. 5:8) and that shows the lengths to which true love is ready to go. God loves the undeserving. Unexpected news, indeed!

## The Heart Of The Matter

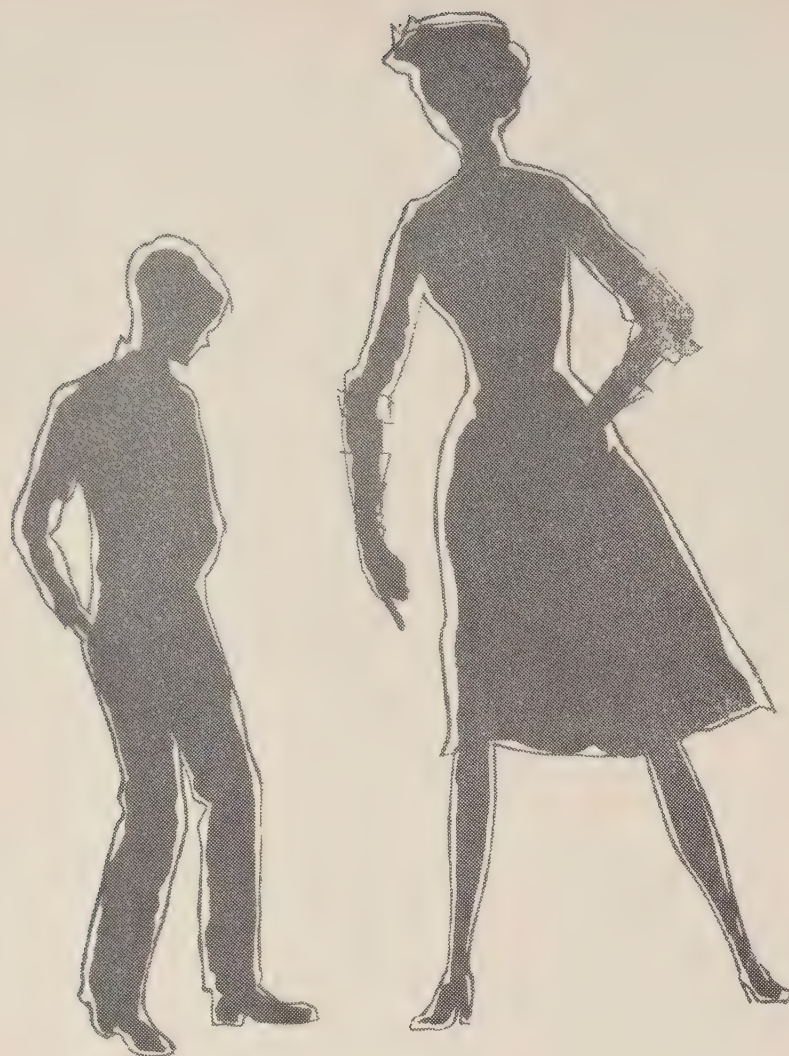
LET us sum this up as briefly as we can. There is a phrase by Paul Tillich that puts the whole matter in two lines. It goes this way:

You are accepted. All you have to

(Continued on page 29)

\*This article has been reprinted from THE BIBLE SPEAKS TO YOU, by Robert McAfee Brown, Copyright, 1955, by W. J. Jenkins. The Westminster Press, Philadelphia. Used by permission.





# DON'T MAKE CHILDREN GO

Here are twenty better ways to

love of their Christian heritage

**I**F you like the title of this article, it may be for one of three reasons:

1. You have become desperate. You have tried everything you know to get your children interested, without success. So you are relieved when a minister says you should not use compulsion.

2. You may have had religion "crammed down your throat" when you were a child, and you have given your children the right to decide for themselves.

3. You believe there must be a better way than force to insure your children's attendance at church.

If you are in group 3, this is for you. There *is* something better.

As a parent you must remember that boys and girls are *shown* religion, not driven to it. Their ideas about spiritual things will depend upon you:

Their attitudes toward God . . .

Their philosophy of living . . .

Their knowledge of sacred writings . . .

Their appreciation of worship . . .

Their association with people seeking a better world . . .

Their discovery of reverence . . .

Their absorption of cultural tradition

—all derive primarily from parental influence.

While they are at *home*, boys and girls are making up their minds about God, the Church, worship, and everything religious. Some ideas will be transferred consciously. Many of them will be picked up in unguarded moments.

Here is a list of practical suggestions—and many more could be added by other Christian parents—for making your children *want* to go to church.

1. Make up your own mind about religion. Does church attendance do for you what it should? Also, are you doing what you should for your church? If not, what have you done about it? How about speaking to a minister, reading a book, talking with a friend, until you discover for yourself the thing you hope your children will discover?

2. Plan your own religious programme. It may include Sunday school or church attendance, the daily quiet moment of devotion, religious book and Bible reading. "Do as I say" is never as powerful as "do as I do."

3. Take your child into your confi-

dence about religion. He will be quick to see your life is not always up to your standards. *Hypocrisy* has been an ugly word. Perhaps it shouldn't be. It simply means "living *below* the level of one's beliefs"—and don't we all? Religion is not intended to be a show of high achievement. It is more a quest, a direction, a striving. I am teaching my own three boys that it is a thrilling adventure. They may not see in me all that my religion should accomplish, but I want them to see how much better off everyone is with faith than without it.

4. Be sure to have a good copy of the Holy Bible for home use, and keep this Bible where it may be reached by all. In one home, I saw the Bible on the bottom shelf of a bookcase beneath ten copies of *Field and Stream* and two cartons of cigarettes. That was a sort of "confession of faith" about the Scriptures.

5. Select religious gifts for birthdays and Christmas. Here is the opportunity to provide personal copies of the Bible, crosses, religious pictures . . . something that is the "very own" possession of the child.

6. Check your tendencies to be critical of churches, ministers, and

\*Reprinted from PRESBYTERIAN LIFE by kind permission of the editor.

PRESBYTERIAN RECORD



# YOUR TO CHURCH

Continue your youngsters with a

By Harold M. Mallett\*



sermons. Try to make what you say "of good report."

Don't shatter the idealistic love which children often have for their religious leaders. It can mis-shape the entire pattern of trust and respect in the family.

7. Achieve balance in your religious habits. Some parents err in insisting on too rigid a programme; most err the other direction by being too lax.

I know two families who live in the same town. Neither of them has anything to do with churches or religion. One family lays it to an overly religious, patriarchal home life, when the parents were children. The other parents had no church life at all.

8. Check your language. An amazing amount of harm can be done by church members who use the word *they* rather than *we*. "What did *they* do at the congregational meeting?" This has the effect, "Count me out. . . . *They* are running the show and don't need me."

Again, a mother talks about "that church down there"—not nearly so kindly as "my church" or "our church." I have seen many signs of waning interest in small tots, clearly mirroring their parents attitude.

9. Establish the practice of a daily devotion. Bookstalls are well-stocked with helps. Even busy homes may have materials at hand for individuals to use in turn.

10. Keep a good religious painting in the home. Often it is good to change the picture from time to time for fresher interest.

11. Inject variety into religious experience. We have found it well, for example, to have a unison prayer at breakfast, to have the children take turns at lunch, and the adults in the evening. Saturday noons, we recite the Lord's Prayer, and Sunday noons, we have a "singing grace." We also visit other churches, especially on vacation.

12. Encourage your young people to go to church summer-camps and conferences.

13. Invite your minister and his family to your home, if only for tea and a brief visit. Children usually like the minister better if they have the opportunity of knowing him. Also, if there is a visiting missionary or other church leader, entertaining him will be an unforgettable experience.

14. Probably your church has a publication—a letter, bulletin, or news-

sheet mailed to your home. Make an occasion of sitting down with your family to digest the communication.

15. Too much of religion directed to youth is passive. Encourage children to do something for their church . . . take a visitor to Sunday school . . . deliver folders to shut-ins . . . offer their help to their pastor, sexton, or church-school officers.

16. Take them on a tour of your church and show them what belongs to them and how they should appreciate it and help to take care of it.

17. Have a visit with the custodian, and let him tell how he carries on his task from week to week.

18. Teach your children, as early as possible, the meaning of the various offices in your church, and how each functions.

19. Whenever possible when traveling, visit some office, church, or shrine of your denomination, and point out its significance. Particularly is it possible to point out greatness in the Church in projects carried on in cities, on Indian reservations, and among migrants.

20. And finally, say a little daily prayer that God will guide you. You can't do this alone. ★





## Taking Our Faith Seriously

THE history of the early Christian Church is one of thrust and expansion. Secular historians have paid tribute to the young Church whose enthusiasm sent forth living shoots across the world. Oh! to recapture that flaming faith and once again bring the manacled millions of our age into the freedom of the Gospel.

Students of the early history of Canadian Presbyterianism are also amazed by the thrust and vitality of pioneer Presbyterianism. Quite true the nurture of the congregations in the Maritimes and in Lower and Upper Canada was stimulated by the churches in the Motherland. But the response from those Old Land churches never equalled the petitions of the settlers calling for and demanding trained spiritual leaders to minister in their log churches in the virgin forest.

What a striking story! How the men of the cloth like James MacGregor of the Maritimes, Robert MacDowall of Eastern Ontario, traversed the pathless forests to plant the faith in the backwoods. Then later leaders like James Robertson and Robert Jamison carried glad tidings across the prairies and beyond the Rocky Mountains.

Everywhere there was a strong urge in some local congregations to thrust out and give the Gospel witness to new settlements. Scarcely one congregation in our early history began of its own accord. The initiative rested with some church, that only yesterday had been mothered into life in similar fashion.

Today a similar thrust is needed. There is scarcely a city, large or small, across our Dominion, where another congregation is not urgently required. Some of the larger churches have an awareness of the cry of the children and adults in new housing developments and are responding. But the majority are smug, self-satisfied and have no eyes to see nor ears to hear. We are not satisfying the hunger of many hearts.

We began in our columns early in 1955 a series of Church Extension articles. These featured the problems

confronting us in the Maritimes, in Ontario, and then we began a sweep across the prairies until the waters of the Pacific were reached and the hunger, the dire necessity of such a mission as Kitimat was presented. Some other church extension fields were to be pictured but the illness of the editor has momentarily frustrated further survey.

What has been the reaction of the Church to these educational articles? On the whole, it has been satisfactory. Snatches of the stories have been quoted and congregations like Victoria, Toronto, have raised three times as much for Church Extension as for the Budget. But some congregations have felt that we were shooting directly at their seeming slothfulness or lack of concern. There was no single congregation in mind. Our goal is the awakening of the Church, the whole Church. The purpose is solely educational. "Where there is no vision, the people perish."

There will never be adequate extension until as Christians we recover the Sense of Mission. That urgency and enthusiasm that swept the early Christians across Asia, Africa and Europe must be recaptured. There must be kindled the fiery flame of evangelism in the hearts of laity and ministry. If this witness comes, the very stones will cry out. Our pewsitters will then awaken from their Rip Van Winkle slumber.

Many of our ministers have read *A Faith to Proclaim*, by Professor James S. Stewart, one of Scotland's greatest preachers. There are some sentences which inspired this editorial, that are worthy of a wider reading. He says that our day does not require confessional restatement nor ecclesiastical reconstruction. What we need "is more radical and basic. It is spiritual resurrection."

"There is therefore," says Dr. Stewart, "no place today for a Church which is not aflame with the Spirit who is the Lord and Giver of life, nor any value in a theology which is not passionately missionary." We are cumberers of the ground, except we have living vital union with Christ. "It is not I who live, it is Christ who lives in me." As members of The Presbyterian Church in Canada we must take our faith seriously. J. McN.

## A Time To Reaffirm Our Faith

By Charles Malik \*

MEN live by faith. The greatest service that can be done for Western society is to reawaken it to the positive faith of its fathers. I shall, therefore, suggest in barest outline what I believe to be the elements of the Western faith—basic findings which mankind can overlook or rebel against only at its supreme peril:

1. There is an objective truth to be sought and found—a truth about nature, man, society, history and the final things;
2. There is thus a natural law and order to which we must submit if we are to be happy;
3. There is an hierarchy of being, an order of values, a higher and a lower in the scale of things. Good

consists in rejoicing in and obeying this order; evil, in trying to subvert it;

4. Human reason, thoroughly disciplined in the cumulative positive tradition, is perfectly adequate, by free and critical inquiry, to discover this truth, this law and this hierarchy.
5. Man is free to be or not to be in the truth. He is free to rebel against nature. But as surely as the night follows the day, if he rebels, he will have to pay a heavy price by way of suffering and death, even unto the third and fourth generations;
6. Our freedom of thought, conscience and decision is something absolutely sacred. It is by this freedom that we share in the perpetual act of creation. Take this freedom away from man and

(Continued on page 29)

\*Dr. Malik is minister from Lebanon to the United States and represents Lebanon in the United Nations.



# Along the Jericho Road

**T**HE Jericho Road of the olden days was a dangerous thoroughfare and few journeyed it alone.

It was on this road that the Good Samaritan ministered to the man who fell among thieves.

In our world today there are many different kinds of Jericho roads.

Some lead nowhere, but simply trace the wanderings of weary refugees from one camp to another.

Others are roads of flight—from flood and earthquake, famine and disease, from oppression and aggression.

The young and the very old who travel these roads have one thing in common. They have been stripped of all they have, and are dependent on the friendship and brotherly love of others.

Thousands of miles from the scenes of their suffering, our churches help them with gifts of food and clothes and money—not only for emergency relief,

but for reconstruction and rehabilitation.

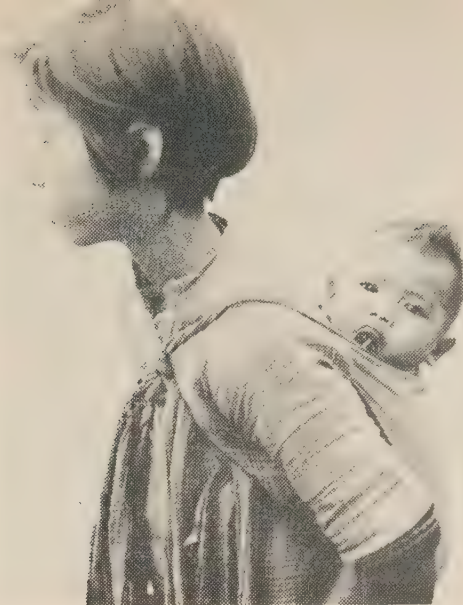
As we contribute to their aid in Christian love, each of us becomes a Good Samaritan, carrying into action the teachings of Jesus.

The Committee on Church Relief Abroad has been authorized by the General Assembly to appeal for contributions to help the forty millions refugees in the world. Our congregations from east to west are asked to respond generously to the Church's appeal for \$15,000. Contributions for refugee relief will be credited to the Budget givings of the congregations concerned.

**Sunday, March 11, has been set apart in our congregations for a \$15,000 Church-wide appeal for Refugee Relief.** Cheques should be made payable to "Refugee Relief," and sent to Mr. H. S. Reid, Assistant to the Treasurer, The Presbyterian Church in Canada, 63 Saint George Street, Toronto 5.

## Church World Service

"Thank you for your help," say the eyes of this little refugee girl in Berlin. Since the end of the war, hundreds of such children have been helped by the churches with food, clothing and medicine.



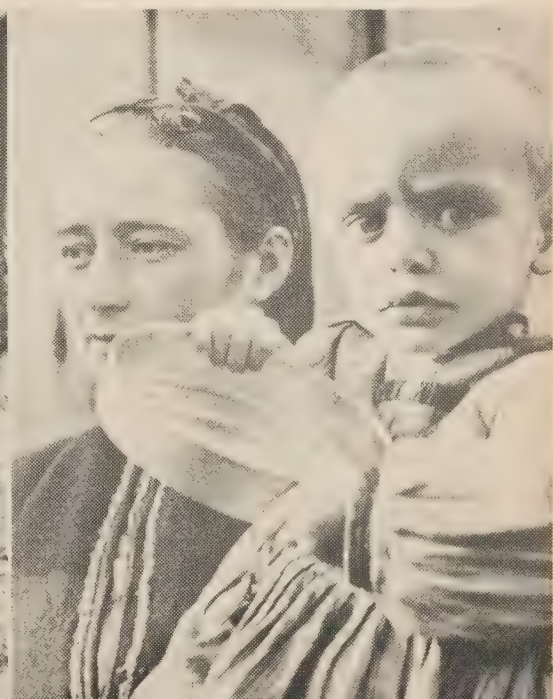
**INDO-CHINA.** In Vietnam, in Hong-Kong, in Japan and Korea, such scenes as this are commonplace as older children come to our church-supported feeding centres bearing their younger brothers and sisters on their backs.



## THE LEGACY OF WAR

**FRANCE:** In a one-room, windowless shack, this French woman comforts her grandchild. Shacks like these are occupied by as many as ten people in the French town of Colombos.

**PALESTINE.** Extra rations of food are distributed through our Christian programmes in the overcrowded Arab refugee camps in the Near East where almost one million persons are homeless and destitute.



**GREECE:** Mothers and children like these, in refugee camps in the distress areas of Europe, Asia and the Near East, are fed and cared for by our gifts given in Christian compassion and friendship.



- When we speak of the Holy Spirit we are not to think simply of an influence emanating from God or a power exerted by God.
- The Holy Spirit is a living Person of like substance, eternity and power as are the Father and the Son. Being such. He is to be worshipped and adored.

# THE HOLY SPIRIT

"I BELIEVE in the Holy Ghost." That is part of the Christian creed. All Christendom is united in belief in the Holy Trinity. "In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost proceeding from the Father and the Son." So reads the Westminster Confession and with that confession concerning the Trinity and in particular the Person of the Holy Spirit the solid ranks of Presbyterians the world over are avowedly in agreement.

It is one thing, however, to hold a creed; it is quite another experience to have a creed hold and possess the heart and mind. By and large it would be true to say that the doctrine of the Holy Spirit is the most nebulous and the least regarded of all the great affirmations of the Church. Systematic teaching regarding the Person and Work of the Holy Spirit is something which is seldom heard. Only last summer I gave a series of addresses on this most vital subject and I was amazed to discover the number of mature men and women, of long standing within the life and fellowship of the Church, who came and said that this was the first time in their life they had received such guidance. Is it little wonder that there should be such lamentable progress in Christian growth in so many places when the

basic and elemental facts of the Holy Spirit's abiding ministry are so little understood and so tragically disregarded?

To be truthful, it is a fact that our hymn books do point the way. Harriet Auber's wonderful hymn describes in very lovely lines the true ministry of the Spirit:

*He came sweet influence to impart  
A gracious, willing Guest,  
While He can find one humble heart  
Wherein to rest.  
And every virtue we possess  
And every victory won,  
And every thought of holiness,  
Are His alone.*

These are well-known and very blessed words; but often, as we sing them, I find myself wondering how many of the congregation really understand the miracle and mystery of their meaning. Yet it is altogether vital that the power and reality of this mighty doctrine recapture the heart of the Church today. "Other religions have their founders, their sacred books, their philosophy, and their ethics, but only Christianity has the Holy Spirit and as the 'Spirit of Christ', the 'Spirit of Truth', and the 'Spirit of Grace' He united the Jesus of history with the Christ of experience." As we can *know* nothing of Christ apart from the gracious revealing of the Holy Spirit, so we can *do* nothing for Christ apart from the same blessed One. Let me

\*The Rev. Dr. William Fitch is minister of Knox church, Toronto. In May 1955, he came to Canada from Scotland, where he had been minister of Springburn Hill church, Glasgow.

then try and tell you in the simplest possible language something of what the Bible teaches about the *Person* and *Work* of God, the Holy Spirit.

FIRST, we must affirm the *Personality of the Holy Spirit*. When we speak of the Holy Spirit we are not to think simply of an influence emanating from God or of a power exerted by God. The Holy Spirit is a living Person of like substance, eternity and power as are the Father and the Son. Being such, He is to be worshipped and adored. There are many ways in which this supreme fact can be demonstrated from Scripture; here we can only note some of the most significant.

1. Personal Attributes are ascribed to the Spirit of God. The Spirit *knoweth* (1 Cor. 2: 10, 11); *Prays* (Romans 8: 27); *Searcheth* (1 Cor. 2: 10-11); *Guides* (John 16: 13); *Loves* (Nehemiah 9: 20); *Sorrows and Grieves*. "Grieve not the Holy Spirit whereby ye are sealed unto the day of redemption" (Ephesians 4: 30). The Holy Spirit as revealed in Scripture is One who thinks, plans, purposes, feels, knows, wills, loves, and grieves.

2. Our Lord referred to Him as One like to Himself. "I will pray the Father and He shall give you another Comforter that He may abide with you forever." (John 16: 20). In the Greek language there are two words for "Other"—one is *Allos* and the other is *Heteros*. Significantly it is the former that is used when our Saviour speaks of the 'Other' Comforter, for *Heteros*



## o. 3: What Presbyterians Believe



By William Fitch\*

according to Liddell and Scott's Greek Lexicon, means 'Another—but always with a sense of difference.' When our Lord spoke of the coming of the Paraclete He said in effect that He, the Spirit of Truth, would be Another like unto Himself.

3. The Baptismal Formula carries all three names of the Father, Son, and Holy Spirit. Yet it is 'In the Name' (singular) that the formula is given and this surely implies that all three are Persons equally.

4. Personal Pronouns are used of the Holy Spirit. In the 16th chapter of John's Gospel the Greek masculine pronoun *Ekeinos* is used 12 times with reference to the Holy Spirit. This is all the more notable in that the Greek word for Spirit is neuter in gender and consequently would naturally require a neuter pronoun in agreement.

Enough has been written to show the foundations on which the Church affirms the Personality of the Holy Spirit. Like the Father and the Son, He is "ever to be worshipped and adored." Blessed indeed is the man who has come to know the joyous secret of His indwelling Presence. "He shall not be afraid of evil tidings; his heart is fixed trusting in the Lord." Such a man can with glad and glowing confidence pray to the Holy Spirit:

*Christ is the Advocate on high:  
Thou art the Advocate within:  
O speak the Truth and make reply  
To every argument of sin.*

THE Work of the Holy Spirit can well be illustrated from the names by which His work is characterized. He is 'The Spirit of Holiness' (Romans 1: 4): 'The Spirit of Grace' (Hebrews 10: 29): 'The Spirit of Fire' (Matthew 3: 11-12): 'The Spirit of Truth' (John 14: 17 etc.): 'The Spirit of Life' (Romans 8: 2): Such titles are in themselves descriptions of the mighty offices

of God, the Holy Spirit. By Him the Scriptures are given for we read: "Holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1: 20-21.) By Him, our Lord Jesus Christ was 'conceived' (Luke 1: 35,) 'anointed' (Acts 10: 38,) 'led' (Matthew 4: 1,) 'offered to God in sacrifice' (Hebrews 9: 14,) 'raised in the power of resurrection life' (Romans 1: 4; 8: 11.) His work is cosmic and eternal. He is truly Alpha and Omega. In Genesis 1: 2, "Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." In Revelation 22: 17 "The Spirit and the Bride say, Come." The grand sweep of the eternal plan of God is expressed and executed by Him. He is the "Active Agent" of the Godhead. Silently and unobtrusively He operates for "He shall not speak of Himself but whatsoever He shall hear that shall He speak" (John 16: 13.) His supreme delight is to "Honour the Son" for "Him hath God the Father sealed." "He shall glorify Me" (John 16: 14.)

It would be possible to develop this wonderful catalogue of the ministries of the Holy Spirit but perhaps the most practical benefits in this brief article will be obtained from a summary of His work in the heart of the believer in Christ.

### He is the Spirit of Regeneration

It is by the Spirit that men are born again. "The wind bloweth where it listeth . . . so is everyone that is born of the Spirit" (John 3: 8.) Where faith in Christ is found there is the life-giving Spirit. He enters into the soul of the sinner and creates a new life, even the very life of God Himself. This 'life within' of the Holy Spirit is the supreme *Must* of the Life of Faith for "If any man have not the Spirit of Christ he is none of His" (Romans 8: 9.) When He enters, He enters forever. "I will pray the Father," said

Jesus, "and He will give you another Comforter that He may abide with you forever" (John 16: 16.)

### He is the Spirit of Sanctification

"The Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death" (Romans 8: 2.) It is in the Power of the Holy Spirit that the Christian can live a holy life. The wonderful graces of the Life of Christ become actual and attainable through His Spirit's Life within. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, selfcontrol."

### He is the Spirit of Direction

Guidance comes through the express leading of the Holy Spirit. "It seemed good to the Holy Ghost and to us." (Acts 15: 28.) The Holy Spirit will truly lead into all the Truth of God and into all the perfect plans of Heaven for our life.

### He is the Spirit of Anointing

Whether for service or for holy living, the anointing or unction of the Holy Spirit is supremely needed. No preacher can truly preach to the saving of his congregation without this grace from on high. No witness will ever be effective apart from it. "God anointed Jesus of Nazareth with the Holy Ghost and with power; and He went about doing good." (Acts 10: 38.) Only that anointing can make our 'doing good' effective for the Kingdom of Christ.

Let me end with some words from a preacher of yesterday. They vibrate still with the holy passion of their first utterance:

"The last word of Jesus is, Go back! Back to the city, back to the place of waiting, and tarry, tarry till ye be endued with power from on high. Back to that upper room, back to your knees, back to the searching of heart and habit, thought and life; back to pleading, praying, waiting, till the Spirit of the Lord floods the soul with light, and you are endued with power from on high. Then go forth in the power of Pentecost, and the Christ life shall be lived, and the works of Christ shall be done. You shall open blind eyes, cleanse foul hearts, break men's fetters, and save men's souls. In the power of the Indwelling Spirit, miracles become the commonplace of daily living."

In this spirit may the Church today live and grow. Daily, with this great goal in view, we should pray:

*Dwell therefore in our hearts;  
Our minds from bondage free;  
Then we shall know and praise and love,  
The Father, Son, and Thee. ★*





The new Presbyterian church at Lousana, Alberta. Volunteer labour by members of the congregation kept construction costs to a minimum on this building which they erected with the help of a small loan from the church. The Rev. R. J. Burton is the minister.

## 1955 BUDGET GIVINGS EXCEED ONE MILLION DOLLARS

Contributions to the General Assembly's Budget Fund for 1955 amount to \$1,006,385—an increase of \$128,483 over the 1954 contributions.

This is the first year since 1952 that the Presbyterian Church in Canada has had a million dollar Budget Revenue, and the 1955 increase is the largest one-year increase ever reported. In the past five years our Church has shown an increase of over 80 per cent. in its Budget Funds.



THE REV. W. B. MACODRUM, B.A.  
Moderator of the Synod of Manitoba

◆ A congregation of 370 persons gathered for the dedication of **St. Andrew's church, Dartmouth, N.S.**, on January 22. This was the climax of a year of planning in faith and hard work. The Rev. H. L. Jost, Moderator of Halifax and Lunenburg Presbytery, led the procession to the entrance of the new building and knocked on the door seeking admittance. Mr. Alexander Sutherland, chairman of the building committee, opened the door and delivered the keys to the Moderator, who accepted them on behalf of the Church. The Right Rev. Dr. Walter T. McCree, Moderator of the General Assembly, led the congregation in the act of dedication. A service of thanksgiving was held in the evening under the direction of the Rev. A. E. Morrison, Superintendent of Missions for the Synod of the Maritime Provinces. The Rev. Dr. J. Alan Munro, Secretary for Home Missions, gave the address and brought greetings from the Board of Missions. Ministers who assisted in the services were, the Rev. A. H. Stephen; the Rev. A. G. Faraday; the Rev. Frank Lawson; the Rev. John Wilson; the Rev. Ralph MacDonald, and the Rev. J. Dick.

◆ Twenty-two new members were received into **Riverside church, Medicine Hat, Alberta**, at the Communion service held on January 22. With a previous membership of 18, this was a significant trend in the growth of the congregation, which was organized in February, 1954. The church school enrollment numbers 125 pupils and teachers. The congregation holds its meetings and services in the Presbyterian Training School. Riverside church has an active young people's society which has formed a choir to lead in the service of praise. Another project undertaken by the P.Y.P.S. was the selling of subscriptions to **The Record** throughout the congregation.

◆ The congregation of **Knox church, Dundas, Ontario**, has completed an Every Member Canvass for the purpose of raising \$25,000 during the next three years, over and above the regular contributions. The congregation exceeded its aim and \$41,750 was pledged. The first \$6,000 raised will be given to church extension work in Hamilton Presbytery, and the remainder will be used to renovate the church property. Regular givings showed a marked increase in 1955; the Budget givings amounted to \$3,600, \$300 above the allocation. The results of the Canvass have given the congregation a new lease of life. The Rev. W. Graham Smith is the minister.

◆ The session and board of managers of **St. Andrew's, Geraldton, Ontario**, entertained their minister, the Rev. W. B. and Mrs. Macodrum to a special dinner in November. Mr. Macodrum was congratulated on his election as Moderator of the Synod of Manitoba,

# Church

and was presented with a silver individual Communion set. Mr. Paul Trussler, clerk of session, made the presentation on behalf of the congregation.

◆ The congregation of **Knox church, Brantford**, gathered on January 15 for the rededication of the sanctuary. The Rev. Dr. J. Alan Munro, Secretary for Home Missions, was the special speaker. Dr. Munro congratulated the congregation on the fruitful changes that had taken place, and warned against indifference which could lead to an ineffective "diet" of worship. The renovation work on the church is nearing completion and includes a new tile floor throughout the church, the renovation of the sanctuary, furnishings for the choir room and vestry, new amber cathedral glass for the windows, indirect lighting, and gowns for the choir. The women of the congregation have paid for the tile. The men are donating and installing the window glass. The newly-organized choir directed by Mr. Andrew Rolland, is staging social events to pay for their new gowns. Mr. Gerald Coyle, student in charge, exhorted the congregation to look on the rededication service as a symbol of the rededication and reconsideration which should take place within the lives of the church members.

◆ The **Presbytery of Montreal** has launched a campaign for \$250,000 to establish a fund for extension work in suburban areas. All congregations in the Presbytery have been asked to assist in raising the money. A committee under the convenership of Dr. W. Stanford Reid has listed ten districts in which churches should be built within the next five years to provide worship facilities for the spreading population. Immediate assistance will be given to the congregation of **St. Columba-by-the-Lake, Montreal**, now meeting in a school, to build on a site acquired at Strathmore.

◆ An oak Communion table was dedicated in **Knox church, Port Dover**, on November 27, by the Rev. Gordon J. Gendron, minister. The table was in memory of James Thomas Horn and William Robert Horn, who left a substantial legacy to the congregation. Also dedicated at this service were oak pews for the choir loft, purchased by the congregation, and a pulpit fall, the gift of the Ladies' Aid. New carpet has been laid in the sanctuary and the church has been completely redecorated.



# Cameos

◆ For the second time in four years, **Knox Crescent and Kensington** congregation, **Montreal**, has received a "Thank you" gift from local Jewish congregations. At the conclusion of the worship service on January 22, Rabbi Paul Liner of the Beth Sholom synagogue presented a set of Communion trays to the Knox Crescent congregation, in appreciation of the use of quarters in the church hall for services while the synagogue was being built. In accepting the gift for the congregation, the Rev. Dr. Clifton J. MacKay, minister, said, "Racial understanding and the spirit of brotherhood demonstrated in the way we have witnessed here is like a pulse that can beat through the heart of a city. Given a chance under God, it may reach out into the nations of the world."

◆ Six stained glass windows were dedicated in **St. Andrew's, Lindsay**, at the Remembrance Day service on November 13. The windows were presented by the congregation in memory of those members who had made the supreme sacrifice in both world wars, and in memory of Mr. and Mrs. James Haugh, Mrs. Stanley James, Mr. Howard J. Nesbitt, Mr. and Mrs. James Robertson, and Flight-Lieutenant Kenneth Sleep, presented by their immediate families. The Rev. Donald McQueen, minister, conducted the dedication service.

◆ The new \$38,000 Christian Education building of **Knox** church, **Leamington**, was dedicated during January by the Rev. Hugh F. Davidson, Moderator of Chatham Presbytery. The Rev. William Lawson of St. Andrew's, Windsor, a former minister of the congregation, preached the sermon. The building adjoins the church and was designed primarily to provide much-needed facilities for the church school. It also houses the minister's study, a ladies' parlour and a modern kitchen. Following the dedication service, the congregation, which included many visitors, inspected the new building. The Rev. Hugh G. Cleghorn is the minister.

◆ The congregation of **St. Andrew's, Alma**, in Guelph Presbytery, has recently been separated from the three-point charge it formed for several years with Elmira and Winterbourne. Alma is a rapidly growing district situated within 12 miles of the Kitchener-Waterloo area. Since last June, the congregation has been without the services of a minister. In that time they have renovated the manse and increased the stipend.



Montreal Examiner

## CHURCH AIDS JEWISH CONGREGATION

Communion trays from the Beth Sholom Jewish congregation of Montreal, were presented to Knox Crescent and Kensington Presbyterian church on January 22, in appreciation of the use of quarters in the church hall while the Jewish synagogue was being built. Shown in picture, from left, are: Mr. Joseph A. Dorsey, Rabbi Paul Liner, who made the presentation on behalf of his congregation, the Rev. Dr. Clifton J. MacKay, minister of Knox Crescent-Kensington church, and the Rev. Adam Thomson, assistant minister.



## VETERAN CHURCH SCHOOL WORKER HONOURED AT MONTREAL RALLY

The Church School Association of Montreal Presbytery held its New Year's Rally on January 2, in First church, Montreal, with more than 1,000 pupils and teachers, representing 26 church schools, in attendance. Special speaker was the Rev. Dr. Clifton J. MacKay of Knox Crescent and Kensington church. During the service a presentation was made to Mr. A. D. Kyle by Mr. John MacCallum. Mr. Kyle, one of the founders and past-presidents of the Association, is celebrating his 60th year in church school work. Shown in picture, from left, are: Mr. John MacCallum, Mr. A. D. Kyle, the Rev. John A. Simms, who conducted the rally, and Mr. A. Duff, vice-president of the Association.





*Sudan Interior Mission*

*A native teacher gives instruction in God's Holy Word to a group of Africans who are eager to learn.*

\* Overseas Secretary, the Rev. E. H. Johnson, writes from Nigeria where he has been observing conditions on the field where our missionaries, Miss Agnes Gollan and Miss Joan Rochemont are at work.

## LETTER FROM LAGOS

**T**HE visit of the Queen to Nigeria at this time has called the attention of the world to the very important place which Nigeria occupies in the whole development of the continent of Africa. Here is one of the few points in the African continent where there is real hope of a strong, orderly African state. And a strong Nigeria can play a major part in providing African leadership for developments in other parts of Africa.

The Queen's visit also highlights the important political moment at which Nigeria stands. There are strong movements demanding self-government and a Constitutional Conference in London in September will probably make specific plans for this change. As far as one can see, the country is firmly set within the Commonwealth. However, there is a real danger that the three main regions which form the Federation might separate from one another as there are strong separatist tendencies and the country does not

By E. H. Johnson \*

have much natural unity apart from the imposed unity under British government during the last several decades.

During a brief visit to Calabar, the Queen is to lay a wreath on the grave of Mary Slessor, the great Scottish missionary who pioneered in carrying the church into tribal areas formerly thought too dangerous to enter. Her grave is marked by a fine granite cross set in the old Scottish cemetery high above the Cross River, which had formed the highway for her work. This recognition is being made at the personal request of the Queen and is a fitting tribute to the tremendously large part which Christian missions have played and are playing in the whole development of Nigeria.

I have not visited any mission land in which the Christian church has played so large a part as it has in Nigeria. Even today the greater part

of the educational system is under the management of the churches. Distinguished leadership in medical work, hospitals, and particularly leprosy work is given by missionaries. The political leaders, almost without exception, have had their education in mission schools and many of them continue as very active members of local congregations.

**A**RRIVING back in Lagos seemed like returning to civilization after a three week visit in the much less developed Eastern section of the Eastern Region. This is a city of over a quarter of a million, with some impressive government and commercial buildings and a very busy seaport. It is in the Eastern Region in the areas centred about the Cross River that our work will lie.

The Church of Scotland has been at work there since 1847 and has established an extensive work. Under the Educational Authority of the mission



are some 250 primary schools, several secondary schools and teachers' training colleges. The Hope Waddell Training Institute in Calabar has educated many of the men now playing leading parts in the life of Nigeria. The Mission operates several hospitals and does a magnificent job in leprosy work in the Colony at Itu and in the extensive clinical service in Ogoja province in the north. In cooperation with the Anglican Church Missionary Society and the English Methodists, it maintains Trinity Theological College. At the present time church and mission are in the midst of important discussions aimed at bringing all of the work under the direction of the Synod of The Presbyterian Church of Eastern Nigeria.

At Itu on the Cross River we stayed for several days at the impressive Itu Leper Colony. In a rough tract of some five square miles the Mission has built up a self-contained Colony of about 2,000 lepers. These people live in several villages, work in the oil-palm groves, receive wages, have their own court of justice and their own police force of some 30 men and women. For the children there is a school and Scout and Girl Guide troops. Twice weekly they all receive doses of Dapson tablets, supplied now by UNICEF.

ON the Sunday morning I preached in the Colony church, an amazing building made entirely of mud-brick walls and palm-thatched roof, which can seat almost 2,000 people. The pulpit and reading desk have been expertly carved from mud, with interesting designs decorated in brick red and black. The pews are mud brick benches. The whole thing is built on sloping ground so the effect is like that of an auditorium sloping to the front. Singing was led by a fine brass band and a choir. The missionaries were apologetic about its quality because some of their best musicians had left when 265 patients had been discharged the previous week.

My sermon was translated into Ibo and Efik, the two main languages of the area. The congregation was very attentive, except for a good bit of yawning and an occasional person who stood up for a man-sized stretch. As we went out after the service, the band paraded briskly from the church playing a lively swing version of "O, Canada."

The church in Amaseri village is a low mud-walled, palm-thatched building, with tidily-swept mud floor within, and rough benches neatly arranged. The congregation consisted of school

children in uniform, a choir of older boys and girls, and village people with men on one side and women nursing babies on the other. The head-teacher acted as interpreter into Ibo.

As my sermon got started a hen with six chirping chicks came in the door and up the aisle, but this disturbed no one and after a moment one of the small children shoo-ed them out. In mid-service one of the teachers came in and laid the Sunday School collection on the ground before the pulpit. It consisted of an egg, a small lime, a large bean, and several coins. Later when the main collection was taken there was a small bunch of bananas on the plate with the money. The whole service was marked by quietness and dignity. As we left the church we could hear singing coming from the Apostolic church not far away. They and the Roman Catholics are crowding in with church and school work all through the Eastern Region.

**B**USINESS starts early in Africa and at 7.45 a.m. we were in the office of Mr. Chima Oji, the efficient, Scottish-trained principal of Macgregor Teachers' Training College at

Afikpo. We accompanied him on his daily inspection of the dormitories. With a head boy he marched briskly in and out of each of the spotlessly clean long rooms while the students stood at attention by their beds. Then came chapel, a dignified, simple service led by Mr. Oji, and after that was physical jerks, a vigorous performance led by the students themselves. Most of the men cut fine figures of stature and muscle. This school provides a strong Christian training for men going out as teachers in the primary schools.

Our visit in the Uburu Hospital was one of the most pleasant experiences of the whole trip. This old-established mission hospital is in the charge of an able, devoted African doctor, Sir Francis Ibiam. He has received a C.M.G. and his investiture is to take place when the Queen is in Enugu next week. He and Lady Ibiam are both charming people rendering a fine service. They are highly regarded in the whole Region, and when we were in Enugu, the Regional capital, Sir Francis was there serving as Chairman of an important Commission on teachers' salaries. He is to be in Britain

(Continued on page 31)



Camera Press

#### SHARING THE NEWS

These Nigerian children listen intently as an older boy reads to them from a newspaper. The children enjoy the classes in which they are taught "the three R's". They are apt pupils and take great pride in being able to read and write.





These Korean orphans in a Christian nursery — waifs of hunger rescued from the chaos of war — now are happy, healthy children thanks to gifts from the churches which provided them with vital foods.

Church World Service

## REFUGEES

# A Challenge to Christianity

By Francis B. Sayre\*

**W**E ARE living today in a generation more challenging, perhaps, than any since the Reformation.

In the new world which we are building we are coming to realize, partly as a result of the monstrous tragedies of two World Wars, partly as a consequence of the fast-growing interdependence of nations and of peoples, that all men, whatever their background or the colour of their skin, are of a single human family.

We are learning that lasting peace, with a civilization that will prove enduring, cannot be had in a world built upon exalted nationalism, imperialism and 19th century colonialism. Lasting peace can be built only upon human brotherhood.

This is what Christ was trying to make men understand 1900 years ago. It is this that constitutes the very cornerstone of Christianity.

Today our post-war international experiences are beginning to turn men's minds in this same direction.

In the critical days at the close of World War Two, we found it necessary to build an international organization, UNRRA, to bring help and food to the suffering people in the wake of the retreating and ravaging German and Japanese armies.

One of the experiences I can never forget was our visit in 1945 to the remote mountain villages of Greece from which the people had been driven by the destroying German armies before their retreat. We watched the half-starving Greek peasants returning to their ruined villages, and saw them uplifted to a new vision of human brotherhood by UNRRA workers helping them to rebuild their ravaged homes.

**T**HE New World of our time, now in the making, stands poised and trembling between the message of Jesus Christ,—belief in the supreme power of the spiritual over the material, in the sacredness of human personality, in the living presence here and now of an overruling God — as against such godless thinking as the Communists proclaim—faith in material might as the supreme power in the world, a belief in the right of the strong to enrich themselves by the exploitation of the weak, and the seeking of an international society based not upon human welfare but upon each nation's separately seeking its own selfish objectives.

Today in the Far East, the Soviet

\*The Honourable Francis B. Sayre, for five years U.S. High Commissioner to the Philippines, has served more recently as the personal representative in Japan of the Right Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church of the U.S.A. Thus, as diplomat and churchman, Mr. Sayre speaks from first-hand knowledge of the spiritual and physical needs of those in other lands.



Union, like a great reservoir, is piping out streams of contaminating Communism throughout Asia. The developing situation in Asia comes to us with a distinct shock. Only a tiny fringe of people in Asia today are Christian.

China, with its 450 millions of people, already has become engulfed in Communism. In Red China the older Christian generation is dying off; youth is being forced into Communist ways of thinking. The very life of the message of Christianity there is today at stake.

In India, out of a population of some 375 millions, less than nine millions are Christians, less than three per cent. In Thailand, less than two per cent. of the population is Christian.

The great Mohammedan world, extending through Central and Western Asia, through Iran and Arabia and Pakistan, and, on the northern shores of Africa, through Egypt, Algeria and Morocco, continues seemingly almost untouched by the impact of Christian missions.

Japan is yet a power to be reckoned with. The Japanese people today, disillusioned, frustrated, questioning, sense the need of a new way forward.

Will it be the way of Christianity?

Do Christians realize that a third of all the people in the world are already engulfed in Communism? Communism is a fighting faith. It is steadily advancing.

Christianity in great areas of Asia is being throttled.

In the face of our secular 20th century civilization, tempestuous and spectacular, what can Christians actually do to build a better world?

Christians surely must be working on many fronts. There is no field of human endeavour in which Chris-

tianity cannot play a dramatic and uplifting part.

Among the most appealing of these is the challenging work of Christian denominations on this continent through Church World Service ministering to human want.

**O**UR minds go back to Christ. Surprising as it may seem, He spent the greater part of His ministry not in the building of churches or the organization of religious groups, but in manifesting His love through the healing of stricken men and women, helping for love's sake to meet sore need.

Today in vast areas of Asia and Africa, men and women are suffering and dying in want and hunger. They lack the help which perhaps only we can give.

Not long ago I was in South Korea. Never have I witnessed such stark and widespread human need. Men, women and children lack elemental human necessities — shelter, food, clothing, medicine. Thousands and thousands of refugees have had to flee with their families from their homes, stripped of all belongings and with no means of earning their livelihood.

Countless thousands are living in boxes of houses, roughly constructed of cardboard, scraps of frayed tin and roofing, broken boards and refuse, without plumbing or windows or other necessities, dirty, unkempt, unsanitary, impossible. Disease and epidemics wait around the corner.

Some 100,000 orphans in South Korea are homeless, with no one to care for them. They are on the streets, begging or stealing. Their resulting moral future is ominous to contemplate.

In South Korea, apart from the thousands of disabled soldiers, more than 20,000 civilian amputees, men, women and children, have lost one or both arms or legs in the bombing of cities and villages. The sight of those little boys and girls lying in hospital cribs or on the streets with only stumps for arms and legs wrings one's heart.

I wonder if Christianity ever before faced quite such a challenge of appalling human need?

Throughout Asia and Africa and the Middle East are areas of heart-breaking need. In some of these, life expectancy at birth is only 32 years. One out of every three babies dies before its first birthday.

Those suffering from malaria in Asia today equal the total population of the Western hemisphere, and every year some 3,000,000 of these sufferers die.

The United Nations Food and Agriculture Organization reports that fully half the world's people are still inadequately housed, clothed and nourished.

The Mohammedan world is not meeting this tragic far-flung need. Neither is the Buddhist world. Neither are the Hindus.

**W**ERE Christ living today, in the face of the appalling need, is there any doubt which way He would turn? Would He not be, as of old, feeding the hungry—those hungry in body as well as in soul—bringing help to individual suffering men and women?

Is it not the clear duty of the Christian churches to lead the way?

Should not the Christian churches be working even more powerfully along

*(Continued on page 28)*

Death by starvation claims a tiny victim in India. Thousands of refugees have been saved from a similar fate by the churches which have sent food and medicine through world relief.



Amid squalid conditions in Amman, the capital of Jordan, these little Arab refugees eke out a miserable existence from day to day. Refugees compose about 40 per cent. of Jordan's population.

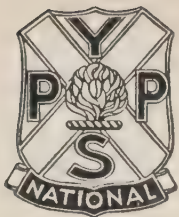


Photos by Church World Service and National Council of Churches

Young refugees in India tired of wandering in search of a place to rest weary bodies, wait patiently for permanent place to live.







## Youth in the News

Each summer young people from many lands discover the high adventure of Christian life in

### Ecumenical Work Camps

**L**AST year more than 900 young people from all parts of the world spent their summer in ecumenical work camps, unpaid in money, but enriched by understanding, spiritual growth and maturity.

The young people who go to these work camps have a common conviction: that life is whole and that at its very heart, life is Christian. For them the high adventure of Christian life is to be found:

- ... in physical work
- ... in Bible study
- ... in discussions
- ... in community exploration
- ... in a fellowship that is international, interracial and interconfessional.

You are invited to participate in these work camps

- If you are between 18 and 30 years of age;
- If you are willing and able to do hard work;
- If you can adapt to the varied conditions, the ups-and-downs of camp life;
- If you want to participate with young men and women of other backgrounds in a common work project, sharing in the common life of a Christian community.

This summer ecumenical work camps will be held all over Europe,

Asia, the United States and the Americas. With pick and shovel, wheelbarrows and their bare hands, these young people from all parts of the world will live and work together in ecumenical witness.

**How much does it cost to participate in a camp?**

In the United States the cost is approximately \$60 plus travel to and from camp. In the Americas ecumenical work camps will be held at:

**Michigan, Coloma** — June 14 to August 15.

**New York, Kerhonkson.**

**Missouri, Delmo**—July 8 to August 20.

**Missouri, Marthasville** — June 25 to July 23.

**West Virginia, Scott's Run**—June 20-August 1.

**Georgia, Keysville**—July 1 to 29.

**Brazil**—July (2 camps)

**Mexico**—July (1 camp)

Are you interested in going to one of these camps? *The final deadline* for camps in the United States, Brazil and Mexico, is April 15. The deadline for overseas camps is past, but it is not necessary to go overseas in order to meet young people from other countries. Young people from all parts of the world come right to this continent to participate in these ecumenical work camps which are part of the world-wide programme sponsored by the World Council of Churches, Youth Department.

For further information about the cost (including scholarship aid in some cases) the specific projects and the total programme, write to The Canadian Council of Churches, 3 Willcocks Street, Toronto 5, Ontario.



World Council of Churches

#### RETURNING TO CAMP AFTER A DAY'S WORK

Annelies Tuinstra, Holland; Fred Thompson, University of Heidelberg student from South Africa; and Marie Paule Jumuy, France, come back after six hours of work at the ecumenical work camp held in Glay, France, last summer.

### URGENTLY WANTED

#### A New Start In Life

There are hundreds of Refugees who wish to come to Canada. A Church or an individual may sponsor any such Refugees. Please note that the sponsor has to be responsible for a job and a place of residence for one year for such sponsored.

Available in about six months. For particulars 'phone or write: Alex Maclaren, B.S.A., Director of Settlement, The Canadian Council of Churches, 3 Willcocks St., Toronto 5, Ont. WA. 2-2183.



# About Missions Today?

A GREAT conference of Christian students from many lands was held in the U.S.A. in December 1955. (See *The Record*, Feb. 1956.) There the Church's "oneness" in Christ was vividly experienced, and the meaning of the Church's one great task in the world was deeply probed.

Presbyterian students from our own

communion attended this conference, and have been stirred by the experience into deeper understanding of the Church's mission today. Many of them would welcome the opportunity to share the insights and the inspiration of the Conference with congregations of our Church, and with groups of young people and adults. Their names and addresses are listed below:

- |                                 |  |
|---------------------------------|--|
| <b>Halifax, N.S.</b>            | — Murray Davis, Dalhousie University.  |
| <b>Fredericton, N.B.</b>        | — Evelyn Adamson, University of New Brunswick.<br>Basil Lowery, 568 Hanson Street, Fredericton.  |
| <b>Montreal, Que.</b>           | — Ralph Kendall, Presbyterian College, 3485<br>McTavish Street, Montreal.<br>Sheila McCormick, McGill University. (Student<br>Christian Movement Office).<br>Donald Wilkie, 571 Victoria Avenue, Westmount,<br>P.Q.  |
| <b>Toronto, Ont.</b>            | — John Buchanan, Stephen How, Wilfred Jag-<br>nandan, Rev. In Ha Lee, Seifoullah Lotfi, Robert<br>Russell, all located at Knox College, 59 St. George<br>Street, Toronto 5.<br>— Jean Brown, Joyce Pearsall, Leone Su, Martine<br>J. Van Beek, all located at Missionary and<br>Deaconess Training School, 156 St. George Street,<br>Toronto 5.<br>Lillian How, Royal Conservatory of Music,<br>Women's Residence, 2 Orde Street, Toronto. |
| <b>Guelph, Ont.</b>             | — Chuljoon Lee, Ontario Agricultural College,<br>Guelph, Ont.  |
| <b>London, Ont.</b>             | — Peter Dorsch, University of Western Ontario,<br>London, Ont.<br>Wallace Little, 259 Piccadilly Street, London, Ont.  |
| <b>Regina, Sask.</b>            | — Stephen Shih, Regina College, Regina, Sask.  |
| <b>Saskatoon, Sask.</b>         | — Eleanor Cuthbertson, 1422—12th Street East,<br>Saskatoon.  |
| <b>Vancouver—Victoria, B.C.</b> | — Walter McLean, 63 Linden Avenue, Victoria, B.C.<br>(University of British Columbia.)   |

## SYNOD OF BRITISH COLUMBIA "Exchange" SUMMER SCHOOL August 1 - 7, 1955



### at "CAMP WASA" in the Kootenay Rockies

Enquiries invited now from young people in eastern and western Canada. Minimum age accepted is 18 years.

Write: Mr. J. E. McKay,  
Box 763,  
Kimberley, B.C.

Colored slides of Camp Wasa available to societies for viewing from:

(Western) Mr. J. E. McKay (above)  
(Eastern) Mr. Ivan Cronsberry  
48 Connaught Ave.  
Aurora, Ontario

## Picture of the Month

### Good Morning, Miss Dove

(20th Century-Fox Cinemascope  
Colour)

The recent best-seller, *Good Morning, Miss Dove*, by Frances Gray Patton, has been made into a movie by 20th Century-Fox. It is the saga of an individual teacher who devoted 35 years of her life to teaching in a New England town. The sudden death of Miss Dove's father plunged her into her first crisis and her resolve to pay his debt, to keep his memory in honour and to make a living, established her permanently in the town she had expected to leave.

The story of Miss Dove should be a tribute and consolation to many who find that the seeds dropped in the minds of the young bear good fruit according to the soil. Jennifer Jones as Miss Dove is the epitome of the upright, conscientious, impartial school-teacher who is nevertheless perceptive and sympathetic in her understanding of children.

This is good family entertainment. It will cause many a chuckle, and will start the older members looking fondly back to schooldays which may not seem so far, after all.

## HOW TO EXPRESS CHRISTIANITY

**I** N the home—by love and unselfishness.

In business—by honesty and diligence.

In society—by purity, courtesy and humility.

Toward the unfortunate—by sympathy and mercy.

Toward the weak—by helpfulness and patience.

Toward the wicked—by overcoming evil, without compromise.

Toward the strong—by trust and co-operation with good.

Toward non-Christians — by witnessing to Christ and His Gospel.

Toward the penitent—by forgiveness and restoration.


Toward the fortunate—by rejoicing with them without envy.

Toward God—by reverence, love and obedience.





# BOOK CHAT



**THE RIGHT TO READ. The Battle Against Censorship.** By Paul Blanshard. S. J. Reginald Saunders. Toronto. \$4.55. 339 pp.

● PAUL BLANSHARD, whose recent books on the Catholic power in America, Ireland and the world at large, have been widely read and reported, has made the question of censorship his latest target. He has done his preliminary research work most carefully and deals with the whole complicated issue frankly both from the historical point of view and with particular attention to the immediate situation in the United States. While he frankly admits that some measure of censorship is inevitable, as in time of war, and that some types of writing may need to be repressed from time to time, he quotes in his last chapter and with approval a Louisiana editor who wrote that the "dangers of censorship can be generally characterized by two questions: (1) Who will be the censors? and (2) Where will the censorship stop?"

Since the power of censorship really involves the whole question of thought-control, the issue is highly significant for the entire so-called free world. This book deserves a wide reading, and is perhaps as judicious a book as Mr. Blanshard has yet written.

C. E. SILCOX.

Toronto.

**HOW TO BE AN EFFECTIVE CHURCH WOMAN.** By Carolyn P. Blackwood. The Westminster Press, Philadelphia. \$2.50. 189 pp.

● "THE CHURCH WOMAN (is) the most distinctive gift of American Protestantism to the world today." Although this claim is perhaps overstated, this attractive book is most valuable in its practical wisdom for the conduct of worship, business, programme planning, missionary education, fund-raising, and personal devotions, yet keeping constantly before church women the primary Source of all wisdom and service. Personal and conversational in tone, it would make interesting and stimulating reading for every laywoman.

L. JEAN BLACK

Port Credit, Ontario.

**THE YOUNG CHURCH IN ACTION.** By J. B. Phillips. Collins, Toronto. \$2.50. 110 pp.

● WITH REMARKABLE freshness, Phillips has translated the Pauline

letters and The Gospels, and now The Acts. Over one million copies of his books have been sold and his readers are enthusiastic about the new vistas of Scriptural truth pictured. His latest translation is most dramatic and the Young Church expanding, dynamic and triumphant, comes to life before our eyes. If you have not been introduced to this author—begin now.

**GROUP ACTIVITIES FOR CHURCH WOMEN.** By Jane Kirk. Musson Book Co., Toronto. \$3.75. 245 pp.

● THE WRITER feels that as a woman obtains fresh recipes from a new cookbook, so a group of women can find stimulus and ideas in a new presentation of possible church programmes. There are many valuable suggestions for church women, varying from "Let us get those Bibles open" to hints on brightening the dark corners in church basements and shrub planting on the grounds.

**SECRET OF HAPPINESS.** By Billy Graham. Doubleday, Toronto. \$2.25. 117 pp.

● BILLY GRAHAM'S first book of sermons, *Peace With God*, created a mild theological flare-up. This volume is not without theological emphasis, but it is so down-to-earth and so inspirational that squabble is not likely.

The theme of the book is The Beatitudes and Graham's treatment of each "blessedness" is captivating. His sentences are crisp, the thought is lucid and the application direct to the reader. Nothing is dull; one of the finest sermons is on *Happiness Through Mourning*, and then one finds a quotation like this illustrating a point:

*Theirs was a "beef stew" marriage,  
And their case was somewhat crude—  
The wife was always "beefing,"  
And the husband always "stewed."*

This book will help many perplexed people more than would a psychiatrist.

**LIFE LOOKS UP.** By Charles B. Templeton. Musson Book Co., Toronto. \$2.50. 192 pp.

● NORTH AMERICA has two outstanding evangelists. One is Billy Graham, the other is "Chuck" Templeton. An evangelistic leader, who knew both intimately, told me, "Graham appeals to the emotions, but Templeton appeals to the intellect as well as the emotions."

This volume of excellent sermons has an evangelistic fervour and a challenge to the mind.

**BARE FEET IN THE PALACE.** By Agnes Newton Keith. Little, Brown & Co. Toronto. \$5. 370 pp.

● "THE WHITE RACE throws off the blinders of race prejudice as the non-white race picks them up and puts them on," says the author in a factual novel based on her sojourn in the Philippine Islands and other parts of Asia. Mrs. Keith has a deep sympathy for the down-trodden portion of the Filipinos and describes the revolution that has taken place in the Islands since the second world war. The customs of the natives, the elegance of social life in Manila and the "barrios" of the poor, the breeding places of disease and crime are so vividly described that the reader can imagine he had been there.

**BILLY GRAHAM.** By George Burnham. Fleming H. Revell Pub. \$2.00. 158 pp.

● NOT A BIOGRAPHY of the famous evangelist but the play-by-play account of his triumphant mission in Scotland and on the continent. Burnham has journalistic deftness and makes both facts and figures live. He attributes Graham's power to the prayers of intercessors.

JOHN McNAB.

Toronto, Ont.

## THEY WENT FORTH\*

By John McNab

Stories of courage and daring that will thrill and inspire everyone interested in the extension of Christ's Kingdom. Graphic pen sketches of the lives of Canadian Presbyterian missionary pioneers.

*"This book is a challenge to every young person in the Church. It should help to increase that missionary spirit in the individual congregations, without which they are scarcely to be called Christian."*

—The late Principal W. W. Bryden  
of Knox College

\*Second edition, revised and enlarged.  
Price \$3.00

Obtainable from —

The Department of Missionary Education  
63 Saint George Street, Toronto 5

## KNOX COLLEGE MAGAZINE

THE KNOXONIAN, published yearly by the students of Knox College and containing articles by the students, will be available in May. Of interest to ministers and laymen, copies may be secured from Kenneth Barker, Knox College, 59 St. George St., Toronto 5. Price 50 cents, payment with order.



The Moderator of the General Assembly writes about the work being done at

## “Armagh”—The Home For Unmarried Mothers



THE name “Armagh” has a pleasing sound and its meaning awakens thoughtful memories. It means “the high fields,” on which the villagers or clans might pasture their cattle or sheep. From such higher plains a new view might open for the outlooker. So too, at “Armagh,” the Home for Girls, we hope that a new, brighter prospect of life might open for those whose outlook has been darkened.

At “Armagh” the Presbyterian Church is seeking to do a characteristic piece of Christian work—a work that calls for the “charity that is kind,” which deplores the sin but is moved with sympathy for the sinner. This work has demanded much more than the merely financial support of the Church. It has demanded and has been given the dedication of devoted lives of faithful Christian servants. Indeed, we may safely say that the history of this work in the Presbyterian Church has been, largely, the history of the faithful women who have been placed in its charge.

Older members of our Church will remember Miss Ratte who was directing the work until 1930. She was a law unto herself and was governed only by what she considered to be the necessity of the case. While the chief concern of the Home on Yorkville Street was always the care of unmarried mothers and their babies, yet derelict girls of any age, some as young

as ten or eleven, were admitted and brought under tender Christian care. Nor was this done solely at the expense of the Church. Miss Ratte’s own private means and those of the friends who worked with her were spent on behalf of these wayward ones. In her last report to the General Assembly she sums up the work done while she had been in charge. “We have been able to keep in touch with many of the girls who have passed through the Home, principally from the girls willingly and gladly keeping in touch with it.”

Among over 600 girls who have passed through the Home, there have been some failures—those who have not appeared to succeed might be classed—first, as some whose parents’ judgment was to take them out of the Home too soon, and second, the feeble-minded. But the large majority of the girls have done well. Some were respectably married—some hold fine business positions. Twenty-five at least have trained as Nurses—several of these have a brilliant record in their profession. Some are ready to train now.

In a work such as this Home covers the incidents connected with the working out of each individual case go to prove more than any statistics that this gesture of the Church to help those in need to help is worth while.

The work done under Miss Ratte was carried out with the same fidelity and

the same results by Miss McKinnon for twenty-three years until, due to fire regulations, the Home on Yorkville Street, Toronto, was closed in February, 1953.

During its occupancy of the house on Yorkville Street, the Presbyterian Home for Girls has ministered to over a thousand unmarried mothers. The vast majority of these have been restored to and have maintained an honourable place in society. Where it was found impracticable for the mother to care for her own child, the baby, after careful and expert supervision, has been placed in a Christian home where it may have all the advantages of a normal life and upbringing. Such is the work we are commending to your interest and prayers.

Last June, I had the privilege of dedicating “Armagh” the new Presbyterian Home for Girls, “to be used as a Home for Young Women, and to serve in ministering (in the Name of the Lord Jesus Christ) to all who come here for help.”

In this work the Church is following in the footsteps of the Master who said to a woman: “Neither do I condemn thee: go, and sin no more.” (John 8, 11.) The demands upon our interest and support are likely to increase as the population in Canada continues to grow.

The challenge comes to the Church in various ways. A clearer note must be sounded on the sanctity of motherhood and fatherhood and their relationship to a nobler and purer form of society; a continuing and deepening concern in and sympathy with those who are admitted to “Armagh” that they may be encouraged and sustained in their efforts to make a fresh Christian start in life. As members of the Church of the Living God we, too, are conscious that we have sinned and need forgiveness and the re-creating power of the Holy Spirit daily. What we claim for ourselves we must be ready to grant to others. ★



The Right Rev. Dr. Walter T. McCree, Moderator of the General Assembly.

*“A clearer note must be sounded on the sanctity of motherhood and fatherhood and their relationship to a nobler and purer society. We should have a continuing and deepening concern in and sympathy with those who are admitted to “Armagh,” that they may be encouraged to make a fresh Christian start in life.”*





# RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

## PROTESTANT MARTYRS IN ECUADOR

Through the Amazonian jungle, on the eastern areas of Ecuador, roam a tribe of Auca Indians. They have to date succeeded in avoiding all contacts with government officials, traders and missionaries. Of the many tribes that rove through the immense rain forests covering more than two and a half million square miles drained by the river system of the Amazon, the Aucas in Ecuador, the Motilones of western Venezuela and the Chavantes of Matto Grosso (Brazil) are the most feared and the least known. Roving geologists looking for oil are reported to have said of the Aucas: "The only way to get along with those babies is to stay away from them." They go naked, except for a G-string about their waists. As they live a precarious existence, in constant danger from

lethal animals of all sorts, they do not hesitate to kill and to kill swiftly.

Recently, certain missionaries have sought to establish friendly contacts with them in the hope of converting them to Christianity. Neither the Roman Catholic priests nor even the representatives of the better known Protestant denominations have dared to penetrate these forest fastnesses. In January of this year, however, five men, all married and four of them with young children, representing such societies as Christian Missions in Many Lands and the Gospel Missionary Union, decided to make an effort to win the confidence of the Aucas. The only method of approach was by means of a small aeroplane. With this, they flew over one of the settlements, dropping gifts to them. On a later visit, they were reassured when "return gifts" — among them a parrot — had been left out for them.

Feeling that reasonable confidence had been secured, they next made a landing. On Jan. 8, one of the missionaries radioed that they were expecting some visitors about 2.30. He said: "I'll call you again at 4.35." There was no further call. Search parties then followed and discovered the bodies of all five men who had been killed with sharp wooden spears. They buried them hastily and returned to tell their widows. Diaries kept by the men reveal many details of their efforts to establish the needed contacts. But what happened to lead to the final tragedy remains as yet unknown. Stories concerning the affair were given a prominent place in *Life* (Jan. 30) and in the *New York Times Magazine* (Jan. 29.)

## BOXING AND THE NATURAL LAW

Writing in an ecclesiastical publication, the *Palestra del Clero* (Arena of the Clergy) published in Rome, a Jesuit priest recently attacked professional boxing "not only because of its brutal violence and grave dangers, but also because it is tinged with disorder and malice and condemned by the natural law." To his articles, another priest, a professor in moral theology, replied that boxing ought not to be considered intrinsically immoral, and claimed that it can at least be tolerated. He recalled that Gene Tunney and Rocky Marciano were both Roman Catholics, the first being a member of the board of directors of the Catholic Youth As-

sociation of New York City, and the latter "a fervent Catholic and a great friend of his parish priest." He also said that "many American boxers make the sign of the cross before entering the ring. This would be immoral if the sport were essentially immoral."

## ON THE RELIGIOUS LIBERTY FRONT

The Spanish Evangelical Church has protested to the Ministry of the Interior against the closing of the Evangelical Theological Seminary in Madrid. This church was formed in 1950 as a federation of Presbyterians, Congregationalists, Methodists and some others. It has sponsored the seminary in association with the Spanish Reformed Episcopal Church. No explanation has been given by the Spanish government for closing the seminary which had been in existence for nearly 70 years.

*Le Courrier*, a Roman Catholic daily published in Geneva, Switzerland, has called the closure "utterly improper," claiming that such action would embarrass Catholics in various parts of the world who were insisting on their right to maintain schools. He wrote: "It is not by injustices of this kind towards a minority community that General Franco will defend the Catholic faith. . . . It is only compromising it in the eyes of the whole world where Catholics are claiming the right to open and maintain their schools."

More important than the

## \$64,000 QUESTION

is the problem of how a personality in conflict can come to Christian certainty.

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PRESBYTERIAN RECORD



# A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



## The Two Who Turned Back

ITALY has issued a stamp honouring the 700th anniversary of one of her most distinguished heroes, Marco Polo, the young man who set out at 17 to see the world and saw more of it than any other man in previous history.

While we honour this son of a Venetian merchant for his feat of twice crossing the great land mass of Asia, something that would be as dangerous today as it was seven centuries ago, there is another story about his trip, one that is tinged with sadness. It is the story of the two who turned back.

A great opportunity was lost for Christianity when they didn't go with him, one that might have influenced history right up to the present day.

Young Marco was born in Venice, the city of canals, in 1254. His father Niccolo and uncle, Maffeo, were jewelers. In search of rare jewels they travelled widely. They found themselves trapped one day by a war in southern Russia and, seeking escape, went East where they found themselves in the vast area ruled by the Kublai Khan and his horde of Mongol warriors. They soon found themselves in the court of the great Khan himself. He was intrigued with these Westerners, the first whom he had met. He was particularly interested in their Christian religion and requested them to send missionaries into his kingdom.

After many difficulties and delays due to international affairs, two monks from the Order of Preachers known as Dominicans, were named to go to the court of the Khan.

Thus Brother Nicola and Brother Guielmo set out with the Polos. Two to do the work of a hundred, but two, who, if consecrated to their task, might convert the Khan and his whole court.

Alas, when the party began to enter upon the desert wastes of Central Asia, as Marco tells it, "We received intelligence that the king of Babylonia had invaded Armenian territory, with a numerous army, and had overrun and laid waste the country to a great extent."

"Terrified by these reports, and apprehensive for their lives, the friars determined not to proceed further."



The two faint-hearted missionaries departed for the coast with a band of Knights Templar. There they vanish from history, their mission abandoned. Young Marco and his father, undismayed, went on. The way was not easy. It took three and one-half years, across deserts, mountain ranges, wild plateaus, and unbridged, swift-flowing rivers, before they reached the court of the Khan.

They were hospitably received. Young Marco became a favourite of the Khan. He even became governor of a province of China for a while! He made friends wherever he went, and, if there had been others like him, East and West would soon have understood each other much better.

Of course, Marco had his perils. Once he was taken prisoner in northern India and narrowly escaped a life of slavery. He had to endure hardships, especially during the Mon-

golian winters. And it was 24 long years before he returned home. When he came back in 1295, his story was a sensation and he wrote a book about his travels which has been a best-seller ever since.

Christian missionaries did not go to China until many centuries later. While they won many converts, it was a case of too little and too late. We don't know whether the missionaries back in 1271 could have succeeded in planting Christianity in China. We do know that a Christian China would be playing a vastly different role in the world today than a Communist China.

Marco Polo had faith. He went on. Nothing happened to him. He went through every danger unscathed. His reward was immortal fame. If he hadn't mentioned the names of the two faint-hearted monks in his book, we wouldn't even know who they were. They lacked faith, and with the greatest opportunity in the world beckoning them, they turned back.

Adapted from *Religion in Stamps*  
by Glenn D. Everett

## A Boy And His Dog

A SMALL boy had a dog named Fido. One day at dinner the boy's father noticed that his son took the best portion of roast beef which was on his plate and placed it on another plate.

"What are you doing?" the father asked.

"This is for Fido," replied the boy.

"My son," said father, "it would be better if you ate that meat yourself and gave Fido some of the scraps that are left."

At the conclusion of the meal the boy took out to Fido a plate heaped with scraps.

"Here, Fido," he said, "I wanted to make you an offering, but here is only a collection."

The boy was wrong in wishing to give the meat intended for himself and I don't doubt the dog was quite satisfied with the scraps but his words to the dog remind us of some Christians we know. Have you any in your church? People who make an offering for missions or those who only have a collection of what is left over!



Gedge Harmon



# Our Beadle Sam

By Roman Collar

**M**ANY beadles in the past have been quite some boys, whose biting sarcasm or caustic wit scared many a parson. There's that old yarn about the beadle who said to his youthful, cocksure minister after the service, (a service that ended dismally,) "If ye'd gang up as ye cam' doon, ye'd dune better." Humility is one virtue we should take up the pulpit stairs! Sometimes it is hardly discoverable.

Sunday by Sunday, in our "auld kirk" at home, it was a never-ceasing thrill to the youngsters to see the beadle solemnly march from the vestry, which was in the vestibule, down the aisle and firmly plant the Books in their place in the high pulpit, go back to the vestry for the minister, and proudly precede him to the pulpit, and then "sneck" him in. To us it

was a breathtaking performance and made the boys hope some day to be beadles. Many years after, I was—and nervous about it, too—escorted up to the same pulpit, and down there watching me in the pew was the same person in the manse pew. He's gone now, so is the beadle.

Our Beadle Sam—everybody spoke of him as "Sam," and with respect—was lately laid away by tender hands. You rarely see his like. His hair was a lovely, wavy white, and thick as when a youth. Though nearly 80, his unmottled blue eyes were keen and unfaded, and he wore his clothes with distinction. My daughter-in-law used to say that he was the most distinguished-looking man in the Church. Few would question that judgment.

But he was more, or this tribute would not be written. He was a man

of God. The "doorkeeper's job" in the Kirk gave him many opportunities to reveal this. I don't know that he ever preached, but the life he lived was a sermon. Once I was asked to look over the manuscript of a pamphlet dealing with a famous Church in Canada. When I turned it back to the author, I suggested that the title of the brochure be changed to *A Sermon in Stone*. It was. Sam was a sermon in human living.

Our Beadle Sam loved to sing. He had been long associated with choirs here and in Scotland. He led our prayer meeting praise, and in the absence of the pianist would sit down at the piano and lead us in tuneful praise of the Almighty.

The kirk to him was none other than the House of God from the basement to the steeple. If anything was done in it, not quite up to his standard of respect and tradition, he made his displeasure known to the minister. To dance in the kirk hall would have been to him unbearable; to have a "draw," horrible; a Bingo game would have been sin with a capital "S;" a pipe or a cigarette about the place was to him the wrong kind of incense. "Aye," he would say, "the kirk is nae place for sich things." Maybe, he wasn't so far wrong at that. Anyway, he was no joy-killer, for he loved a game. But the game had to be in its right place.

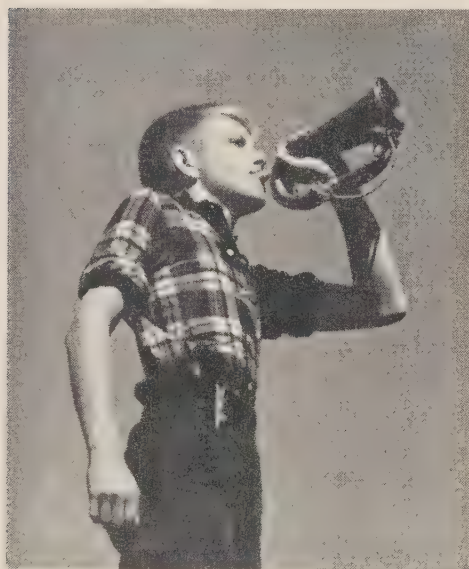
The present occupants of the pew of his old church, will never forget his dignified manner as he carried up the Book out of which the minister was to expound the mysteries of the Gospel. And those who attended the weekly prayer meeting (the scanty attendance always appalled him,) will always have happy recollections of Sam's soft pleading voice, a voice that had the sough of the wind from the heather and the hills enriching it, as he lovingly prayed for us all, and especially for the non-praying folk of his city and country. Such memories are roses in December.

Nor was Beadle Sam ever ashamed of the Gospel of Christ. He knew its power. It was a never-ceasing wonder to him that Christ loved him and died for him. He would have had all men know his Lord as he knew Him.

We conclude this brief paper with the final words we said ere we carried Sam's body from the kirk: Christ taught our beadle how to live; He showed him how to die. "Bury me," he had requested, "frae the kirk, and sing the 23rd Psalm."

We did. A large congregation said farewell, and many eyes streamed with tears.

Above all jobs Sam ever held, this he prized most—*A doorkeeper in the House of the Lord.* ★



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# Mission Board Representatives To Visit India, Africa, and British Guiana

**E**ARLY in January, the Rev. E. H. Johnson left Canada for a visitation of our overseas fields as Overseas Secretary of the General Board of Missions. Mr. Johnson will visit our new venture in Africa and then proceed to the Jhansi and Bhil fields in India.

The Board feels that a lack of close liaison between our overseas fields and the Home Church has led to misunderstanding and difficulties in the administration which could have been avoided had the Board been fully acquainted with conditions on the field.

For many years the Board relied almost exclusively on information gathered from missionaries who had returned to Canada on furlough and this information, while sincerely given, and factually correct, reflected the attitude of mind and personal convictions of the missionary concerned — an attitude which was not always shared by the other missionaries on the field. So in fairness to all concerned, the Board concluded that it is better to have the Overseas Secretary sit down with the overseas missionary staff so that together they may discuss problems and plan further extension of the work. It is of the utmost importance that the Overseas Secretary maintain a close personal relationship with all the overseas missionaries serving the Board.

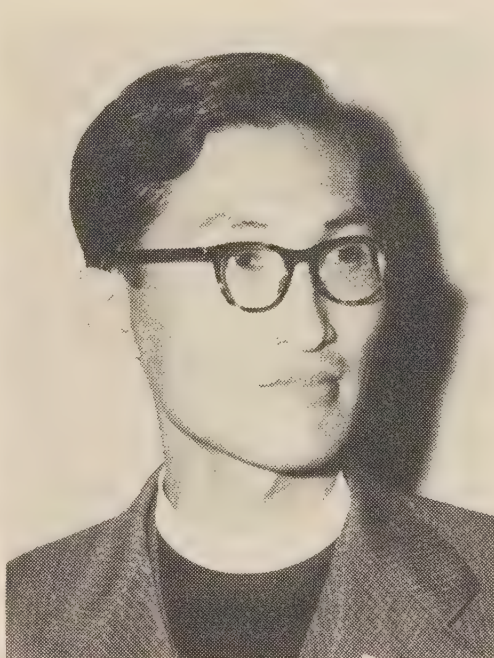
In its Overseas operations the Board is spending close to \$200,000 each year. The cost of a visitation by our Secretary is of trivial importance in comparison to the results achieved by these visitations.

For many years the Board of Missions has been interested in the educational field in British Guiana. We entered this field because there was no opportunity for the children of British Guianese to obtain an education, and unless the Church took responsibility for this task it was not going to be done.

It is unrealistic to tell a Christian to read his Bible if he cannot read. It is equally unrealistic to expect enlightened Christian leadership on any level of church life from illiterates, so we commenced, along with other

By G. Deane Johnston \*

Christian missions, a programme of education. With the coming of more enlightened practices in colonial government, the government has taken over the responsibility for these schools, but we supply our share of the supervision in return for the privilege of



*Climo, Saint John*

## THE REV. IN HA LEE

The Rev. In Ha Lee is a minister of the Korean Christian Church in Japan. He is currently engaged in graduate studies at Knox College, Toronto, having come to Canada last fall under the auspices of the Board of Missions. A native of Korea, Mr. Lee came to Japan in 1941 for study. In 1952 he graduated from Tokyo Union Theological Seminary. He was ordained in 1953. He is married and has two children.

giving religious instruction in the schools.

During the years many thousands of children have received in this way some Christian education whether they were the children of church-going people or not, with the result that throughout British Guiana there is a general interest in the Christian religion, and in most cases, a feeling of good-will toward the mission. The Church, however, while it has grown, is not reaping the benefits from this educational programme that we feel to be within the limits of possibility.

A study of the situation by the Board shows that a major factor in our failure to bring more of the school children into church membership, lies in the fact that the Church in British Guiana has no properly organized youth programme at any age level. We feel that such a programme should now be initiated. The question is, what kind of a programme is needed and what form should it take to be effective against the background of society in British Guiana?

The Board of Missions considers itself fortunate in securing the services of the Rev. James S. Clarke, General Secretary of the Board of Christian Education, to assist us in this problem. It is the hope of both Boards that Mr. Clarke may be able from the experience gained in visiting the colony, to make suggestions to the Council on the field, to the Presbytery in British Guiana, and to the Mission Board, which will enable us to introduce an organized programme for the youth in British Guiana. ★

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\*The Rev. Dr. G. Deane Johnston is Chairman of the General Board of Missions.



## Refugees — A Challenge

(Begins on page 18)

the lines which Christ taught 1900 years ago?

Church World Service, on behalf of the Protestant churches of this continent, on behalf of you and me is doing just that.

To peoples suffering and in sore distress, many of them uprooted and driven from their homes, Church

World Service, in humility and love, and in tangible terms, is interpreting the Spirit of Christ.

To those in deep distress government agents can minister to the body. But not to suffering souls. Here lies rare work for the Christian churches, uniting many Communions in a unique service. Such work deserves our best support.

Church World Service, seizing upon the opportunity provided by the U.S.

government which made food commodities held in surplus stocks available to needy peoples, in 1955 delivered to the hungry people of Asia, Africa and the Middle East and to Europe and South America some 100 million pounds, valued at over \$35,000,000.

Since November 1954, when the "Share-our-Surplus" programme began, more than 9,500,000 persons in countries all over the free world, mostly hungry children, have received at least one glass of milk every day through such voluntary agency programmes.

**T**HE problem of refugees torments our modern world as never before.

Nearly one million Arabs, living in tattered tents, caves or makeshift dwellings haunt the Near East; some 600,000 refugees from Red China are gathered around Hong Kong; 900,000 are uprooted in Central Europe, their numbers increased daily by hundreds escaping from behind the Iron Curtain; and in South Korea are hundreds of thousands more, fighting for life under the most pitiful conditions.

To these countless refugees, uprooted from their homes and all they love, Church World Service—in which 35 communions and denominations co-operate—is bringing food and help. Similarly it is ministering to the victims of disaster in many lands and to widows, orphans and the aged.

It is pushing forward in a programme of resettlement of refugees in the United States. It is undertaking programmes of relief and reconstruction in 29 areas in Asia and Europe.

It is entirely through our individual help and support that Church World Service functions. If the Christians on this continent give it the assistance and financial help it asks, the world may gain a new understanding of what Christ's love can mean against distress and disaster.

"And now abideth faith, hope, and love; but the greatest of these is love."

God can build His Kingdom only with the help of human hands and hearts. He is waiting today in this challenging crisis of history for our help. ★

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### MacDonald Memorial Lecture

The MacDonald Memorial Lecture will be given in Knox College, Toronto, on **Wednesday, March 14, at 4 p.m.**, by the Rev. Dr. John A. Ross of Woodbridge. His subject will be "Theology and the Methods of Christian Education." You are invited to attend.



## Happy Ways Of Doing Things

(Begins on page 5)

ing, the group practiced setting a table for a family dinner, a dinner party, an afternoon tea, and a buffet supper after a skating party. One night the girls discussed the right thing to wear for a tea, an informal party, an evening concert, a wedding, and a formal dance—because, as Janet said, “If you know you’re wearing the right kind of dress, you can relax and concentrate on your manners and on enjoying yourself.” A visitor came one night to talk about conversation—the art of keeping the conversational ball moving—and about voices. She brought a tape recorder with her, and when the girls listened to their own voices played back, some of them got a shock.

**B**UT perhaps the thing that Janet and the other girls remembered longest about this project was the last evening. They sat around the table in their group room discussing just what “good manners” or “courtesy” meant.

Angela began it by saying: “Do all of you think that good manners is just knowing the right thing to do—when to wear gloves, which fork to use for fish, how to shake hands in a receiving line?”

Sally said thoughtfully: “I think it’s more than that. Some people know the right thing to do but only do it when it suits them. You know, the kind of girl who’s polite to the boss and rude to the office boy. Or the one who talks when the boys are around but doesn’t bother about older people.”

“Or who is sweet to outsiders and nasty to her family,” said Martha.

“Why do we want to have good manners, anyway?” said Nancy. “I think that they help a girl get along well with people. My Dad says that good manners can help a girl just as much as brains do, or good looks.”

“But that’s being polite to get something out of it,” objected Sally. “Don’t we want to be polite because, inside, we’re considerate and thoughtful of the other person?”

“I’ve learned that these last few weeks,” said Jane. “I guess I never thought about my manners before. Now I’d like them to be a real part of me.”

The leader of the group smiled at the serious faces around her. “Here,” she said, “are two quotations for all of you to remember. One is by an American, Ralph Waldo Emerson, and the other by an English poet, Hilaire

Belloc. Emerson put it very simply: “Manners are the happy ways of doing things.” And Belloc said what you were all, I think, trying to put into words:

*“Of Courtesy, it is much less Than Courage of Heart or Holiness, Yet in my walks it seems to me That the Grace of God is in Courtesy.”*

★

### Budding Angels or Hopeless Sinners?

(Begins on page 7)

do is accept the fact that you are accepted.

You are accepted, just as you are. You need not “prove” yourself, or strive frantically to achieve God’s recognition. You are accepted right now. What, then, must you do? Merely accept this fact. Merely begin to live as though this were true.

This is another way of describing what the Bible means by “justification by faith.” It is what Paul discovered, what Martin Luther rediscovered, what Christians in every age have found to be the transforming fact in their so-far unfulfilled lives. It is the gift of salvation, of new life. ★

### Time To Reaffirm Our Faith

(Begins on page 10)

- he is immediately dehumanized;
7. The other person is never a means only, but always also an end. Therefore, his humanity must be respected.
8. The human being does not exist for the sake of society and the state. On the contrary, society and the state exist for the sake of the person;
9. History is not all in vain, we do not

start all over again. There is a real, positive heritage which has been accumulating itself for thousands of years. This heritage of truth and being is the most precious thing in the world;

10. There is a God. He is a living person. He created heaven and earth—and has authentically revealed Himself in history. His essence is love, and therefore He both suffers and has suffered for our sins and always forgives;
11. The intellectual and spiritual principles in man are supreme over other principles. Our primary duty is to seek the kingdom of God and His righteousness;
12. Man—you and I in the first person—is destined to eternal life. Our present life is a mockery and a hopeless unintelligibility without reference to the next.

This body of doctrine is the soul of the West. It is a permanent acquisition of the human spirit. I believe heaven and earth will perish, but this deposit of truth and certainty will never pass away. ★

#### THE MISSIONARY AND DEACONESS TRAINING SCHOOL GRADUATION EXERCISES

The Graduation Exercises of The Missionary and Deaconess Training School will be held in Knox College Chapel, Toronto, on Thursday, April 26, at 8:00 p.m. Professor Hulda Niebuhr, M.A., D. Litt., Department of Christian Education, McCormick Theological Seminary, Chicago, will give the address. You are invited to attend.

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# Kindness Never Fails

**T**HE other day I came across the following three paragraphs: There is a story of an old man who carried a little can of oil with him wherever he went, and if he passed through a door that squeaked he poured a little oil on its hinges. If the gate was hard to open he oiled the latch. And thus he passed through life lubricating the hard places and making it easier for those who came after him.

People called him eccentric, queer and cranky, but the old man went steadily on, refilling his oil can when it became empty and oiling the hard places he found.

By J. Kingston Lattimore \*

There are many lives that creak and grate harshly as they are lived day by day. Nothing goes right with them. They need lubricating with the oil of gladness, gentleness and thoughtfulness. Have you your own oil can with you? Be ready with the oil of helpfulness in the early morning to the one nearest you. It may lubricate the whole day for him. The oil of good cheer to the down-hearted one—oh, how much it may mean! The word of courage to the despairing, let's speak it."

Now, these words are wise ones and well worth thinking about. It is a tragic thing that so many people seem to know nothing of this Christian grace of Kindness which is really the thing our story is driving at. There are some so-called Christians who seem to think themselves divinely appointed to interfere with other people's lives and create strife, distrust and heartache. Their mission in life seems to consist

\*The Rev. J. Kingston Lattimore is minister of Morningside church, Toronto.

of criticising and condemning and tearing down, rather than encouraging and helping and building up.

To be *kind* is the great need of the day in which we live and without the spirit of kindness no one can truly be Christian. Among the first characteristics of our Lord who went about doing good was this—that He was kind. He was perfect love, and of love it has been truly said that it "suffereth long and is kind."

Here is something in which God delights. Here is something which abides when all else suffers shock. This is the first mark in a life that is like God. His way is the way of kindness. I think we may well ask ourselves the question: "Why are we not kinder to one another than we are?" It is the only thing after all that abides. Years after David Livingstone had gone to his reward and been buried among the good and the great in Westminster Abbey, people who crossed his tracks in the dark Continent heard the natives who remembered him speak of him in hushed tones as the "the kind doctor." And after we have spoken of his skill and his great genius, the thing that abides in our thought of David Livingstone is the kindness of his life in word and in deed. Knowledge passeth away, power is often helpless, but *Kindness* never fails.

So get out your little can of oil; carry it with you daily and busy yourself lubricating the rough places of life, that as a result of your having passed by, the lives of those you touch may run more smoothly. In likeness to our Lord, be true to this great law of life: "BE KIND." ★



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## Letter From Lagos

(Begins on page 16)

later this year and there is a possibility that we could arrange for him and Lady Ibiam to come to Canada for a couple of months in the early autumn.

OUR two Canadian missionaries, Agnes Gollan and Joan Rochemont, have been stationed at Arochuku, a town famous in West Africa, partly because of the aggressive character of the Aro people, and partly because of the power once wielded from Arochuku by the Long Juju. We visited the deep, dark stream gully, with its rocks and cave remains, which was once a place of witchcraft and human sacrifice. The powers of the Priest here were supposed to extend great distances and the Long Juju was widely feared. Actually many of the boys and girls who were brought supposedly for human sacrifice were hidden in a cave and later sold down river as slaves. In the Residency at Calabar we saw interesting contemporaries' accounts of the Aro Expedition of 1901-2 when British troops drove inland and dynamited the rocks and the cave and finally destroyed the sinister powers of the Long Juju.

Arochuku was at one time the centre for theological training of the Scottish mission. Now it is a centre for district work and the training of Church Sisters. Our missionaries have been taking part with the Church Sisters in work among women and girls in the congregations of the district.

Returning to Calabar we had a five-hour trip down the Cross River on "The Diamond," the 40-year-old, shallow-draft, double-decker mission launch which has played an important part in the work. Although it was low water, the river was murky-green and fast-running. The low banks were heavily wooded with occasional forest giants rising high above the general level. Frequent small clearings almost overwhelmed by the jungle held the homes of the river fishermen.

Reflecting on the crowded events of our short visit, we were impressed by the large tasks still to be done in medical work and education and, above all, in evangelism. The missionaries and Nigerian church workers face tremendous demands and opportunities for which their numbers are totally inadequate. They urgently need men and women to come to their aid and help provide the fresh strength and vision for the work of these crucial days. ★

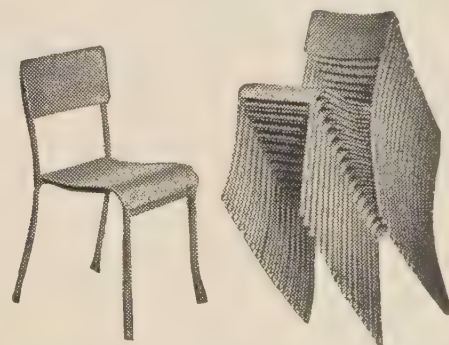
March, 1956



March 1 — John 10: 1-11  
 March 2 — John 10: 12-18  
 March 3 — John 10: 22-31  
 March 4 — Psalm 23  
 March 5 — Psalm 141  
 March 6 — Psalm 121  
 March 7 — Psalm 124  
 March 8 — Psalm 125  
 March 9 — Psalm 46  
 March 10 — Psalm 91  
 March 11 — Psalm 139: 1-12

March 12 — Psalm 142  
 March 13 — Psalm 144: 1-10  
 March 14 — Psalm 130  
 March 15 — Psalm 137: 1-6  
 March 16 — Psalm 126  
 March 17 — Psalm 150  
 March 18 — Psalm 135: 13-21  
 March 19 — Isaiah 52: 7-15  
 March 20 — Isaiah 53  
 March 21 — Isaiah 55  
 March 22 — Isaiah 60: 1-6  
 March 23 — Isaiah 61: 1-6  
 March 24 — Isaiah 62: 10-12  
 March 25 — Mark 11: 1-11  
 March 26 — John 18: 1-8, 12, 13  
 March 27 — John 18: 15-19, 25-27  
 March 28 — John 18: 33-40  
 March 29 — John 19: 1-7  
 March 30 — John 19: 16-24  
 March 31 — John 19: 38-42

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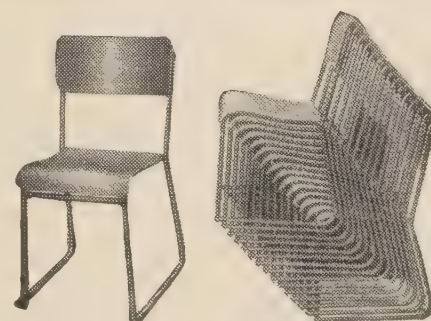
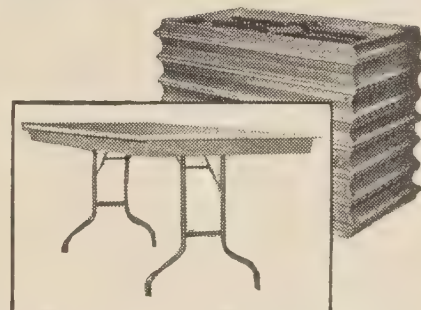


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# Church Calendar

## VACANCIES

### Synod of Maritime Provinces:

Belfast, P.E.I., Rev. D. A. Campbell, Montague.  
Brookfield, P.E.I., Rev. Donald Nicholson, Clyde River.  
Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
Dalhousie, N.B., Rev. T. A. A. Duke, 52 Lansdowne St., Campbellton.  
Harvey Station, N.B., Rev. H. Grace, St. Stephen.  
Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
New London, P.E.I., Rev. E. H. Bean, Kensington.  
Orangedale, N.S., Rev. A. D. MacKinnon, Little Narrows.  
St. Andrew's, N.B., Greenock Kirk, Rev. J. A. Crabb, 49 Foley Court, East Saint John.  
Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
Tyne Valley, P.E.I., Rev. J. D. MacKay, Summerside.  
West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.

### Synod of Montreal and Ottawa:

Athelstan, Que., Rev. Wm. M. Brown, Howick.  
Beauharnois, Que., Dr. C. Ritchie Bell, 3485 McTavish St., Montreal.  
Kirk Hill, Ont., Rev. E. E. Preston, Van-kleek Hill.  
Lachute, P.Q., Rev. W. J. O. Isaac, 1606 Letourneux St., Montreal.  
Lancaster, Ont., Dr. D. N. MacMillan, Dunvegan.  
Lochwinnoch, Ont., Rev. Walter Allum, Renfrew.  
St. Lambert, Que., Rev. H. Keith Markell, 5076 Victoria Ave., Montreal.

### Synod of Toronto and Kingston:

Amberst Island, Ont., Rev. J. W. MacDonald, R.R. 1, Kingston.  
Bala and Port Carling, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Bracebridge, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Bradford, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
Caledon East, Ont., Rev. J. F. Nute, Orangeville.  
Cookstown, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
Duntroon, Ont., Rev. W. E. Sayers, Meaford.  
Elmira and Winterbourne, Ont., Rev. John G. Murdock, 43 Young St., Waterloo.  
Englehart, Ont., Rev. G. W. Murdoch, New Liskeard.  
Kirkfield, Ont., Rev. W. S. Bell, Bobcaygeon.  
Lakefield, Ont., Rev. Gilbert D. Smith, 268 Lansdowne St. W., Peterborough.  
Mount Forest, Ont., Rev. A. Leggett, Arthur.  
North Bay, Ont., Rev. B. L. Walden, 632 Bloem St., North Bay.  
Sonya, Ont., Rev. J. C. Beckley, Woodville.  
Streetsville, Ont., Rev. G. L. Royal, Box 40, Norval.  
Toronto, Ont., Calvin, Professor D. W. Hay, D.D., 311 Rose Park Drive, Toronto.  
Tottenham, Ont., Rev. A. C. G. Muir, 59 William St., Allandale.  
Trenton, Ont., Rev. R. D. MacLean, 271 George St., Belleville.

### Synod of Hamilton and London:

Brigden, Ont., Rev. R. U. MacLean, Queen St., Petrolia.  
Carluke, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
Corunna, Ont., Rev. D. S. Campbell, 254 North Brock St., Sarnia.  
Cranbrook, Ont., Rev. H. T. Colvin, Brussels.  
Duart, Ont., Rev. Donald MacInnes, Ridgetown.  
Hamilton, Erskine, Rev. A. Lorne Mackay, 19 Spruceside Ave., Hamilton.  
Hagersville, Ont., Rev. G. J. Gendron, Port Dover.  
Mt. Brydges, Ont., Rev. Daniel J. Firth, 186 Waterloo St., London.  
Norwich, Ont., Rev. G. L. Douglas, 447 Hunter St., Woodstock.  
Paisley, Ont., Rev. W. A. Henderson, Box 392, Walkerton.  
Sarnia, Ont., Laurel Lea, Dr. J. M. Macgillivray, 2024 Lakeshore Rd., R.R. 3, Sarnia.  
Sarnia, Ont., Paterson Memorial, Rev. W. I. McElwain, 774 Lake Shore Rd., Sarnia.  
Tara, Ont., Rev. D. C. McLelland, Chesley.  
Synod of Manitoba:  
Hartney and Melita, Man., Rev. R. A. Davidson, 315 Twelfth St., Brandon.

### Synod of Saskatchewan:

Biggar, Sask., Rev. George E. Dobie, 916 Spadina Cres. E., Saskatoon.  
Moosomin, Sask., Rev. M. S. McLean, 156 Tupper Ave., Yorkton.  
Stoughton, Sask., Rev. I. R. Carroll, Weyburn.

### Synod of Alberta:

Bassano, Alta., Rev. John MacLeod, 803 13th St. E., Calgary.  
Chauvin, Alta., Rev. J. W. Williams, Box 69, Lloydminster.  
Innisfail, Alta., Rev. T. E. Roulston, Box 356, Olds.

### Synod of British Columbia:

Kimberley, B.C., Rev. G. A. Johnston, General Delivery, Cranbrook.  
Nanaimo, B.C., Rev. A. E. Wright, D.D., Duncan.  
Vancouver, B.C., Marpole, Rev. Edward McPhee, 3722 West 15th Ave., Vancouver 8.

## INDUCTIONS

Crinan, Ont., Rev. J. M. McCurrie, January 27, 1956.  
Elora, Ont., Rev. Ross C. MacLean, B.A., January 19, 1956.  
Moncton, N.B., Rev. L. E. Blaikie, January 17, 1956.  
Ormsdown, Que., Rev. C. J. Hood, B.D., November 23, 1955.

## DEATHS IN THE MINISTRY

Rev. J. R. Sanderson, Toronto, Ont., January 31, 1956.

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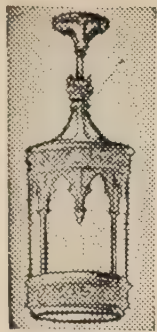
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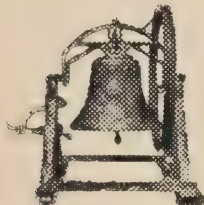
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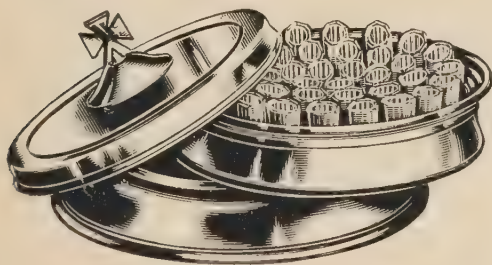
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# The Readers' Forum

## Revise Book Of Praise

Dear Editor:

We are in one hundred per cent agreement with Miss Mary Campbell of Victoria, B.C. (*February issue*) on our need of a revised *Book of Praise*. Notwithstanding our favourable comment on our present *Book of Praise*, in a previous letter, it is sadly in need of revision.

We admit there have been some very nice hymns included in it that were not in the *Book of Praise* of 1897, but changes have been made in the material of that Book, deletions, etc., that are bitterly disappointing to many of our people.

A revision is needed to restore some of the lovely hymns and tunes of the 1897 *Book of Praise* to their rightful place in a new Book. It is also needed to eliminate some material which, as Miss Campbell suggests, is quite undesirable in the present *Book of Praise*, and it is also needed to add some new hymns of the present century that are missing in our present hymn book.

In the meantime, there still remain hymns in the present *Book of Praise* which are beyond words, lovely in their messages of comfort, blessing and inspiration to the hearts of our people, which have been almost entirely overlooked, while others have been repeated just a little more than need be.

We wonder why our people might not be brought a little more into consultation in the choice of hymns for congregational singing?

O. SMITH

Lindsay, Ont.

## Needed: Friendly Congregations

Dear Editor:

When will some of our congregations learn the art of extending a friendly welcome to strangers in their midst?

Recently two of my members moved to a city. They went, on their first Sunday there, to the Presbyterian church. They waited for the usher to show them to a seat. The usher came up the aisle, ignored the strangers, walked past them to greet some of his friends, and showed these friends to their seat.

My two people, red with embarrassment, quietly walked out of the church, and over to a nearby United church. There they were courteously received, and now attend that church.

I could say more, but yours is a polite paper.

DAVID C. McLELLAND.

The Manse,  
Chesley, Ontario.

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## In Memoriam

### REV. JAMES R. SANDERSON

Minister of Beaches Presbyterian Church, Toronto, from 1930 until his retirement in 1947, the Rev. James Richmond Sanderson, 82, died January 31 after a lengthy illness. He was a former Moderator of Toronto Presbytery.

Born in Whitby, Ontario, youngest of four brothers who entered the ministry, he was a son of the Rev. Joseph Edward Sanderson, founder and first governor of Ontario Ladies' College. Following ordination in 1898, Mr. Sanderson held charges around Toronto and in the Algoma District. From 1916 to 1925 he preached in Saskatchewan. Following church union he accepted charge of a churchless congregation in North Bay. He left them flourishing with a large stone church, to come to Beaches, Toronto. He was an exceptionally fine pastor and much loved in the congregations in which he served.

A son, James E. Sanderson, Toronto; two daughters, Mabel of Guelph and Mrs. Alfred Milton Jones, Pittsburgh, and a brother, the Rev. A. E. Sanderson of Hamilton, survive.

### MRS. J. LLOYD HUGHES

Annie Phoebe Hughes, wife of the Rev. J. Lloyd Hughes, Niagara-on-the-Lake, died on January 7, following an illness of two months. Mrs. Hughes was an active worker in the church, being vice-president of the Women's Missionary Society and treasurer of the Women's Association. She was a gracious mistress of the manse and was devoted to her husband and his work. She will be greatly missed.

### MRS. MARY MACKLIN

Murrayville church, B.C., lost a faithful member when Mrs. Mary Macklin, 73, died on November 1, 1955. Mrs. Macklin was a Life Member of the Women's Missionary Society and a strong supporter of all the activities of the congregation. Next to her home, the church was her chief interest. Surviving are four sons and four daughters.

### PETER MELROSE

Chalmers church, Hamilton, lost a beloved elder when Mr. Peter Melrose, 82, died on January 5. Mr. Melrose came to Canada from Scotland in 1905. He had been an elder of St. Andrew's, Hamilton, prior to transferring his membership to Chalmers church, where he was inducted as an elder in 1921. In 1925 he was appointed clerk of session and representative elder, which duties he carried out faithfully for three years. Mr. Melrose was a landscape gardener but his real joy was his service for the Master and the church he loved so well.

### ALEXANDER SCRIMAGEOUR

The kirk session of St. James church, Port Elgin, N.B., lost its senior elder, Alexander Scrimageour, on December 30, 1955. Ordained to the eldership in 1926, Mr. Scrimageour contributed much to the cause of Presbyterianism in this area. His fine Christian character and kindly disposition will be greatly missed.

### MRS. R. J. CHRYSTAL

Knox church, Carstairs, Alberta, lost one of its oldest and faithful members when Mrs. R. J. Chrystal died on January 4. She had been a member of the church since coming to the district with her husband, Dr. Chrystal over 50 years ago. During that time she had been active in the life and work of the congregation. In 1913 Mrs. Chrystal helped organize the local Women's Missionary Society, becoming a charter member and later a Life Member. For some years she had been President of Red Deer Presbytery and at the time of her death was its honorary president. She is survived by her husband, Dr. R. J. Chrystal.

### BLAKE FRASER HETHERINGTON

Drummond Hill church, Niagara Falls, lost an esteemed elder when Blake Fraser Hetherington died on November 19, 1955. For 41 years he had been a member of the church, and an elder since 1926. Highly respected and widely known as a funeral director in the town, Mr. Hetherington had to deal with many people in their time of deepest need, and served them thoughtfully and with dignity. He is survived by his wife, and one daughter.

### J. ROSS STRANG

Mr. J. Ross Strang, 80, senior elder of St. Andrew's church, Quebec City, died on January 25. Mr. Strang was a great strength to the life of the church and was always in his pew. On the last Sunday on which he was present, he came out of the hospital for the purpose, both morning and evening. Mr. Strang had spent his business life in the realms of shipping and insurance.

## KNOX COLLEGE CONVOCATION

The 112th Convocation of Knox College, Toronto, will be held in Convocation Hall, University of Toronto, on Tuesday, May 1, at 8 p.m. The address to the graduating class will be given by the Rev. Dr. George M. Docherty, minister of New York Avenue Presbyterian Church, Washington, D.C., and successor to the late Dr. Peter Marshall.

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## PERSONALS

**THE Rev. E. H. Johnson**, Secretary for Overseas Missions, is expected to reach Toronto in mid-March after his visit to Nigeria and India.

**Mr. Roy A. Hamilton**, an Ontario businessman and prominent layman, has been appointed Executive Director of the Synod of Alberta's Programme of Progress. Mr. Hamilton, an elder in St. Paul's Presbyterian church, Oshawa, resigned at the end of February from General Motors of Canada, where he has held various responsible positions since 1927. He will organize and lead an intensive programme through which the Synod of Alberta expects to double its membership in two years.

**Miss Laura K. Pelton**, Director of Overseas Missions, W.M.S., (W.D.,) arrived back in Canada in February after visiting Nigeria.

**The Rev. Dr. J. Alan Munro**, Secretary for Home Missions, conducted special mission services in the Presbyterian church, Orillia, on February 12. . . . **The Rev. Alexander S. and Mrs. MacDonald** have arrived in British Guiana, where they will work among the young people at Suddie, Essequibo.

**The Rev. T. DeCourcy Rayner** of Gravenhurst, Ontario, has had an article published in *The Evangelical Christian*, and a sermon accepted for the Easter issue of that magazine. . . . **Church of the Air** broadcast over CJBC and the Dominion Network on Sunday, March 18, at 4:30 p.m. (E.S.T.) will be conducted by the **Rev. Dr. Edwin J. White** of First church, Edmonton, Alberta.

**The Rev. Dr. James D. Smart**, minister of Rosedale church, Toronto, addressed a gathering of 2300 ministers at the Ohio Pastors' Convention held in Columbus, Ohio, on January 24. Dr. Smart's subject was, "A Prophetic Ministry."

Calvin church, Toronto, has extended a call to the **Rev. Dr. R. J. Berlis** of The Church of St. Andrew and St. Paul, Montreal. . . . **Professor Allan L. Farris** of Knox College was special speaker at the opening of the new St. Andrew's Hall, Port Credit, on February 5. . . . **The Rev. D. K. Perrie** of Dromore, has received a call from St. Andrew's, Streetsville.

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## BUT HOW DOES OUR CHURCH LOOK TO THE LORD?

What would He say about —

1. Our endeavours to add to our membership in the past generation?
2. Our interest in the Christian education of children in our homes and in the community about us?
3. Our plans to develop and train Christian leadership for work in and beyond the congregation?
4. Our concern for the unchurched in the new suburban and frontier communities?
5. Our personal and congregational participation in the world mission of the Church in lands overseas?
6. Our givings for the increased proclamation of the gospel throughout the world, and for the building of Christian faith and character among our own membership?

## HOW DO THESE THINGS LOOK TO THE LORD?

If you are a member or office-bearer in a self-satisfied congregation, or in one that has awakened to the need for replanning and extending its work, begin with this question — and ask it again and again as you examine each phase of your Church's activities:

## HOW DOES IT LOOK TO THE LORD?

The General Assembly's Board of Missions, Evangelism, and Christian Education, and the Stewardship and Budget Committee offer help in replanning your work for a worthier Christian witness.



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# the Presbyterian Record

Easter Issue

APRIL, 1956

LXXXI, NO. 4

TORONTO

"Ye seek  
Jesus of  
Nazareth,  
which was  
crucified:  
He is risen.  
He is not  
here:  
behold the  
place where  
they laid  
Him."

Mark 16: 6

Cover: from the  
painting by  
F. L. Storch  
Camera Clix





# the Presbyterian Record

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LI

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## IN THIS ISSUE

### ARTICLES

CHRIST IS RISEN — FOR WHAT? .....	4
John A. Mackay	
STEPS TOWARD CHRISTIAN MATURITY .....	6
Robert McAfee Brown	
HOPEFUL SIGNS IN THE NEW INDIA .....	10
E. H. Johnson	
WHAT PRESBYTERIANS BELIEVE ABOUT THE LIFE EVERLASTING .....	14
W. Gordon Maclean	

### EDITORIALS

TRIUMPH OF THE RESURRECTION .....	16
Louis H. Fowler	
THE MEANING OF EASTER .....	16
William J. Walker	

### OTHER FEATURES

LAITY RESPONDS TO COLLEGE OUTREACH .....	3
John McNab	
THEY CARRIED THE GOSPEL TO THE SOUTH SEAS .....	18
John McNab	
SOMETHING NEW CAN HAPPEN .....	20
A. Neil Miller	
MUSLIMS AND CHRISTIANS MEET TOGETHER .....	26
Claris Edwin Silcox	

### DEPARTMENTS

CHURCH CAMEOS .....	8, 29, 33
PAGE FOR BOYS AND GIRLS .....	13
A. Norman McMillan	
THE CHILDREN'S CORNER .....	17
May C. Smith	
RELIGIOUS WORLD NEWS .....	21
BOOK CHAT .....	22
THE READERS' FORUM .....	24
PERSONALS .....	34

*Prayer for the Month is by the Rev. DeCourcy H. Rayner of Montreal, Quebec.*

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## Great Thoughts

**F**OR GOD so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through Him might be saved.

John 3: 16, 17

*Our life need not be a dreary wilderness journey, but a journey to Emmaus, where we have the friendship of the living Christ, who walks with us every step of the way.*  
Selected.

We must pray for others that they be won to Christ. But that is not enough. It takes more than prayer. We must give legs to our prayers and go, we must give voice to our prayers and speak to others in need of a Saviour. It has been said that successful soul-winning consists in going to God for sinners through prayer, and then going to sinners for God through witnessing. Charles H. Gibboney

*The Christian Church must be on the offensive. To defend is not sufficient though this is often the role the Church adopts. The Church must go out to those beyond her ranks and not wait till they come in.* Isaac Cole.

It seems to me that the chief danger in religion is that it has become so respectable. It has become largely a sanction of what socially exists — a kind of gloss upon institution and conventions. Primitive Christianity was devastating in its claims. John Dewey.

*The great population areas of the world are on the march. We can sit back and cry about it or we can try to do something to win the battle for men's minds. It is the responsibility of sincere and practical men and women who believe in God to do something about it.*

Wallace C. Speers.

Renunciation does not mean giving up anything; it means finding what life really means in this world. Renunciation means one's all for one's Master.

Margaret Moore Jacobs.

*If you will find a glorious church unto God, see first yourselves to be in charity with your neighbours. . . . Again, if you list to gild and paint Christ in your churches, and honour Him in vestments, see that before your eyes the poor people die not for lack of meat, drink and clothing.* Hugh Latimer.

You Christians talk but we Communists do not play with words. . . . We will win because . . . we are ready to sacrifice everything. . . . But you Christians are afraid to soil your hands. A Communist.

## An Easter Prayer

**A**Lmighty God, Father of our Lord Jesus Christ, we bow in humility and penitence to acknowledge Thy victory over the grave, and the glorious hope of life more abundant that we have in Thee. Confessing our unworthiness, we ask for forgiveness, cleansing and pardon.

O God most merciful, with thankful hearts we express our gratitude for the light and life that the Risen Lord made available to us through His sacrifice upon the cross. Revive our souls and enlarge our vision, we ask, so that we may worthily witness for Christ day by day. Help us, as a church and as individuals, to proclaim Thy truth and send Thy light forth to all Thy people.

Our heavenly Father, we pray for Thy church universal, and for all who serve Thee, that Thy kingdom may come and Thy will be done.

This we ask in Jesus' name, Amen.

PRESBYTERIAN RECORD



# Laity Responds to College Outreach



Photos by Canada Pictures

Church people of all ages have taken advantage of the Extension lectures offered by the faculty of Knox College, Toronto. Two car loads of students travel from Oshawa, a distance of 30 miles from Toronto, to attend classes in Biblical and theological subjects. Above, Professor D. Keith Andrews delivers a lecture on the Old Testament.

**L**AST Fall Evening Extension Courses were offered to adults by the staff of Knox College. These courses in Biblical and theological subjects covered the New Testament, Christian Ethics, the Old Testament and Church History. Students have come forward in large numbers and manifested such deep interest that the experiment has justified itself beyond all expectations.

Here is possibly a partial answer to that vexing problem of how to train our teachers for the great task of leading scholars in the Church School. As one takes his place in the corridors when the evening students gather, the glow of expectation on the happy faces reveals a love for their Church which causes them to pursue this quest for knowledge and understanding.

"What sparked this experiment?" we inquired of Principal J. Stanley Glen. The college staff had been surveying, he said, the possibility of encouraging the laity to come to grips with theological subjects. Young people in Toronto East Presbytery in the autumn of 1954 invited Professor Allan Farris and the Revs. John Robson and Alexander MacLean to give lectures in Church History and Biblical literature. Forty young people attended for five months. This convinced the college staff that the hour was ripe.

Total enrollment has been 130 and at least 30 of these have driven in from outside the city. A small registration fee has been charged for each course and some congregations have paid the fees for their teachers or church school superintendents. Classes are made up of young and old, although the younger faces are in the majority. The attendance is voluntary and interest has been maintained at a high level throughout the fall and spring terms. Complete attendance gives the students forty lecture hours.

Principal Glen has lectured on The Gospel in its relation to everyday life. Professor D. V. Wade has presented the Christian faith as necessary to face life's baffling problems. Professor D. K. Andrews has lightened the course on Prophets and Kings with kodachromes he snapped in the Holy Land. Professor Allan Farris has traced the history of Presbyterians since the Huguenots entered Canada throughout the period of missionary expansion until recent times.

This venture of faith has been of far-reaching value.

J. McN.



An intent group of students taking notes during a lecture on Jeremiah.

Flora Whiteford, a student at The Missionary and Deaconess Training School, is one of the "admit-to-lecture" cards of the night students. For a small fee students may attend in courses in New Testament, Old Testament, Church History and Christian Education.





# Christ Is Risen For What?

By John A. Mackay \*



Religious News Service

EACH Easter Sunday millions of people crowd the churches of the United States and Canada to form the largest congregations of the year. At some time during the service the words resound, in Scripture reading or creedal chant, "The third day He rose again from the dead."

The cadence of this great affirmation of faith sounds in an atmosphere fraught with exuberant colour. At the close of the service the throng files out of the sanctuary. Active members of the church walk side by side with a host of church alumni who have come at Eastertime to pay their annual homage to the Risen One. In the concerned and reflective mind the thought is awakened: Christ is risen—but, for what?

One thing is sure. Christianity is the religion of the Resurrection. A study of the New Testament makes it quite clear that the Gospels were written backwards. Each narrative of the life of Christ was composed in the context of the rising from the dead. The story of Jesus from Bethlehem to Golgotha is a tale which gets its meaning from the certainty, "The Lord is risen indeed." Beyond all ancient myths of life's rhythmic renewal, and Homer's "rosy-fingered dawn" that heralds the springtime, stands this trumpet-like declaration of Christian faith, with its vast historical and cosmic import: "He ascended into Heaven and sitteth at the right hand of God, the Father Almighty. From whence He shall come to judge the quick and the dead."

**B**UT for *what* did Christ rise? In Spanish-speaking countries, where most of the people belong to the Roman Catholic Communion, it is sometimes affirmed that Protestant Christians in North America have made an escapist cult of Easter. The form of its celebration is due, it is said, to an intense dislike of suffering and of all the trappings and vestments of death. It is pointed out that rarely in our church premises is any canvas found which depicts the excruciating pain of the Redeemer, but only portraits that set forth His calm control of hostile circumstances and His triumph over pain and death. Attention is drawn to the high development in our continent of the mortician's art, and to the bright colours and gay flowers that abound at funerals.

Our Easter celebration, it is alleged, is no more than a joyous release from the high tension of the Lenten season. With fashion parades on village streets and on the boulevards of great cities,

\*The Rev. Dr. John A. Mackay, president of Princeton Theological Seminary, New Jersey, is the chairman of the World Presbyterian Alliance, and chairman of the International Missionary Council.



the last shades of night are banished. Henceforth, death and all the works of darkness will be disguised by the arts of life and light. We may reject this view of us as sheer travesty, but we should nonetheless ponder it thoughtfully.

Those who make this criticism prefer to retain as the central symbol of their Holy Week the agony and squalor of unrelieved suffering. These are truer, they say, to the core of the Christian religion and to the grim realities of human life and history. Let these devotees of the Spanish Christ remember and reflect, however, that in one of the greatest centres of their religious faith, Seville in Andalusia, Easter Sunday is greeted by the first great bullfight of the season. The gore and the shouting which marked the scene around the Crucified are carried forward into the tumultuous arena that greets the "*toro bravo*" (the wild bull) which is foredoomed to die.

It should not be forgotten, too, that in the world of Spanish Christianity, where are found many of the most celebrated creations of pictorial art, there is not a single canvas of the Resurrection. In this tradition Christ Crucified bowed Himself quite literally out of history. The saving event whereby He died for sin is re-enacted liturgically by the Church in the Eucharistic sacrifice. But The Risen One who was "dead and is alive for ever more," shall no longer participate directly in human affairs. He passes from the cross to the judgment throne.

Christianity is ill-served by any attempt, by whomsoever made, to separate the cross and the resurrection. Neither one can be interpreted alone, but only in the light of the other. Participation in the thrill and splendour of an Easter festival, let Protestants on this continent remember, can easily become a substitute for participation in the life and on-going purpose of the Living Christ.

Indeed, mere concentration upon religious observance of any kind, whereby Christianity tends to be reduced to an aesthetic experience, can easily become a betrayal of the religion of the resurrection. It is not enough to bow our heads, or lift them up, at the portrayal or remembrance of the central verities of the faith. It is necessary that we engage in a true conversation with the Crucified and Risen One, and that we commit our lives to Him forever. There is always real danger that Christian worshippers reecho a famous saying of Voltaire. When the famous sceptic was charged that he had been seen to bow at the passing of a religious procession, he replied, "We salute but we do not speak."

April, 1956



Ewing Galloway

A narrow cobblestoned street in Jerusalem where, even today, a heavily-laden camel is a familiar sight.

**S**OBERED by these reflections, let us look at the Easter celebration. There are two facets of our Easter faith which call for special emphasis. The first is the permanent place of the cross in the resurrection life. The second is the indissoluble continuity between the pattern of Christ's earthly life and His activity as the Risen Lord.

When the question is asked: For what is Christ risen? The answer is this: *Christ is risen that he might reign from the Cross.* The Cross is the place where the sin of man and the love of God met in redemptive encounter. It is also the symbol of struggle and suffering in the Christian's life.

The regal figure of Christ in the Book of Revelation retains the scars of suffering. The majestic Lion of the tribe of Judah who alone can open the seals of the Book of Destiny is portrayed also as "a Lamb, standing as though it had been slain." In the imagery of the apocalyptic seer, the Risen One never ceases to be the Crucified One.

The same emphasis is deeply imbedded in the thought and experience of Paul. It was Paul's deep yearning to "know Christ and the power of His Resurrection" in order that he might be able to "share His suffering, becoming like him in his death." He craved the power of the Risen Christ to help him in his spiritual struggle and to carry his own personal cross!

A man in the modern era who had a deep insight into the abiding significance of the cross, and for whom it was life's truest and most creative symbol, was the Spanish writer, Miguel de Unamuno. When our civilization

was still basking in its Victorian era and was being doped into security by the idea of inevitable progress, Unamuno wrote his famous *Tragic Sense of Life*, just two years before the outbreak of the First World War. The visitor to the old university of Salamanca is startled when he looks at the bust of the great Basque writer which stands at the head of a stairway. Engraven over the heart in the bronze figure which commemorates Spain's greatest literary figure since Cervantes, he sees the figure of a cross.

"Unless a grain of wheat falls into the earth and dies," said Jesus, "it remains alone; but if it dies, it bears much fruit." This is the revolutionary Christian truth that goes far beyond the insight of Greek sage or Hebrew prophet. By rising again from the dead, by His victory over death, Christ, in the words of Unamuno, "made death our mother." What, to the purely secular eye, appears to be nothing more than world renunciation stands forth in the light of the resurrection as world transformation. Because Christ is risen, earthly values sacrificed for the sake of Christ and the gospel give birth to a new order of values. Now, as ever, men must lose their lives to find them.

**B**UT once again. For what is Christ risen? The answer is: *Christ is risen that His earthly life might become the abiding pattern for every Christian life.*

The words and spirit of the Hallelujah Chorus are gloriously true. Christ is, in very truth, "King of Kings, and Lord of Lords." True is it also that "He shall reign for ever and ever." A

(Turn to page 28)



- When we receive God's great gift of salvation through faith will that lead to a transformed life?

# STEPS TOWARD

## CHRISTIAN MATURITY

**I**F YOU are accepted by God just as you are, then you can accept yourself just as you are; and if you accept yourself just as you are, then you can accept other people just as they are.

Relationship is once more a possibility. You are no longer isolated and separated. You are now free to love, and that is what you were created for. This time we can sum up the whole matter in one line:

We love, because He first loved us. (1 John 4: 19).

How does this gift which has been given to us resolve our problem of self-centredness and pride? We discover that this gift is of a kind that cannot possibly feed our pride. We do not deserve it, and yet God gives it to us. There is no possible ground for patting ourselves on the back. Our response can only be one of gratitude, gratitude to God for so great a gift of love.

Our "righteousness" is the righteousness of Christ, who has broken down the barrier of our pride by becoming humble Himself, in order that He may exalt us. (Remember Paul? "I live; yet not I, but Christ liveth in me.") And as long as we remain humble (which is not a fake attitude of thinking we're pretty good because we claim we aren't, but an honest recognition of how we stand in relation to God)—as long as we remain humble—God

By Robert McAfee Brown \*

can constantly invade our lives, and continually become more real to us. A Biblical insight, which pops up in various places, can drive this fact home. It goes like this: "God opposes the proud, but gives grace to the humble."

In our new situation, then, we must take seriously Paul's advice, "Let him who boasts, boast of the Lord." What we are, we owe to Him and to His love, not our own cleverness and goodness. He has worked the revolution in our lives. Let Jeremiah, finally, clinch our understanding of the attitude of the "new person" who has accepted God's gift of new life:

*Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches; but let him who glories glory in this, that he understands and knows Me, that I am the Lord who practice kindness, justice, and righteousness in the earth; for in these things I delight, says the Lord. (Jeremiah 9: 23, 24.)*

**S**OME people assume that this happens "just like that." (To get the effect, snap your fingers as you read "that.") For them the moment of clarification is sudden. Usually it takes people a long time. But for no one is the event or long series of events (usually called "conversion") the end of the road. It is simply the beginning of a new road. Paul talks about "pressing on." He recognizes, correctly, that we do not "arrive," that we

do not reach (in this life at any rate) the full achievement of Christian living. That is why it is more correct to speak of "becoming" a Christian, than of "being" a Christian.

The Bible calls this ongoing process "sanctification." This sounds like a forbidding word, but it is not hard to understand if you have had a smattering of high school Latin. The word breaks down into *sanctus* (holy) and *ficare* (to make.) "Sanctification" is thus the process of becoming more holy, or as Christians sometimes put it, "growing in grace." It doesn't happen overnight. It isn't easy. It can never be claimed as an achievement. But the thing that makes it supremely worth-while is that on this pilgrimage the Christian realizes that he isn't alone any more. He is being helped.

### Some Hints For Growing

**H**OW does one "grow in grace?" How does one become more "holy?" There are no spectacular answers, no "seven rules for success," no simple formulas for "being good," regardless of what "popular" books on religion may tell you. But there are certain things that have emerged out of the experience of the "people of God" which sooner or later should ring a bell for you. Here are a few of them.

1. *It is the experience of Christians* that as you live with the Bible, God does "step forth" from time to time, and meet you in personal encounter. Perhaps that language is too spectacular at this stage of the game. Perhaps it should just be said that when Chris-

\*Dr. Robert McAfee Brown is one of the most brilliant young theologians on our Continent. He is professor at Union Theological Seminary. He is the author of books such as "The Bible Speaks to You" and writes columns for the New Yorker.

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tians, perplexed about doing the will of God, live close to their Bibles, they find that God's will becomes clarified. This does not mean flipping through the pages looking for a magic proof text to tell you what to say in that dreadful interview next Tuesday. It means simply that the more you expose yourself to the way God acts and does things in the Bible, the more real God becomes, and the more chance there is for Him to make His way into your heart.

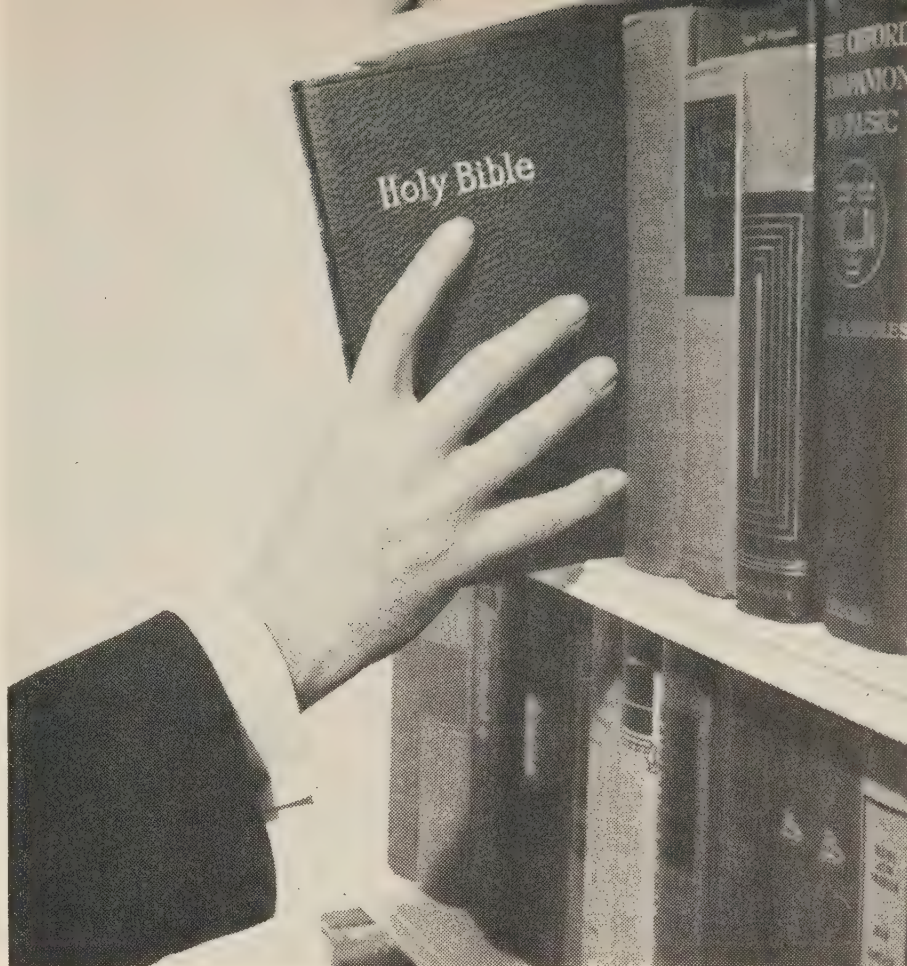
It is a fact—not just a pious hope—that the longer you live with the Bible the more possibility there is that the God of the Bible can become real in your life. This involves good, hard study, as you try to find out what a particular passage means. But just study will not be enough. You must always go on to ask the further question, "What does this passage say to me, right here and now?"

2. *It is the experience of Christians* that as you pray you are not merely talking to yourself, but that through prayer there can be a deepening of the relationship between yourself and God. Since God is truly interested in establishing personal relationship with you, prayer is not something "spooky." It follows naturally that prayer is a fruitful means for establishing this relationship more fully. This is true of the great men of the Bible who have been close to God. Abraham, Moses, David, Isaiah, Jeremiah, the psalmists—for none of these was God just an "idea" about which they had heard. He was the living God with whom they were able to enter into personal relationship. And "personal relationship" is just another way of describing what is suggested by the word "prayer."

The pre-eminent example in the Bible is Jesus Himself. He rises early in the morning to pray. He prays at mealtime, in the Garden of Gethsemane, upon the cross. He is at all times in the constant relationship with God that is the heart of true living. And no life can be full if this element is lacking.

3. *It is the experience of Christians* that faith and conviction grow and deepen as they are tested, as you "go out on a limb" for something you believe in. The promise is that when you take a stand in the name of your faith, you find that you are not alone, but that God is with you, reaching out to hold you up and give you courage sufficient for the occasion. This does not mean that life becomes a bed of roses, but that, whatever comes, there are resources available for coping with the situation.

4. *Finally, it is the experience of*



Armstrong Roberts Photo

Christians that to be part of a community of worship is to grow in grace. The Christian life is a particularly rocky road for the individual, and the path is made smoother by the knowledge that there are others walking it too. You would not think of trying to scale the Matterhorn by yourself. You try such a task as a member of a group.

So it is in the Christian conquest. To share in the experience of corporate worship—to confess together our sins, to hear together the words of pardon, to praise God together in song, to listen together to the reading and expounding of the Word of God—to share these experiences is to have the lives of all who participate enriched. Particularly is this true in the service of the Lord's Supper, the high point of the life of the worshipping community. All these experiences indicate that the Christian life is not a life of isolation but a life of community and sharing. We have never fully answered the question "What is man?" until we have recognized this fact. Man in community—as a member of the worshipping fellowship—is the only complete picture of man that we can sketch. This is why our understanding of man will not be complete until we discuss this community, the Church, in which man finds his fulfillment.

#### A Final Warning

**B**EFORE that, however, a final warning must be sounded.

"Growing in grace" is not a path straight to perfection. Quite the contrary. The Christian is one who realizes that he *always* stands in need of God's forgiveness and grace, to the very last moment of his life. Paul has seen this clearly:

*For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin.* (Romans 7: 22-25.)

Notice that the quotation does not end when Paul is delivered from "this body of death." Even after his deliverance, Paul does wrong. He still serves "the law of sin." Paul is very perceptive about this. It would be too simple to say that the battle is won once and never needs to be waged again. It is a battle that is always being waged, a battle in which we cannot relax our defenses.

But it is a glorious battle, because as Martin Luther put it in "A Mighty Fortress is our God," "the right Man (is) on our side, the Man of God's own choosing: *Dost ask who that may be? Christ Jesus, it is He.*" ★



# Church



Mr. William Cowan addresses the haggis at the fourth annual Burns' Dinner sponsored by St. Andrew's church, Lethbridge. Guests at the head table, shown above, are, Mrs. William Y. Cornock, Dr. Donald MacKay and Mr. James Mackay of Calgary, the Rev. Malcolm A. Mark, minister of St. Andrew's church, who was chairman of the banquet, Mr. Cowan, Mrs. Mark, Mr. William Fairbairn, and Mrs. Norman J. Kennedy.

◆ An electric organ, in memory of the late Mr. Peter C. Campbell, was dedicated by the Rev. L. S. van Mossel, minister, in **Parkview church, Saskatoon**, on February 12. With the installation of the organ, the congregation

has greatly improved the musical portion of the praise and worship. The organ, as well as a piano for use in the church auditorium, was made possible by a legacy bequeathed by the late Mr. Campbell.



FAITHFUL CHURCH WORKER HONOURED

Dr. Kenneth McDowell, an active member of Renfrew Presbyterian church for 30 years, and clerk of session for 14 years, was presented with a chair by the congregation in February on the occasion of his retirement as clerk of session. In picture from left, are: Mr. H. H. Dymond, who made the presentation, the Rev. Walter Allum, minister, and Dr. McDowell.

O'Brian Studio, Renfrew

◆ The **Presbytery of Westminster, British Columbia**, has launched a church extension fund campaign with an objective of \$300,000 over the next five years. This money will be used to build churches within the bounds of the Presbytery. The Extension Committee plans to meet with the official planning commissions of every city, town, village and municipality in the area with a view to determining where Presbytery might purchase property for the establishment of churches in the years ahead.

◆ A project to build a home for elderly Presbyterian ladies in the city of Montreal, is about to become a reality. The Guild of **Knox Crescent and Kensington church, Montreal**, headed by Mrs. Herbert Fuller, plans to build a residence able to accomodate 35 to 40 ladies. Part of the money will come from a \$11,000 legacy left for furnishing a church home. Land has been donated by Mrs. L. M. Bertram, on Cavendish Boulevard—150' x 400'. A campaign for \$150,000 opened on March 1 when members of the Presbyterian churches in Montreal were canvassed. The committee expects to charge the residents not more than \$55 a month. There will be single rooms and double rooms and the cost will include rent and food. Residents may come and go as they please.

◆ On February 5, gifts were received and dedicated at **St. John's church, Toronto**, by the Rev. J. W. McBride, minister. Brass offering plates, in memory of the late William G. Clarke, were presented to the congregation by Mrs. William G. Clarke and the family. A pulpit fall and pulpit light were presented by Mr. and Mrs. John McLeod, who were celebrating their 50th wedding anniversary.

◆ A decision to use the manse as the centre for a broadened Christian education programme, has been made by the congregation of **MacNab Street church, Hamilton**. Remodelling of the stone manse erected 90 years ago has already begun. The main part of the building will be used as a nursery and will accommodate some church school classes, in addition to providing a meeting-place for weekday activities and study groups. The residence at 147 Chedoke Avenue, Hamilton, has been purchased by the congregation as a manse for the Rev. R. Forbes Thomson, minister.



# Cameos

◆ The congregation of **St. Columba-by-the-lake, Valois, Que.**, on the outskirts of Montreal, is growing rapidly and expects to commence construction of a \$90,000 church building in the spring or early summer. Services are now being held in the school auditorium. On January 24, under the auspices of the Women's Association, a Burns' Supper was held when over 150 members and friends of the congregation were in attendance. The toast to the Immortal Memory was given by the Rev. Alex. S. Renton, M.A., of First Presbyterian Church, Verdun our minister is the Rev. B. D. Hostetter.

◆ For 30 years the charges of **Tyne Valley, Freeland, Lot 14, and Victoria West in Prince Edward Island**, had been receiving financial augmentation from the Board of Missions. On November 14, after several congregational meetings, they voted to become a self-sustaining charge. A manse fund has been inaugurated and the minister's stipend has been increased. The Rev. L. M. MacNaughton of **Marshfield** was called to the charge and took up his new duties on March 11.

◆ In recent months the Presbytery of Newfoundland has made fine progress in church extension. The congregation of **St. Matthew's, Grand Falls**, has decided to increase the size of their church and build a basement hall under the full size of the extended building. A new charge is being developed about five miles west of **St. John's**, under the Rev. James Goldsmith. This congregation meets in a rented store but it is hoped that a church will be built this summer. At **Corner Brook** on the west side of the Island, the Presbyterian congregation has decided to go ahead with the project of building a church. On the condition that they start to build a church within two years, a member of **St. Andrew's church, St. John's**, who wishes to remain anonymous, would donate \$5,000 towards the new church. At the moment, a site is under consideration in an area now being developed overlooking the town.

◆ First-hand facts about missions around the world were brought to the congregation of **Thornhill church, Ontario**, during February when they held special "Missionary Month" services. Among the speakers were the Rev. In Ha Lee of the Korean Church in Japan, Mr. Wilfred Jagnandan, the son of the first East Indian convert of our mission in British Guiana, and Mr. Seifoullah Lotfi, a converted Moslem



N. B. Reed

## ST. ANDREW'S, PORT CREDIT, OPENS CHRISTIAN EDUCATION HALL

Children of the church school are shown standing outside the new Christian Education hall of St. Andrew's, Port Credit. The dedication service took place on February 12. The two-storey building erected at split-level is situated on the bank overlooking the Credit River. The Rev. D. S. Jackson is the minister.

from Iran, all of whom are engaged in study at Knox College, Toronto. The congregation also heard Mrs. Ralph Wilson, who spent 28 years in Portuguese West Africa, Miss Clare Heller, Hebrew Christian working among the students at the University of Toronto, and the

Misses Anna and Agnes Wong from Hong Kong, China. The Rev. Dr. J. Alan Munro, Secretary for Home Missions, addressed the congregation at the morning service on February 26. The Rev. Calvin H. Chambers is the minister.



The Aurora Banner

## ST. ANDREW'S, AURORA, BURNS MORTGAGE

On February 1, the congregation of St. Andrew's church, Aurora, burned a \$25,000 mortgage in a special ceremony prior to the annual meeting. It took barely four years for the congregation to discharge this debt incurred when the growth of the church made it necessary to build a parish hall. Shown in picture, from left, are: the Rev. Dr. William Orr Mulligan, minister of St. Andrew's; Mr. Marshall Rank, Mrs. Chet Osborne, Mr. George Baldwin, Mrs. Rank, Mr. Donald Wilson, and the Rev. G. McMillan, Moderator of East Toronto Presbytery, who congratulated the congregation on this fine achievement.





The Rev. Russell and Mrs. Self, two of our missionaries on the Jhansi field (now on furlough) dressed in Indian costume.



A Hindu priest. The white markings on his forehead declare his office.



A shepherd boy of Kashmir province, India.

- The struggle to be free is surely the reason for the insistence today that Indian Christians should occupy places of authority and control in the Christian Church.
- Tens of thousands in cities and towns of the new India are without a Christian church. The field is ripe for a vital missionary effort.

## Hopeful Signs in

By E. H. Johnson\*

**R**IDING the Frontier Mail, the Amritsar - Bombay express, one gets a vivid feel of present-day India with all its colour, movement, problems and progress.

The train itself, one of the best of the Mails, is a symbol of modern developments. It makes good speed and is running right on time. The line is part of a great railway network which has been strengthened and improved since Indian independence, in spite of gloomy prophecies of what would happen under Indian control. The train includes two new totally air-conditioned cars at double fare. This regular first class car is a small compartment, fairly comfortable, but hot and very dusty with the windows open. There are also second and third class cars.

**O**NE does not travel far in India without seeing impressive signs of the new Development programmes—vast new dams for irrigation and power, agricultural experiment and extension work, public health developments, great new schools and colleges.

A few evenings ago we had dinner with the Jhansi Commissioner, the top government official in the area. Another guest was the head of the agricultural work in the area. He told us of programmes for improving seeds, drilling better wells for irrigation, devising ploughs and other farm implements for doing better work economically. He was currently experimenting with the use of an elephant for drawing large farm machines to do the work of one tractor, or four oxen. He had found that a camel was better than oxen for powering a Persian water wheel as it would walk in a circle indefinitely once it was trained to do so, whereas oxen

had to be continually kept at the job.

One of the finest displays in the fair which has just opened in Jhansi is a large model of the irrigation system in the area with several great dams and an intricate system of waterways to distribute the water. This new water will bring into use thousands of acres of land now barren. By a roadside well we saw the amazing power of water. Suddenly land baked brown and hard gave way to a fine stand of wheat, fresh and green. The border line between the hard-baked barrenness and the fine green food crop was a small stream of clear water filled by ox-powered Persian water wheel from the deep well.

**O**N the way from Jhansi to the Bhil field we had a late evening and early morning visit to the Taj Mahal, at Agra, 140 miles north of Jhansi. They say it should always be seen by moonlight as well as by day. It is indeed a dream-like building with its shining white marble and its airy symmetry and its reflecting pools and formal gardens. And it seems an incredible achievement of craftsmanship in the intricate detail of carved and polished marble screens and extensive decoration of flowers of every kind and hue made of semi-precious stones inlaid in the white marble. Little wonder that the people of India take pride in their history.

Our mission work in India is constantly reminded of India's history by the great Jhansi fort which occupies a commanding position on a hill-top

\*The Rev. E. H. Johnson, Secretary for Overseas Missions, has recently returned from a visit to our mission fields in Nigeria and India.



# he New India



Mr. Angus MacKay (extreme right) of our mission staff in Jhansi, has been working on the field since 1927. He is here shown outside the Bundelkhand Bible School as he confers with a Christian Indian instructor and the Rev. I. Robertson of the English Presbyterian mission.

dominating the city. This fort played an important part in the battles which were part of what is called by the British, the Mutiny, and by the Indians, a war of independence. That struggle to be free is surely the reason for the insistence today that Indians should occupy the places of authority and control in the church as in every field of life. And this desire should be respected.

It is not strange that there should be suspicion and resistance to anything which seems like imposition of foreign ideas. In several of the states the work of the church and particularly of missionary groups has been investigated by government commissions. There is a suspicion that missionaries are paid by foreign governments and several times when I have talked with strangers on the train about missionary work they have been reluctant to believe that it is not supported by foreign government money.

**I**N Jhansi we have a small missionary group, consisting of Mr. and Mrs. Angus MacKay, and the Rev. Russell and Mrs. Self, now on furlough, and Miss E. Magee and Miss Margaret Leask of the W.M.S. (W.D.) In the midst of difficult and demanding times, these people are rendering a quiet, steady and faithful ministry. The W.M.S. work is now centred on a very fine girls' school, the Helen MacDonald Memorial, while the men's work is in a small Bible school, a hostel for high school boys, and evangelistic work in surrounding villages.

The congregation in Jhansi and a second congregation at Isagarh, a Christian village a few miles out of the city, are independent of the mission. The work in the villages has produced



Women and children in the Christian farm village at Isagarh, one of the "products" of our Jhansi mission.



A native Christian teacher instructing a class at the Jhansi Bible School



a few scattered Christians but no congregations. This whole area has been very resistant to the work of the church.

Jhansi city also has a Christian hospital of the Women's Union Missionary Society, and a Christian Boys' High School and two independent congregations, which are the product of work earlier done by the Presbyterian Church in the U.S.A. A number of small missions, strongest of which is the Ohio Friends, work in adjacent territory. Although missionary groups have been at work for over fifty years, there are still large cities and towns of many tens of thousands where there is no Christian church and little witness to Christ.

THESE are days of important changes in church and mission work with many perplexing and puzzling problems. In our area it is evident that the churches face a great evangelistic task. But who can do it? We cannot make a big increase of foreign personnel as foreigners are suspect when they play too much part in public preaching. Their task is to help strengthen and train the church. We need strong Indian Christian leaders but the Indian church just does not have enough trained pastors and teachers. The work of witness should be done by laymen but the Indian church has tended to leave the missionary task to missionaries. This is partly a result of the vicious separation in our own thinking between church and mission, which leaves missionary responsibility with those who are paid for this work.

Without question there is a need for well-trained missionaries in Jhansi as there is a large work to do. At the same time it is clear that mission work there must be integrated into the Indian church as initiative, responsibility and control must be placed in the hands of Indians. Already our congregations are a part of the work of the United Church of North India, which brings together the Presbyterian churches of the north. Now we must formulate clear statements of policy and procedure for bringing our Canadian mission work into the right relation to the courts of this church.

While these are puzzling days, they are also hopeful days. In meeting with the Christian workers, and in visiting a Christian village like Isagarh, and in seeing some of the Christian young people one has the feeling that Jesus Christ is alive in India. In belief in the Holy Spirit we need the imagination and courage to break from the familiar traditional patterns and make our witness in ways which are true to our Lord today. ★

## Honour Hero of the Klondyke

THE morning worship at Rosedale church, Toronto, on February 19, was opened with a fitting stanza:

*In the toil of lowly workers  
In some far outlying field;  
By the courage where the radiance  
Of the Cross is still revealed.*

This preceded the dedication of the



DR. ANDREW S. GRANT  
Pioneer missionary in the Yukon

performed the functions of a bishop, shepherding the weaker churches through the dangerous years from 1925 to 1935 as secretary for Home and Overseas missions. In all this work he was constantly supported by Mrs. Grant."

The Rev. Dr. James B. Paulin, who had been minister of Rosedale church for many years, took the prayer of dedication. He asked that "all who behold this tablet might be stirred to a like zeal and passion in the task of making the kingdoms of this world, the Kingdom of our Lord."

During the course of his sermon, Dr. Smart spoke of the eminent qualifications possessed by Dr. Grant for the task to which he was appointed in the Yukon. Not only was he a minister but he was a medical doctor. He cared for the bodies as well as the souls of men, and he cared for their whole welfare. Into the Yukon poured men with the lust for gold, but there also went those who wished to prey on the men amidst their loneliness. In Dr. Grant they found a courageous Christian, who refused to allow the purveyors of low standards to go unchallenged.

Graphic descriptions were given by Dr. Smart of Dr. Grant's ministrations over the 1,500 mile "trail of '98" across the White Horse Pass. Men fell ill by the wayside, many became victims of pneumonia, even the red-coated Mounted Police were stricken by a fever. Grant was their good physician.

After reaching Dawson City a congregation was gathered together. Dr. Grant built a log hospital where miners stricken by a low fever were nursed back to health. Then a fine sanctuary for worship was erected complete with pipe organ. Grant's epic fight for righteousness made Dawson City the cleanest mining camp in the world. He was a man of faith, who responded to the call of need in a far-off and difficult mission.

This call of need which Paul heard, which Dr. James Robertson answered, and which Dr. Grant accepted, is like the call that comes from new subdivisions today. Dr. Grant showed us that the Presbyterian Church is always ready to answer a great challenge. Servant of God, well done! ★

memorial in honour of the Rev. Dr. Andrew S. Grant and his wife, Caroline Albert Wetherall, pioneer members of Rosedale church.

"Dr. Grant," said the Rev. Dr. James D. Smart, minister of Rosedale church, "first captured the imagination of the Church during his heroic ministry in the Klondyke from 1898 to 1908. Then for a number of years he was superintendent of the western mission fields of the Presbyterian Church.

"When the general structure of the Church was shattered in 1925, Dr. Grant was the man of courage and vision to hold the fragments together and rebuild the foundations. We have no bishops in the Presbyterian Church, but in everything except the name he



# A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan

## The Four Chaplains

IN 1948 the United States issued a postage stamp picturing the four heroic chaplains of the troop transport *S.S. Dorchester*, who died together in the sinking of that ship after giving their lifebelts away. One of these chaplains was the Rev. Clark V. Poling, the son of Dr. Daniel A. Poling, veteran leader of the World's Society of Christian Endeavour.

Dr. Poling tells of the meaning of his son's sacrifice and of the slogan "Interfaith in Action," which appears on the stamp.

"On the morning of February 3, 1943, shortly before 1 a.m. the *S.S. Dorchester*, a converted passenger freighter of less than 6,000 tons, entirely inadequate for transport service, was torpedoed and sunk by enemy action off the icy tip of Greenland. Of the 906 men on board, only 229 survived, but there were eyewitnesses to tell an epic story of courage that America will never forget.

"Four chaplains were on board, chaplains of three great Communions, John P. Washington, a Catholic priest, Alexander D. Goode, a Jewish rabbi, George L. Fox, a Methodist minister, and our son, Clark Vandersall Poling, minister of the First Dutch Reformed Church, Schenectady, N.Y.

"Suddenly one dark night two torpedoes tore into the little ship and ripped her hull open. Within minutes she listed sharply. There was panic on the slanting, slippery decks. It was below zero. A man couldn't live long in those freezing waters. The chaplains moved among the confused and frightened men, encouraged them, and prayed with them.

"Now let it never be charged there were insufficient life jackets on board. There was an ample supply. Every man had one and had been ordered to sleep in it. But 'the *Dorchester*' was less than 100 miles from port. That last night at sea untrained and undisciplined boys and men relaxed. Hundreds laid aside their gear to get a real rest.

"After the torpedo explosions, hundreds came up on deck half-dressed and without life preservers. From the spare chests on deck, the chaplains distributed 'Mae West' life belts until all were gone. Then when more men appeared without jackets, each of the



four chaplains took off his own belt and forced it on an unwilling serviceman. That serviceman knew what it meant to the man who gave it to him.

"One of the survivors, a young engineer, Grady Clark, told me from a bed in Valley Forge hospital, where he was taken for treatment of frozen legs, how he watched the chaplains distribute their life belts. . . . 'I got to the deck fully equipped,' he told me, 'how I don't know. I watched, fascinated, while the chaplains worked. I forgot myself . . . I saw one of the four Men of God force his belt over the head of a man who cried hysterically, 'I don't want it! I don't want it!' But the chaplain pulled his rank as officer and said, 'Get into that belt, soldier, and move fast.'

"And then they slipped, spun around, and crashed against the rail together. . . . He turned around and sloshed over the deck toward me. He saw me. He knew me. He said, 'Soldier, what are you doing there? Get over the rail!' And he spun me around with his hand

and we slid together. The rail was awash now and over I went.

"I swam out from the sinking ship, as fast and far as I could, he continued. Then I turned and looked around. The flares lighted everything. The chaplains stood against the rail, their arms locked. I knew that they were praying for the safety of the men. They had done everything they could.

"The bow came up high and the ship slid under. I never saw the chaplains again."

Thus, in this beautiful stamp issued five years later, we remember four Men of God who lived and served together and who died together, and who, because they had learned the fine art of living together, in death were not divided.

"It was easier for our sons to die together in World War II than it is for us to live together in the present qualified and uncertain peace. But live together we must, in the spirit in which they died, or we, too, and all we hold dear, shall die. . . ."

"Our men died together in war. They bought for us a chance to create a world of peace. Can we unite and work toward the goal of a free and peaceful world, with liberty and justice for all? Let the slogan of this stamp "Interfaith in Action" be a challenge to us and an inspiration." ★



Adapted from *Religion in Stamps* by Glenn D. Everett



# The Life Everlasting

THE history of our Church has been distinguished by sound doctrine and principles. While some sections of The Presbyterian Church in the world may have lapsed into *Socinianism*, The Presbyterian Church in Canada has adhered to the Creeds and to the other formularies of the faith. These Creeds served the supremely important end of emphasizing those matters which were recognized from the first as truly "fundamental" and "essential." Such The Church of Scotland has called the 'grand mysteries of the Gospel' and 'the great and fundamental truths.' (*Acts of Assembly*, 1696.)

We therefore, as we repeat the Apostles' Creed, make a very definite affirmation of faith, when we say: "I believe in the Life Everlasting."

The problem always facing man is what the Spanish philosopher, Unamuno called "The tragic sense of Life." For us all, existence is rendered tragic by a conflict at its very heart. Wherever being and conscious-

By W. Gordon Maclean \*

ness went together, we find a hunger after Immortality, and we find that hunger frustrated by a reason that refused to substantiate the passionate affirmations of the "Will to Live." Man demanded that the life within him should be made good against a catastrophe which reason proclaimed inevitable.

Here then is the tragic predicament—that human life upon reflection was found to be a self-refuting system; that in the course of its evolution it had evolved the fact of death; that the very processes that subserved and promoted it prepared the way for its extinction; that the virtue by which it was adorned could not guarantee it against nature; that the love which was its crown should add a crowning anguish to its tragedy.

IS THERE any way of escape? We believe there is. The Christian faith is an offer of salvation for this

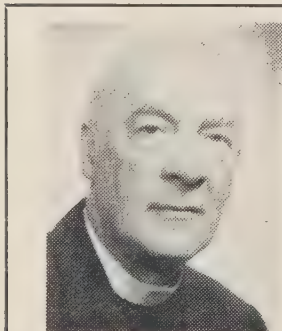
life and the life beyond. Only it is not offered unconditionally. For the Christian the first stage in his pilgrimage is the realization of the "Tragic Sense of Life"—that and the "Tragic Sense of God." Fully realizing this, for *him* there will then be in strict order, the fear of God, the conviction of sin, and then the love of Christ—that supreme experience which guarantees life everlasting.

Death confronts us all with a choice between despair and faith in a future life. In the Bible, we have little direct information. Yet we insist on asking questions—questions difficult to answer for the reason we use terms from our every day experience—terms which can never fit the pattern of a sanctified imagination.

We know that certainly eternal life does not mean simply *carrying on* after death. And yet this is a common belief—persisting in other religions and finding its devotees among Christian people. I have visited the tombs of Kings and Queens in Lower Egypt, have seen the innumerable material things—food, etc.—placed beside their stone coffins to help them carry on a New Life along the old lines. These visits were not at all edifying.

Again, sometimes we speak of 'Going to Heaven'—as if Heaven were a place not unlike our ideas of *space* as we know it here. These are all grotesque and fantastic ideas. Jesus during his life on earth was responsible for the

\*Dr. Maclean, a former Moderator of the General Assembly, is minister of First Presbyterian church, Winnipeg.



W. Gordon Maclean

*"Wistfully we ask: 'What happens to us after Death?' or 'Shall we know each other in Heaven?' . . . Granted that there is little in the Scriptures which gives us direct assurance of reunion, anything that is said implies that glorious experience."*



'Transvaluation of our Earthly Values'. Nothing then is more certain than that life in Heaven will mean a complete reversal of all these worldly ideas and values.

**W**ISTFULLY we are always wondering about that *Invisible World*, for the obvious reason that every man in some odd moment yearns for eternal life.

Wistfully we ask: "What happens to us after Death?" or "Shall we know each other in Heaven?" My own feeling and belief is taken from our Lord's assurance to His disciples: John 14:9, "Because I live, ye shall live also."

These words involve re-union with Him and that implies our re-union with those we loved "long since and lost awhile." The late Principal Jack of the Hibbert Journal used as a strong argument for a shared happiness in Heaven the *inconceivability* of lives which had influenced us for good being snuffed out like a candle. Our lives, he believed are so interwoven here, that it is difficult to see them as solitary units in the world to come.

Of course, "inconceivability" is not a criterion of truth, but added to other reasons we have for our belief, it adds strength to our conviction. Surely part

## HAVE YOU DONE ANY TRUTH LATELY?

A strange question! And yet one which comes to grips with the Bible's strange "truth," which is not an idea to be learned but a Person to be met, an act to be performed, and a vocation to be accepted. These are the things which Dean Pike sets forth most clearly in his book on Christian Ethics, in the 'Christian Faith Series' edited by Reinhold Niebuhr. Some of the Chapters deal with Vocation; Justification; Public Questions; Communism; Sex, Marriage and the Family; Ethics of Business and Profession. Here is "social action" in practical dress and based on classic Christian theology. And best of all — here is a book written in language that every layman can understand, a book for any Christian who seeks further light on the unique kind of Truth which is given us to do.

## DOING THE TRUTH

by James A. Pike

Your Book of the Month selected by the Board of Evangelism and Social Action. Available from Presbyterian Publications, 12 Grenville Street, Toronto. Price: \$3.50.



Kenneth M. Glazier

### THE CHURCH OF THE HOLY SEPULCHRE IN JERUSALEM

Photographed from an unusual angle, the famous Church of the Holy Sepulchre with its rare architectural beauty, is shown as snapped from the rear of the building.

of the 'making perfect all that concerns us' will be the shared happiness with those we continue to love. It would be a strange Heaven if we were not re-united. Although Christ gives us no direct assurance regarding re-union, He does speak of being re-united with His disciples: St. John 14:2, "I go to prepare a place for you."

Again, along with His friends at the Last Supper, He speaks of being re-united. Granted that there is little or anything in the Scriptures, which gives us direct assurance of re-union, practically anything that is said implies that glorious *experience*.

**L**ET me refer to St. Paul's conception of this mystery. In 1 Cor. 15:51, summing up his whole argument, he says, "Behold I show you a mystery: We shall not all sleep, but we shall all be changed." He reminds us that our Lord's resurrection did not mean what the resurrection of Lazarus meant—a mere coming back to the life on earth. 1 Cor. 15:50, "Flesh and blood cannot inherit the Kingdom of Heaven."

Flesh and blood imply the combination that make up our lower nature with all its desires and passions. These cannot go into a Heavenly Kingdom. The new environment demands a new organism. The corruptible cannot inherit the incorruptible. The change that is here implied is essential to the full perfection of the heavenly life. John Bunyan's Pilgrim loses his garments

of flesh as he struggled through the stream that separated the land of pilgrimage from the Celestial City. So it is, St. Paul after passing in detail image after image, analogy after analogy, illustration after illustration, of death and life, finally sees death at last abolished, swallowed up of life, and gives utterance to his joy in a song of triumph—the sublimest ever sung by mortal lips: 1 Cor. 15:54, "Death is swallowed up in victory."

There is finally the question to be asked and in some measure answered. But who are to pass through this change? The settled teaching of Scripture by Protestant divines is that there are only two abodes of departed spirits—a Heaven in which there is nothing more to fear, and a Hell in which there is nothing more to hope, and that there can be here no suggestion of a third abode, i.e., destiny is settled at death. As to an intermediate state, we have only guesses and hopes.

But I hesitatingly suggest, from the verities of the Christian faith and in particular from the patient love of God and the *known fidelity* of Jesus Christ, may there not be a further probation for those who die in unbelief? I end by quoting a suggestion of the late Professor W. P. Paterson of Edinburgh University. "It may be," he said, "that it is one of the joys of the fatherly heart of God to keep in store a world of *merciful surprises*, as he certainly has also in store many *painful surprises* for the children of the human family."



## Triumph of The Resurrection

**R**ELIGIOUS and other journals had much to say around Christmas about the commercialization of the holy season. The same can be said now about Easter. Who is at fault, if we may call it a fault? Is it not basically our failure to think accurately and to love warmly?

Incidental and casual things become supreme things only when we lose sight of what is truly supreme. Can children be blamed for talking about lilies and bunnies so much if their parents talk little or not at all about the passion of our Lord, the glory of His empty grave, and the magnificence of His abiding presence?

"Easter" is not a Christian word at all; it is a pagan word. True, it is found in *Acts 12:4*, King James Version. Professor Moffatt and the Revised Standard Version say, 'after the Passover', giving a precise translation to the Greek word which gives us the English word so seldom used, the word 'paschal'. The 'paschal lamb' was the lamb of the Passover. There is the beginning of our "Easter" thinking, the Lamb of God who takes away the sin of the world.

Good Friday must be centred upon this thought of Him who was lifted up upon the Cross. There are good Christian people who, in the background of their minds, see the Cross as an unfortunate coincidence in the struggle of the Roman versus the Jew in those days. Thus, it has been suggested that the Cross might have been "avoided" if Jesus had not "provoked" Jewish authority by His triumphal entry on Palm Sunday.

This is misreading history. Careful Bible students

will note in St. John's Gospel that after Lazarus was raised from the dead, the chief priests determined to put Lazarus to death (12:10) as well as Jesus (11:53.) The disciples of Jesus had objected to the Master going to Bethany, and Martha rebuked Him for the delay (11:21.) Had Lazarus sent for Jesus? We think not. Lazarus died rather than bring his Friend into danger. With the raising of Lazarus, the whole matter boiled into a killing rage against Lazarus. To save Lazarus, Jesus drew the fire to Himself with the Palm Sunday procession, and succeeded—and the Bethany home went out of the focus. The Cross came into the focus.

The prelude to Holy Week was, historically, that Jesus saved Lazarus from the fury of their common enemies. Being Jesus, He could do no other than He did. But He did more than save Lazarus; He saves us. The Divine Love moved into the focus and stays there for all ages.

Good Friday is the tragic reminder of the worst that man can do, but it is the glorious manifestation of what God had always planned to do for us. This Lamb of God was slain from the foundation of the world (*Rev. 13:8*.) With the historical fact of man's greatest sin in crucifying the Son of God, God brings the fact of His supreme love, being in Christ reconciling the world unto Himself.

But that love was not in vain; it never is; it went on to the triumph of the Resurrection morning. It embraces us all today and for ever. Let our thinking be on these things.

LOUIS H. FOWLER.

## The Message of Easter

**T**HE word "resurrection" has various meanings for different minds. To some it is confined to the event that occurred over 1900 years ago, the resurrection of our Lord. Others may think of the word in terms of nature, the birth of Spring and the revival of leaf and flower. One may watch the new butterfly breaking forth from the tomb that encased its life during the dark days of winter, a prisoner of *Somnus*, now decked in his gayest colours soaring to the skies, and think of resurrection. But all these interpretations tend to limit the meaning of the word to a set, local event.

The resurrection of our Lord means more to the Christian than the fact that Jesus rose from the tomb at a certain time in the history of the world. The flood gates of heaven were released, the revelation of the Divine surged into the hearts of sinful men, and life and immortality were brought to light as an ever present fact. No more would man have to grope through the maze of murky thought and obscure revelation. The Prince of Heaven had appeared among men and proved that He was the master of life as well as of death. What is more, He pledged that He would remain amongst men as their Lord forever.

If this is so, then why is the world filled with so much sorrow? Why the hate, greed and hypocrisy amongst individuals as well as among leaders of nations? Why

wars and internecine strife? The answer lies in the words of *1 John*: "And the light shineth in darkness and the darkness comprehendeth it not."

It is possible for a man to be blind through physical shock, psychic trauma. He cannot see, but it is only a pseudo-blindness. He cannot see because through the shock he has set up a brain block and the optic nerves cease to function. He can see but he wills not to see so he dwells in darkness. But let him change his will under the advice and encouragement of a good psychiatrist, let faith be the predominating force that surges through and sweeps away the block, and lo, he can see.

The world of men have chosen the darkness of this evil reign. Sin is the brain block that keeps man in the darkness. He limits himself and travels around his cage like an imprisoned animal. "This is the universe, this is life," he cries in his frenzy, writing his ever-changing philosophies, building his bloody states on shifting sands, crucifying his prophets who speak the truth.

Yet around him lies the resurrection. It is the reign of God, the life of heaven with redemption, peace and spiritual joy. "He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

WILLIAM J. WALKER.





# The CHILDREN'S CORNER

by May C. Smith

## The Paper That Talked

**L** AIBI was a little black boy who lived in far-away Africa. He worked as a kind of message-boy for one of the government men, who owned a fine orange grove.

One day Laibi's master called him, and said: "Laibi, take this box of oranges to the 'big white man' (government man) in Derri. Stay overnight, and in the morning the 'big white man' will fill the box with bananas from his plantation, for me."

You see, the two men were friends, and had decided to exchange fruit each season.

Laibi put the heavy box on his head, and started off on the long journey to Derri. He travelled fast all day, and by afternoon he was hungry as well as thirsty, and he began to think about the fine oranges he was carrying.

It was such a big box! Surely one orange would never be missed. Carefully he opened the box, and pulled out a big, juicy orange. He bit into it. Oh! but it tasted good. After he had finished it, he smacked his lips and said to himself: "I'll take one more. I'm sure the 'big white man' will never know."

Just as the sun was going down he reached Derri. The "big white man" was very happy with the gift of the oranges. He sent Laibi over to the cookhouse, where he had a fine dinner, and a good bed.

The next morning the white man called him, saying: "Laibi, here is the box filled with bananas to take to your master—but remember, you are not to eat any as you did the two oranges yesterday."

Laibi looked up at the man in amazement. He was not a Christian boy, so telling a lie didn't bother him. "I didn't eat any, master," he said. "Oh, yes, you did," said the man, "the paper told me, and the paper doesn't lie."

Laibi set out for home. All day he kept wondering how a paper could see what he had done, and know how to talk. "It must be some more of the white man's magic," he decided.

By afternoon Laibi began to feel hungry. He thought longingly of the bananas in the box. But he was afraid

of that paper in the box seeing him take one.

What could he do? Suddenly he had an idea. He snatched the letter out of the box, dug a hole in the sandy ground, and buried the paper. Then he smiled to himself, and proceeded to eat two big, ripe bananas.

When he had finished eating the bananas, Laibi dug up the paper, put it back in the box, saying, with a chuckle: "Now the paper cannot tell my master, for it didn't see me touch the bananas."



When Laibi got up next morning, his master called him, and accused him of eating both the oranges and the bananas. He gave him a sound thrashing, and told him to go away, for he couldn't have a dishonest boy working for him.

Not far away there was a Christian mission station. Laibi went to the missionary, crying, and told him about the piece of paper which had caused him so much trouble. The missionary was sorry for the boy, and took him to be his servant.

After the work of the day was

finished, Laibi went to evening school classes, where he soon learned to read and write. Then he began to understand the magic of the "paper that talks."

The missionary gave him a copy of The Gospels. Laibi was soon able to read the stories of Jesus, and wanted to be like Him. One day he asked the missionary if he might go to his home town to tell his brother about this wonderful Jesus who loved him.

Laibi started out with his Bible, some food, and a bottle of water. He found his brother sitting in the shade of a tree, in the village. Proudly he brought out his Bible, saying: "This is God's book and it can speak to me. Listen, and I will tell you what it says."

In a few minutes a crowd gathered. Then a strange thing happened. The "big chief," who was passing, stopped to listen to the lad. He was so excited at the wonderful story of Jesus that he made Laibi read through a whole Gospel that evening, and then gave his heart to the Lord Jesus.

There is now a fine Christian church in that village, where the people love to sing about Jesus, and listen to the message of His love—all because one boy learned to read a wonderful book, and to know the wonderful Saviour. Adapted from *The Paper That Talked*.

## Something To Do

Write "Yes" or "No" at the end of each sentence.

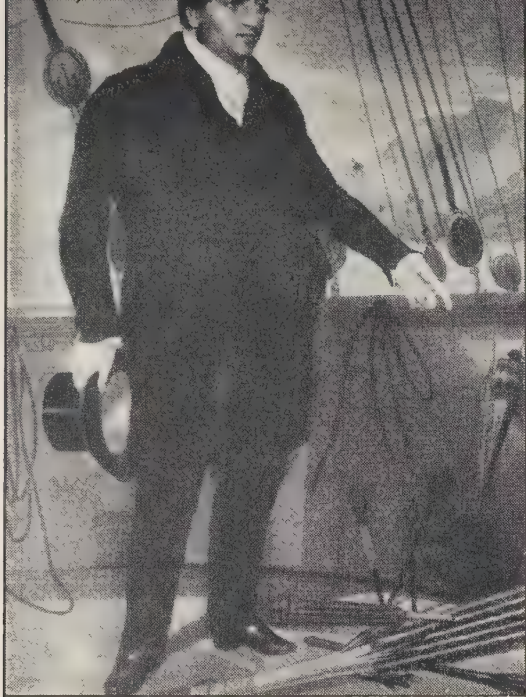
1. Jesus is pleased when I am naughty?
2. Jesus is pleased when I wake up smiling?
3. Jesus is pleased when I am kind to my playmates?
4. Jesus is pleased when I grumble about going to bed?

## An Easter Song

*Little flowerets in the glen,  
Little birdies on the wing,  
Little children everywhere  
Sing about the risen King.*

*"Jesus died and rose again!"  
Hallelujah to our King!  
On this joyous Easter Day  
May we, too, our praises bring.*





CAPTAIN JOHN WILLIAMS, in whose memory these ships are named, sailed from England in 1816 at the age of 20, and became one of the first missionaries to the South Sea Islands.

# *They Carried*

# *The Gospel*

# *To The South Seas*

By John McNab



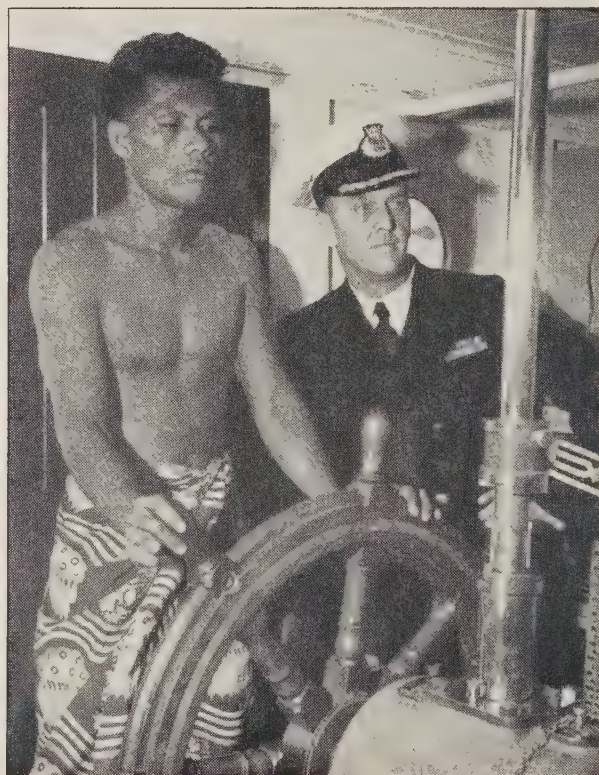
*John Williams VI*, christened in 1952 by Princess Margaret, is today the flag ship of the London Missionary Society. This successor to a long line of goodwill ships, sails to the coconut islands and the coral beaches of the South Seas.

*The saga of mission ships and their dramatic ministry to the peoples of the South Seas.*

Cuts: courtesy of "Advance"



On board the mission ship, *John Williams VI*, South Sea Islanders beat on a mat-covered box to keep time for singing and dancing.



A husky Gilbert Islander stands at the helm beside Captain Stanton Page, commander of the *John Williams VI*.



MISSION ships were built to carry missionaries to different islands in the South Seas. One of the first ships was named *The John Williams*, after the great pioneer of the London Missionary Society who was martyred on Erromanga, a New Hebrides island, in 1839.

News of the martyrdom of this intrepid missionary found an answering echo among Maritime Presbyterians. The Rev. John Geddie, born in Pictou, Nova Scotia, was a regular reader of missionary literature. He stirred the Presbyterian Church to send forth someone to carry the Gospel to the South Seas. When the choice was made, the lot fell on Geddie. He was appointed in 1845. He took a course in printing and shipbuilding because he knew the people who became Christians would need the printed word and he realized that his mission must compass all the islands of the New Hebrides and not be confined to a "single reef."

Working singlehanded for the first four years, John Geddie brought nearly half of the population of Aneityum under Christian instruction. A language had been mastered and copies of the Gospel circulated. The Reformed Church of Scotland sent out fellow-labourers, the Rev. John and Mrs. Inglis and Dr. John G. Paton. Canada sent out the Rev. George N. and Mrs. Gordon and the Rev. J. W. and Mrs. Metheson. These reinforcements meant that other islands could be occupied and a mission vessel became necessary.

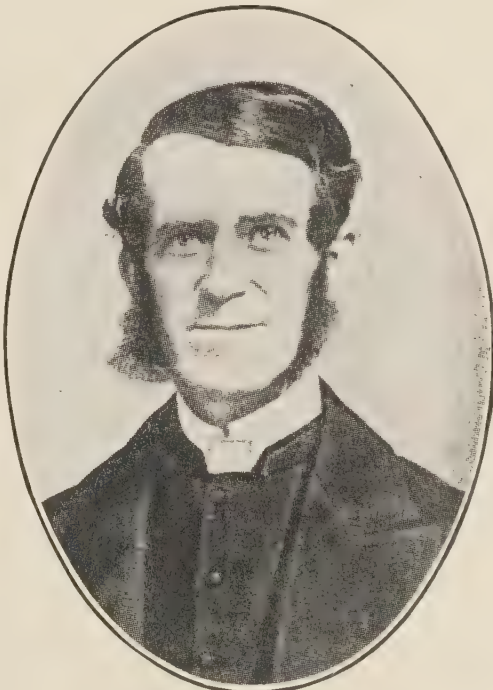
So in 1863 a ship, named *The Dayspring*, was built in New Glasgow, N.S., for our mission in the New Hebrides. For many years the Pictou County Presbyterians had been interested in shipbuilding and Foreign Missions and they built a stout ship of 150 tons, and sent four missionaries to the South Seas in November, 1863.

This ship was called "The Children's Ship," for children of Australia, Canada, New Zealand and Scotland gave their offerings to build, equip and maintain *The Dayspring*.

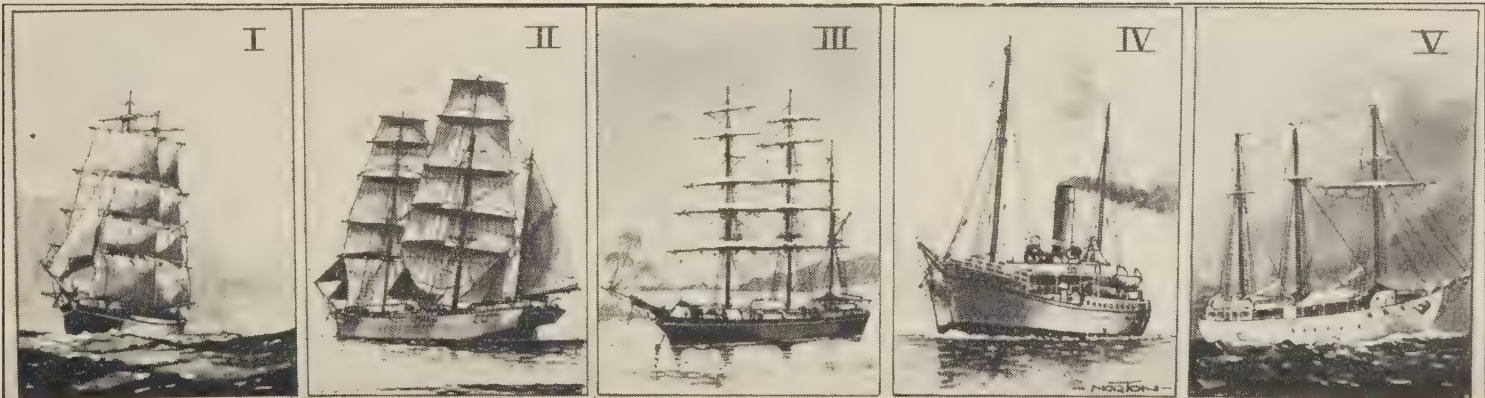
As the pictures tell you, there were other missionary vessels named after John Williams, the last one, *John Williams VI*, commissioned in 1952, was launched by H.R.H. Princess Margaret. Our first *Dayspring* was the gospel ship of our mission until 1873, when she was broken by a hurricane. Another *Dayspring* replaced her. Now this New Hebrides mission is cared for by New Zealand and Australian Presbyterians. ★



The first Canadian mission ship, *The Dayspring*, was built in New Glasgow, N.S., and is shown (above) in Pictou harbour.



JOHN GEDDIE



Three barques, a steamer, and an auxiliary motor schooner (pictured above) have all been called *John Williams*.

For 100 years these ships have carried on in the tradition of the work of a great missionary to the South Sea Islands.



**When the Stewardship Educational Programme takes fire, community-wide Christians discover their own responsibility before God**

# Something New Can Happen

**T**HREE years ago the Stewardship Committees in the Canadian Churches formed "The Stewardship Committee of the Canadian Council of Churches." In addition to the general exchange of information and materials, the forming bodies had in view the development of a "Simultaneous Every Person Canvass" in communities throughout Canada.

Not until January 1955, however, did a definite plan develop, when the Ministerial Associations of Stratford and Woodstock were invited to enter a "pilot" project — called "The Stewardship Sector Project." Seventeen congregations undertook the pioneer task — eight United, four Baptist, four Presbyterian and one Anglican congregation. The fruits of this project in the four participating Presbyterian congregations are reported on the back-page of this issue of *The Record*. (See page 36.)

## What Is "A Sector Project?"

**D**EVELOPED in the past 15 years in the U.S.A., "the Simultaneous Every Person Canvass" is known there as "The United Church-Canvass," and "The Sector Project," as well as by other names: many denominations have "sector projects" in addition to the interdenominational undertakings.

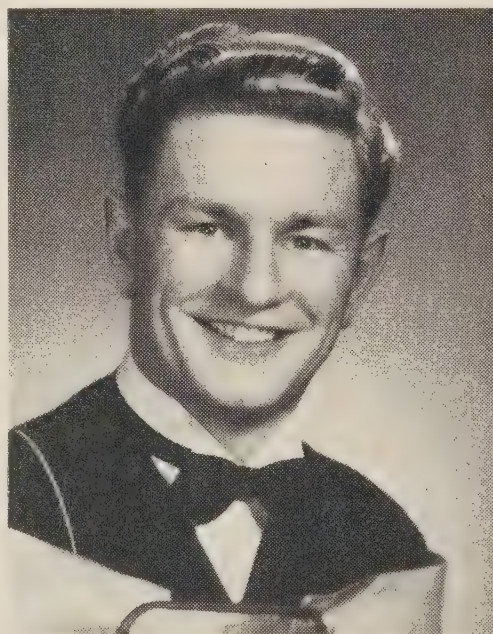
It is an undertaking in which key men are trained at one centre and then return to their own Committee to pass on what they have received in this training. This common training meeting not only conserves denominational leadership, but also develops an exchange of ideas and experiences that overcomes the misgivings and prejudices of local, inexperienced groups. The use of common materials brings down printing costs and raises quality.

Features of the Sector Project are designed to do more than to raise money. "The Proposals Committee"

By A. Neil Miller \*

assists the congregation in catching a real vision of its own possibilities as servant of Christ in its community and partner in the world mission of the Church. "The Evaluations Committee" leads to the discovery of leadership, of manpower, as well as to the real giving capacity of the congregation. The policy of "the involvement of the largest possible number of workers" leads to greater fellowship and heartier participation in the work.

**H**ERE are some lines from those who speak for the participating Presbyterian congregations:



LLOYD McLEOD SUTHERLAND

Twenty years' perfect attendance at Sunday church school is the unique achievement of Lloyd McLeod Sutherland of New Glasgow, N.S. During these years, Lloyd completed his high school education and last spring was graduated from Mount Allison University, New Brunswick, with the degrees of Bachelor of Arts and Bachelor of Education. Apart from his heavy academic course, he was an active worker in the church school and young people's society of First church, New Glasgow. He is the son of Mr. and Mrs. J. R. Sutherland.

"The Sector Project in our congregation accomplished more in the way of evangelism, stewardship and fellowship than any other single event in the recent history of the Church." (D.T. Evans, Ingersoll).

"All of them realized, many for the first time, that they had been given an opportunity to witness for Jesus Christ, and that they had made an adventure in faith. Few people in the whole community could be indifferent to the Church during this programme, for the Church started to come into its own." (D. B. Mackay, Stratford).

"The Stewardship Sector Project has done more to promote the Christian teaching on stewardship than anything we have ever had before. The heart and the hand have been opened in more generous giving, and many have found for the first time their real sense of responsibility for the Church of Jesus Christ." (G. L. Douglas, Woodstock).

"At the outset I, along with others, regarded the Sector Project as an out-and-out financial programme with a desirable but unattainable objective. I was wrong. The financial programme has succeeded; but even more thrilling is the present spiritual gain and the promise of more to come." (Phil Cameron, Woodstock).

"Best of all, we learned in a new way the meaning of the word, 'Commitment.' My share in the work as a believer is (1) to make a public profession of my faith, (2) to offer my person in service and (3) to offer my substance as God prospers me. There is nothing better a congregation can learn, from the minister to the last name on the Roll, than the meaning of the word, 'Commitment' in all its depth." (F. J. Barr, Stratford).

"The most gratifying result to me was the spiritual uplift to the congregation; the decided increase in church attendance and greater interest in the life and activities of the church. In future campaigns this feature should be stressed and should not be overshadowed by the financial side of the picture." (S. W. Rust, Stratford).

## The Future

**T**WELVE Sector Projects are proposed for 1956. In addition, several "denominational Sectors" are likely to be developed. It is expected that the programme will be followed in many communities in which "experienced leadership" cannot be provided either by the denominational offices or the Stewardship Committee of the Canadian Council of Churches.

\* The Rev. Dr. A. Neil Miller is Secretary of the Stewardship and Budget Committee.





# RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

## BILLY GRAHAM IN ASIA

A report from Calcutta estimates that a total of 600,000 people attended the meetings conducted by Billy Graham during his three-week India crusade. About 16,000 reportedly made "decisions for Christ" but to date no figures are available as to what proportion of these were already Christians.

Before leaving for Bangkok, Thailand, Mr. Graham said that the warmth of his reception in India had never been equalled in any other place he has visited. "India, with her sensitivity and religious background has much to give the West," he said. He also claimed that India provided complete freedom for foreign missionaries to carry on spiritual and social work, but expressed the view that the Indian government was justified in taking action against missionaries who engaged in political activities.

In Manila, more than 30,000 people packed the Rizal Memorial Stadium to hear him. Mr. Graham refused to be drawn into any controversy over a statement by Archbishop Rufino J. Santos of Manila, warning Roman Catholics to stay away from his rally. The Archbishop said that they might be "led to a wrong interpretation of the truth." "The Catholic Church has been extremely friendly to me anywhere I have gone," Mr. Graham said. "This is the first time such a thing has beset me. One thing I admire very much is Christian tolerance. I respect the Archbishop's conviction."

## S.A. GOVERNMENT CLOSES AFRICAN MISSION SCHOOL

When the Bantu Education Act passed by the government of the Union of South Africa went into effect, the Anglican bishop of Johannesburg, Dr. Ambrose Reeves, closed all the 23 mission schools in his diocese rather than submit to the restrictions imposed by the new regulations. He began to use the buildings not as schools but as community centres.

Later, however, he permitted one school in nearby Sophia, known as Christ the King Anglican School to reopen as an entirely private school for natives. This was the school attended by 550 Negro children and formerly directed by the Rev. Trevor Huddleston of the Community of the Resurrection. In May, 1955, the gov-

ernment had signified its permission for this school to operate.

However, the Minister of Native Affairs, Dr. Hendrick F. Verwoerd, has sent an order to Father Huddleston's successor, revoking the action of last May and requiring the school to discontinue. No reasons were given for this new order. Bishop Reeves, commenting on the situation in the school, said: "In all ways it was a model of what a private school should be. The fact that it has a waiting-list of about 600 children is an indication of the value African parents place on the quality of education at the school. . . . The fact that there are many hundreds of children in this African location who are deprived of any chance of education makes this decision even more inexplicable."

## DEAD SEA SCROLLS START LIVELY DEBATE

A British Broadcasting programme, describing recent discoveries of the ancient scrolls by the Dead Sea, has started a considerable discussion in the United Kingdom concerning the possible effect of the new finds on our understanding of the rise of Christianity. Much of the discussion seems to be centred on some of the positions in

interpretation taken by Prof. A. Dupont-Sommer, of the Sorbonne, in his book, "The Jewish Sect of the Qumran and the Essenes."

Dr. Samuel Sandmel, Professor of Bible and Hellenistic Literature at the Hebrew Union College, Cincinnati, speaking at a recent conference in Montreal, asserted that the scrolls really "change nothing, clarify nothing and add relatively little to our knowledge of Christianity or Judaism." He admitted that they might add "a mite to our understanding of sectarian movements in the era of Jewish history usually called the Period of the Second Temple." He was also sceptical of attempts to identify the Dead Sea community with the Essenes. Such an attempt, he said, is "to replace one unknown or uncertainty with another." Dealing with the theory that Jesus was an Essene, he was again sceptical for two reasons: "one is that for all the information which we have, we know too little about the Essenes; the other is that we know too little about Jesus."

## EUROPEAN TOURS

Canadians welcomed in our friendly, interesting, inexpensive holiday parties. Details from International Church Fellowship, 11 Donnington Rd., Kenton, Middlesex, England.



The Perthshire Advertiser

WHEN HER MAJESTY, QUEEN ELIZABETH, is in residence at her Scottish home, Balmoral Castle, she becomes a member of The Church of Scotland. In this picture which is of particular interest to Canadian Presbyterians, Her Majesty is shown leaving the Parish Church of Kinclaven with the Rev. Dr. David Scott, who was formerly minister of Knox Crescent and Kensington church, Montreal.





# BOOK CHAT



**THE BIBLE VIEW OF LIFE.** By the Very Rev. S. C. Carpenter, D.D. McClelland & Stewart, Toronto. \$2.25. 228 pp.

● THE BIBLE is at once divine and human. It stands for belief in God and man. Its timeless message is needed now.

Dr. Carpenter, with learning and insight, surveys the Bible and finds its view of life, especially in the four Gospels and above all, in St. John, to be a steady and continuous gaze. "The whole life of earth is flooded with divine light." This is a rich, illuminating book for thoughtful readers.

JAMES G. BERRY

Niagara Falls, Ont.

**THE NEW BEING.** By Paul Tillich. S. J. Reginald Saunders Co. \$3.25. 178 pp.

● ONE OF OUR greatest theological thinkers, who is often too profound for students, has gathered twenty sermons that will bring the depth of his insight to the ordinary reader. There are expository gems for all.

**THE FROZEN JUNGLE.** By Lawrence Earl. McClelland & Stewart, Toronto. \$3.95. 244 pp.

● LAWRENCE EARL'S first novel is located in the Labrador-Ungava jungle. The four passengers in the Norseman, one a lady, are forced to land. Then comes the struggle for survival, with the girl's knowledge of pioneering enabling all to win in that difficult tundra.

**FELIX KRULL, CONFIDENCE MAN.** By Thomas Mann. McClelland & Stewart, Toronto.

● THOMAS MANN departs from his customary high standards to describe a fascinating rascal. The adventures of this youth on the continent demonstrate his flair for swindling and seduction. Yet Mann describes one type of modern man whose amazing fascination might have lifted him to heights—if not placed to the purpose of pulling others to the depths.

JOHN McNAB

**THE GOLDEN JOURNEY.** By Agnes Sligh Turnbull. Thomas Allen, Publishers, Toronto. \$3.95. 303 pp.

● AN EASTERN CITY of the United States is the setting of this love story by the author of *The Gown of Glory*. There are three main characters: Anne, who has become invalided through an accident; her devoted father, James Kirkland, who offers success in the political field to Paul Deveraux, a successful young attorney. Woven throughout is a story of political intrigue. Interest is maintained up to the happy ending.

CHRISTINE B. FERGUSON.  
Toronto.

## CONVOCATIONS

Knox College—May 1, 8 p.m., in Convocation Hall, University of Toronto.

Presbyterian College—May 1, 8 p.m., in The Church of St. Andrew and St. Paul, Montreal, Quebec.

The Missionary and Deaconess Training School—April 26, 8 p.m., in Knox College Chapel, Toronto.

## THE MAKING OF THE SERMON

Robert J. McCracken

"How do you get your sermons together?", is a question frequently asked of the author. Through his years of experience both in teaching (at McMaster University), and as pastor of churches in Edinborough, Glasgow and for the past ten years Riverside Church in New York City, Dr. McCracken sets down the actual week-by-week construction of the sermon. In doing so he devotes much space to the long-range thought and plan lying behind the sermon, the selection of topics and texts, the art of spoken address and the craft of sermon construction.

This is an intensely personal book from one who has won the right to expose his own methods and thoughts to public gaze.

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# 1956





# Books for Easter

**The Heart of Peter Marshall's Faith**, (Fleming H. Revell, Westwood, New Jersey, \$1,) two inspirational messages taken from *Mr. Jones*, *Meet the Master*, contains the essence of Dr. Marshall's preaching ministry. **The Tree of Dreams**, by Marius Barbeau, (Oxford University Press, Toronto, \$3.50,) a collection of compelling and haunting legends of French Canada, affectionately told by the master of Canadian folklore, has attractive two-colour scratchboard illustrations by Arthur Price. **No Wings in the Manse**, by Betty Frist, (Fleming H. Revell, \$2.50), is a story of life and laughter under the preacher's roof. The author, herself a minister's daughter and a Presbyterian minister's wife, relates the most hilarious antics but never forgets the serious meaning of Christianity.

**Within Two Worlds**, by David M. Cory (Friendship Press, New York, Cloth \$2, Paper \$1.25), deals with the future of the 480,000 Indians on the North American continent. Dr. Cory presents an honest, unflinching ap-

praisal of what the Indian has done and what has been done to him. **The Story of L. M. Montgomery**, by Hilda M. Ridley, (Ryerson Press, Toronto, \$3.50), is the first published biography of the author of the famous "Anne of Green Gables" books. **Arctic Living**, by Robert Jack, who spent several years as a minister in Iceland, depicts the life and character of the people in Iceland's most lonely outpost, the island of Grimsey. Published by Ryerson Press at \$4.

**Love or Perish**, by Smiley Blanton, M.D., (Musson, Toronto. Cloth \$3.50. Paper \$1.25), written in the style of Norman Vincent Peale, is designed to help people of all ages in every walk of life. It is a valuable book for young people and offers guidance towards a successful marriage. **The Troubled Heart**, a novel by Jean Z. Owen, (Muhlenberg Press, Philadelphia, \$3.75), is a good example of psychiatry and religion working together. It is the story of one woman's search for peace, set against a background of the conflicts of modern life. **Flint's Best-Loved Poems**, (Evangelical Publishers, Toronto, \$1.75), is a choice selection from the works of Annie Johnson Flint who has been recognized as a leader in the field of religious poetry.

**Church School Prayers**, by Marjory Louise Bracher, (Muhlenberg Press, Philadelphia, \$1.25) a useful little book designed for church school superintendents, teachers and anyone called upon to lead children in prayer.

## A Remarkable and Inspiring Collection Your Prayers Are Always Answered

by ALEXANDER LAKE

Since he was a boy in South Africa, living with his missionary parents, the author has collected over 2,000 authenticated stories of prayers that have been answered. From this collection he has chosen 25 that seemed to him to have "the simplicity, directness, and the human and spiritual qualities so needed by people in the insecure world of today." These 25 stories make up this moving book.

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63 Saint George St., Toronto 5



## New Religious Books

### CHRIST AND THE MODERN OPPORTUNITY

By C. E. Raven, formerly Regius Professor of Divinity, University of Cambridge. Addresses delivered during a Mission held at McGill University in 1955. "Even those who did not hear the addresses will catch the ringing personal conviction with which they were delivered."—Chairman, The McGill Mission Committee. \$1.75

### THE SIGNIFICANCE OF THE CHURCH

By Robert McAfee Brown, author of *The Bible Speaks to You*. A study of the Church as people know it today, related to the historical heritage of the Protestant faith. The background of Protestantism, Protestant-Roman Catholic relations and "complaints" against the Church are all discussed. \$1.00.

### CHRIST AND HIS CHURCH

By Anders Nygren, author of *Agape and Eros*. The author, a Swedish bishop, is one of the great theologians of our day. In this book, originally given as lectures at Knox College, Toronto, he explains what is, in his opinion, the central meeting ground for all communions. \$2.50

### MODERN RIVALS TO THE CHRISTIAN FAITH

By Cornelius Loew. An examination of the "false gods" — both outside and within Christian faith — and a discussion of the ingredients of an authentic faith. Among the matters discussed are science, democracy, patriotism and the doctrines of Billy Graham and Norman Vincent Peale. \$1.00

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# The Readers' Forum

## "Sweatshops" Well-Timed

Dear Editor:

I note in the January issue of *The Record*, and likewise quoted in the press, that you are batting or battling for the church organists, as well as putting in a jibe for the ministers. The subject given the article sounds very much like the usual Labour Union propaganda originating from the C.I.O., the A.F. of L., the United this and the United that . . .

Now, don't misunderstand me. We don't expect either organists or ministers to be working for their board — certainly not—but we regret this Labour Union talk creeping into the Church.

And what a mess these Union leaders have dragged our country into, as evidenced in all directions.

When the clergy starts comparing their salaries or stipends with those of the other so-called "White Collar" workers, it is high time to take off the "dog collar."

And how well-timed your editorial was — coming just prior to the annual meetings of the congregations!

O. E. OSTER

Toronto, Ont.

## The Need Of Faith

Dear Editor:

The article, "Budding Angels or Hopeless Sinners?" in the March issue of *The Record*, is one of the best I have read for some time. Keep them coming. Never in man's history has the need for faith in God been more keenly felt than it is today. Many people who for years have been indifferent and in some cases downright antagonistic to the call of the Gospel, have suddenly done an about-face and become active church members.

It may be that the Master is saying to us today as He said to His disciples, "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." Let us, therefore, leave no deed undone, no word unspoken or prayer unsaid that would in any way hasten the establishing of the Brotherhood of Man under the Fatherhood of God.

ROBERT COWAN.

Stroud, Ontario.

## In The Wrong Pew

Dear Editor:

The letter of David C. McLelland's in the March issue caught my eye. Not so long ago my wife and I spent a week-end in the capital city of Manitoba. We went to a United church there because we knew the minister.

We felt strange as we stood at the door when the ushers pushed past us to greet those who came later. We chose a seat on our own. We were embarrassed when told we must move. Apparently, we had quite innocently sat down in a wrong pew.

We returned home prouder than ever of the ushers in our home congregation of First Presbyterian Church, Regina.

GORDON F. CONNELL.

Regina, Sask.

## How Intolerant Can We Get?

Dear Editor:

In the February issue of *The Record* appears an article entitled, "An Ancient Curse: Intolerance," by "Roman Collar," in itself of so intolerant a nature as to prompt me to suggest that future contributors sign their own name.

"Roman Collar" verbally flays two preachers speaking over the air from the deep South. With derisive and unbrotherly gusto, not to mention merciless intolerance, he ridicules their hallelujahs, screamings and Bible-poundings. He accuses "Brother So-and-so" of daring with haughty disdain the

"offending Brother with a Babel-tower-sized pack of texts."

Our critic brought in for his personal disfavour the two Disciples whom "Roman Collar" says he heard in imagination voicing a wish to call fire from heaven on the Samaritans who had cast Jesus out of their village. Also in his imagination, "Roman Collar" tells of seeing martyrs in the arena, Bible translators at the stake, Claverhouse and Scots fugitives, of hearing Luther's immortal words and seeing proceedings in famed religious councils . . . and all this pegged on intolerance of the coloured brother's gospel outlook and method.

If we must have this kind of contribution, we ought, at least, to know the writer's name.

W. D. DODD

Toronto.

## Roman Collar Replies

Dear Editor:

I am not happy about controversy, but perhaps a brief note in reply to Mr. W. D. Dodds' criticism is advisable. Will he please note that I didn't "flay" two persons — one only. Even then I didn't "flay" him; rather, I but pointed out that he turned all his bombs on a "brother" preacher (I'm almost certain he wasn't "coloured," amidst hallelujahs, screams, and Bible poundings.

## We speak for the Master

Laymen Write The Annual  
Lay Witness Number of  
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Here, in the May-June number of *The Upper Room*, lay men and women of many nations bear witness to their faith. The result is one of the most inspiring numbers of this, the world's most widely used book of daily devotions.

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How can that be described as "merciless intolerance?"

There never was, Mr. Dodds, a writer or preacher who did not use his imagination. That's all I did anent the ancient intolerances. As another has written me: "All your illustrations are of things that happened in the name of 'Religion' and never should." They were "pegged on" because we don't like present ungracious symptoms.

I would recall to the minds of all the words of Voltaire, driven from his Church by the act of an intolerant priest: "The man who says to me, 'Believe as I do, or God will damn you,' will presently say to me, 'Believe as I do, or I will kill you.'" In thousands of instances history has proved this.

If my name is important to Mr. Dodds, bless him, all he need do is to write to the minister of St. Andrew's Presbyterian Church, Hamilton — and the "dark secret" will be revealed.

ROMAN COLLAR

### The Purple Stock

Dear Editor:

It seems that something new is being added to our Church—a number of ex-Moderators of the General Assembly have begun to wear a stock beneath their roman collars that is coloured purple rather than black. Now this would appear to have neither doctrinal nor historical basis, but to be all of a piece with such twaddle as calling someone "Very" Reverend. But since we do not wish to be merely negative, perhaps the following suggestions may be of help, to bring the rest of the clergy into line with this new custom.

I suggest that all of us consider changing the colour of our stocks, according to our moderatorial office. The Ordained Missionary, for instance, would wear green, to indicate the springtime of his ministry (or the extent of his experience!) The lowly Minister who moderates only his own Kirk Session should choose blue, as signifying a true blue Presbyterian, the pillar Court of the Church. The Moderator of a Presbytery ought to wear red, since his is the episcopal Court. Now Synod is a problem, as everyone knows. What about a mottled cloth, or even a shot silk, to indicate the uncertain nature of Synodical officials? The Assembly moderators have already claimed the purple. And if any individualist disagrees with my suggestions, let him take to himself the proper tartan of his clan.

Perhaps samples of such cloths could be on display at the next Assembly—their production may even be the answer to the place of women in the Church!

J. C. McLELLAND

Bolton, Ontario

### Why The "Very Reverend"?

Dear Editor:

Not having seen them in common

April, 1956

use, outside of *The Record*, we have been wondering from whence the titles "Very Reverend" and "Right Reverend" derive their authority in the Presbyterian Church in Canada? In short, who started all this purple dickie business? Can it be that some of the "Fathers and Brethren" do not know that every minister of the Reformed Church is a bishop, and thus aspire to loftier heights than those subsumed under the humble "Reverend"? As the "Almost Reverends" who only aspire to be "Reverends", we pose this question.

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David A. Smith, G. Hastings, D. J. Fox.

EDITOR'S NOTE: This letter was not a resolution passed at a meeting of the third year students. It was a round-robin passed for signature. Fourteen of the eighteen final year students agreed, but afterwards one came and withdrew his name.

The titles, Right Reverend for moderators of Assembly and Very Reverend for past-moderators, are of long usage in The Church of Scotland and other Presbyterian Churches in the British Isles. Principals of Scottish colleges, such as our Knox and Presbyterian, are also designated Very Reverend. Within the Presbyterian Church in Canada these titles were always used until 1925. After 1925, United Church moderators were designated Right Reverend.

No false claim is put forward by Assembly moderators. These are simply primus inter pares (first among equals). One Presbytery overtured the General Assembly a few years ago to restore the titles. Then one commissioner asked that rather than go on record formally these be taken as a matter of "wont and usage." If the budding "doctors of divinity" saw the newspaper clippings from dailies and weeklies in the Dominion, they might be shocked by the number who use Right Reverend for our moderator.

There is also the matter of protocol apart from historical significance. Some are very jealous of the age of the Church, some are not. Nevertheless, Government officials do take note of the matter of precedence at all state functions.



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## Will Lead "Programme of Progress"



MR. ROY A. HAMILTON

**A**N Ontario businessman and prominent layman, Mr. Roy A. Hamilton, has been appointed Executive Director of the Synod of Alberta's "Programme of Progress." Mr. Hamilton resigned at the end of February after a 29-year career in which he had served General Motors of Canada in various responsible positions. He was Publications Editor at Oshawa; and District Manager in Northern Ontario and North-western Quebec. Since 1949, he had carried the duties of Sales Promotion Specialist from the head offices at Oshawa. His work has included the preparation of national training programmes designed to increase the efficiency of the company's salesmen. Through this work Mr. Hamilton has gained a wealth of experience in all phases of human relations.

Mr. Hamilton was ordained to the eldership in Knox church, Oshawa, in 1940. Always keenly interested in church school work and the choir, he became superintendent of the church school when St. Paul's church, Oshawa, began as a mission in 1949. Within a few months the church school had an enrollment of 200 children. When St. Paul's called the Rev. Bruce Miles in 1953, Mr. Hamilton was elected an elder of the congregation. He is married to the former Margaret Gibson of Port Hope. They have two married daughters, Jean, and Mary Jane, and one son, Roy David.

The "Programme of Progress" which Mr. Hamilton will organize and lead has seven basic aims:

- Evangelism.
- The training of church school teachers and leaders.
- The education of church members

- in the doctrine, institution and mission of the Church.
- The organization of men's groups.
- The building of churches in communities where none exist.

- To become self-supporting as a Synod in two years.
- To promote a spirit of Christian fellowship between congregations, the stronger helping the weaker.

## Muslims and Christians Meet Together

By Claris Edwin Silcox

**S**OMETHING unique in Canadian religious circles happened when three leaders in the Muslim world visited Toronto from March 3 to 6. The guests were His Eminence, the Sheikh Muhammad Bahjat al Bitar of Damascus, Dr. Khalifa Advul Hakim, Director of Institute of Islamic Culture, Lahore, Pakistan; Dr. Mohammed El-Bahay, Director of the Department of Research and Islamic Culture at Al-Azhar University, Cairo, (probably the oldest university in the world founded in the ninth century) and now visiting professor at the Islamic department at McGill University; and Fawzi Qiblawi (a Palestinian Arab and refugee), who acted as interpreter for His Eminence.

They were accompanied by William Archer Wright, associate executive secretary of the American Friends of the Middle East. To provide a proper understanding of their contribution more recent developments in Muslim-Christian relationships should be understood.

**A**T Bhamdoun, Lebanon, on April 22-27, 1954, a group of Muslims and Christians (including Waldensians, Copts, Eastern Orthodox, Roman Catholics and Protestants) met together, largely on the invitation of the American Friends of the Middle East

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(of which Dorothy Thompson is president) to consider what could be done to create better understanding between the adherents of these two important monotheistic bodies.

As a result of their sessions, they constituted themselves a continuing Committee on Muslim-Christian Co-operation, and made a pledge that "under God we will work unceasingly, with mutual confidence and regard for the rights of others, to promote understanding and brotherliness between the adherents of Islam and Christianity." Two co-chairmen of this committee were appointed—the Muslim representative being Sheikh Muhammad Bahjat al Bitar of Damascus, Syria, and the Christian representative being the Rev. Dr. E. M. Howse of Toronto, Canada.

This continuing committee held a further meeting at Alexandria, Egypt, in February, 1955. They there agreed upon an *interim* constitution both to guide their deliberations and for later submission for final adoption to a larger convocation. This second convocation will probably be held in the spring of 1957. In the preamble to the proposed constitution it is stated:

"Believing that we have come to a moment critical to the destiny of man; and believing that the strife and misery of our time have their ultimate source in our failure to order our individual and communal purposes by the spiritual insights of our religions; and believing that Christianity and Islam by their nature open fruitful possibilities for co-operation in achieving God's will for all mankind; we venture, in the name of the one true God, to thrust 'a new bridge of peace' across the chasm of our sundered world. We therefore associate ourselves in a world fellowship."

A full program was arranged for the visit of these Muslim leaders to Toronto. A press conference on the Saturday afternoon was followed by a dinner at the Royal York Hotel, attended by many church leaders and laymen. On Sunday afternoon the guests were able to meet many of their co-nationals at an afternoon tea served at the Bloor Street United church, and in the evening that church, recently renovated, was packed to the doors with a capacity audience of more than a thousand for an informal "forum" with both Christian leaders and the Islamic guests participating.

Those who seek to build such bridges will confront many problems. One of the most obvious involves the basic means of communication—language! Beyond that, there are serious differences in the interpretation of history and even in the deductions from beliefs

that may seem, on the surface, to be reasonably similar. But with great care, some pontoon-bridges may perhaps be constructed and serve usefully until more durable structures can be built. But whatever the difficulties—and they are many—the task itself is urgent, since the Christian world has suddenly become conscious of the tremendous significance of the Islamic world which stretches like a buffer state from Morocco to Indonesia, separating the so-called Christian west and the encroaching Communist domain. There is no time to lose. ★

## IN THE MAY ISSUE

### WOMEN SHOULD BE ORDAINED

By Frank S. Morley

### WHY I OPPOSE THE ORDINATION OF WOMEN

By John A. Johnston

### WOMEN IN THE CHURCH

By L. Jean Black

### THE FORGIVENESS OF SINS

By William J. Walker



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## Christ Is Risen — For What?

(Begins on page 4)

majestic, omnipotent Christ is the central fact, the adamant pivot of history. The Risen One is no merely immortal spirit; He is no benignly beneficent ghost; He is the organ of almighty power and wisdom for the future life of mankind.

Christians are called to be "Christ's men and women." That is their vocation. But how shall they know what Christ is like if they are to follow Him and obey His imperious mandate to make disciples of all nations? He is the Christ of Judea and Galilee; He is the Christ of the conversations and friendships recorded in the gospels. The Risen Christ does not cease to be

in spirit what He always was, the lover of simple people and the Saviour of the lost. He is the Christ of the little acts of kindness and the mighty acts of healing. Above all, He is the Christ of matchless faith in God. The resurrection has sanctified these forever and made them the pattern and norm for Christian thought and behaviour.

The power of the resurrection is bestowed upon Christians in order that they may be inspired in the pattern of Christ's earthly life. All those odds and ends in His life which seem to build up to no climax, those chances and changes that appear in the gospel narrative, the choices He had to make, the temptations He had to face, the conversations He held with plain

people, His saving encounters with seeking souls, His communion with the Father, these all become the very stuff out of which the Kingdom of God is formed.

**B**ECAUSE Christ is risen there can be no permanent antimony between self-realization and the good of all. For that reason, the communist view of society is wrong. There will always be, however, a place in life for holy anger and a blazing devotion to justice. In the figure of the Christ, before whose flaming eye and uplifted lash irreverent and avaricious men, betrayers of true religion and exploiters of simple folk scurried out of the temple, the symbol and hope of ultimate justice stands boldly forth.

He who through devotion to the Risen Christ "seeks those things which are above" will continue to be concerned over the welfare of all people, as individuals and as groups. He will recognize the dignity of the humblest human personality. He will not allow society or the state to exploit men and women for purely collective gain or progress. He will be a crusader for the proposition that souls are more important than civilizations, and will proclaim that a civilization must be judged by the spiritual quality of the people it produces. Christianity itself, as a religion, must also be judged by the contribution it makes to the development of persons in whom the spirit of the cross and the power of the resurrection are equally real and regnant.

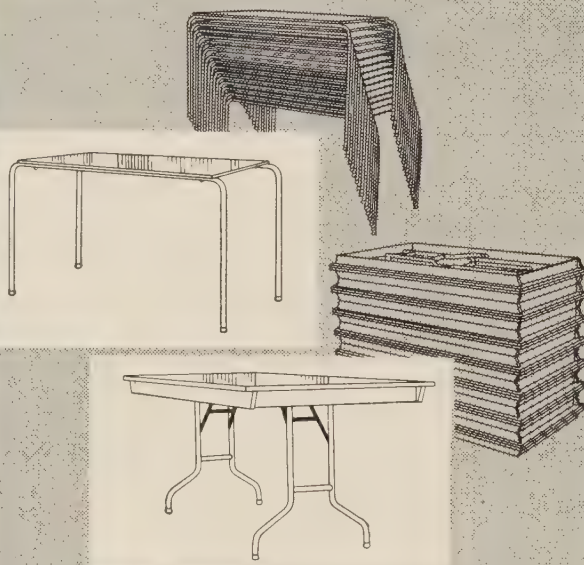
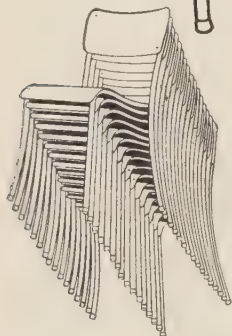
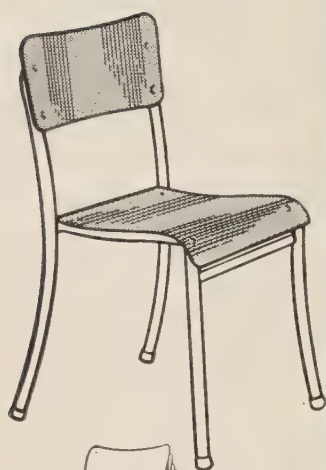
What is more needed than anything else in the Christian church in our time is an experience of what it means to enter into union with the crucified and risen Christ. It is a paradox of Christian faith, but a reality of Christian experience, that the Living Lord, He who "sitteth on the right hand of God the Father Almighty," lives also on the frontiers of earth. Let evangelical experience today re-echo the words of the medieval saint who said, "He is closer to me than I myself."

The Lordship of Christ must begin in the soul of the individual Christian before it can become real in the church or in society. No word that Paul spoke, no affirmation of faith that he made, needs to be recovered with such urgency as this: "Christ lives in me." This is the Christ of Galilee and Golgotha, the risen Christ who is "Head over all things for the Church which is His Body." ★

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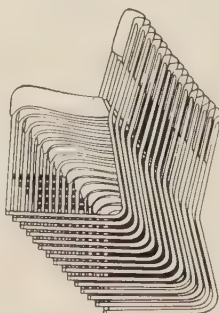
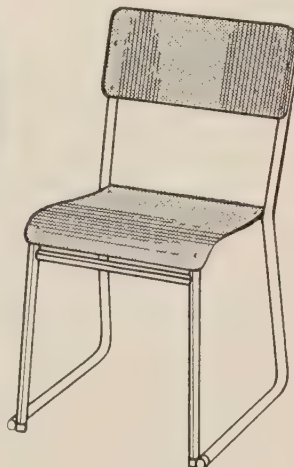
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One of the new developments in the outskirts of Hamilton is the Alderwood Presbyterian congregation. At its annual meeting, the congregation presented the Rev. William Black, minister, with a gown and cassock. The presentation was made by Mrs. Raymond Carter (left) and Mrs. J. C. Steele (right), past president and president of the Women's Association, respectively. The Alderwood congregation is sponsored by St. Paul's church, Hamilton, and although it was organized only a few years ago, it will shortly go forward to the erection of a church building.

♦ A stained glass window commemorating the 12-year ministry of the Rev. J. Kingston Lattimore, was dedicated on February 26, in Westminster church, Smiths Falls, Ontario. The service was conducted by the Rev. P. G. MacInnes, minister. The window is the gift of Mr. William R. Justus, a former member of Westminster church. Based on the theme, *Christ at Emmaus*, the window depicts our Lord on the evening of His resurrection breaking bread with two of His disciples. Included in the large congregation were members of the Rotary Club of Smiths Falls. Mr. Lattimore moved to Toronto a year ago and is minister of Morning-side church.

♦ The congregation of St. Andrew's, Port Credit, was presented with a Communion service by Mr. Gordon Jackson, Q.C., and family, on November 27. During January a new rank of *vox humana* pipes, the gift of Mr. and Mrs. G. B. Jackson, was added to the organ, and floodlights for the chancel window were provided by a friend of the congregation. The gifts were dedicated by the Rev. Donald S. Jackson, minister of St. Andrew's church.

♦ A memorial stained glass window was dedicated in St. Andrew's church, Sarnia, on January 22, by the Rev. D. St. Clair Campbell, minister. The window was presented and unveiled by Mrs. W. R. Paul in memory of her husband, Mr. W. Robert Paul and daughter, Aileen, who died in infancy. The late Mr. Paul was an elder of St. Andrew's and an outstanding Sarnia businessman. He was widely known and respected for his service to the community and to the Church.

April, 1956



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# General Secretary Pleads For Needy Presbyterians



Toronto Daily Star

Dr. Pradervand (left) is shown with Principal J. Stanley Glen of Knox College, who will represent our Church at the Executive Meeting of the World Presbyterian Alliance to be held this summer in Prague, Czechoslovakia.

**D**R. MARCEL PRADERVAND, General Secretary of the World Presbyterian Alliance, visited the North American continent in February, after spending several months in the Far East. He addressed the meetings of the North American section of the

Alliance held in Pittsburgh, and visited Toronto on February 27 where he addressed a ministers' group at a luncheon held in Hart House.

Speaking of his visit to Indonesia, a land which is predominantly Moslem, Dr. Pradervand said that Indonesia had

a Christian population of about three millions, the majority of whom belong to the Reformed family of churches. Religious freedom has been guaranteed by the Government which has the confidence of the majority of the churches.

The Toradja Christian Church in Indonesia, though a victim of widespread and violent persecution, has increased its membership in recent years from 80,000 to 150,000. Seminaries and hospitals are being built but lack of sufficient funds and well-trained staff create many restricted problems.

In Thailand, Dr. Pradervand had noted a new Church of Christ with 124 organized congregations concentrated on a programme of work among the 200,000 lepers in that land.

But the major emphasis of Dr. Pradervand's address was on the problem of Inter-Church Aid. He pointed out that the World Council of Churches received about three-quarters-of-a-million dollars for refugee relief in 1955. While the Reformed churches had played an important part in the raising of this money, they had not the slightest voice in the distribution of the money except the church that makes the contribution has allocated it for some specific purpose.

Our concern as a Presbyterian Alliance and as Presbyterian people should be to see that a specific amount of money is marked for our Reformed brethren in need in those countries which require help.

"Do not let the spirit of the world, which is largely humanitarian, be the major factor in our gifts abroad," said Dr. Pradervand. "Let us see that money for the proclamation of the Gospel is set aside for our Reformed brethren in need. I can assure you that the Presbyterian Alliance has not been consulted about the distribution of Canadian money for refugee relief."

During a brisk question period, Dr. Pradervand suggested that our Committee on Church Relief Abroad might specifically allocate the following amounts to these churches:

The Reformed Church in Austria .....	\$1,000
The Waldensian Church of Italy .....	\$1,000
The Greek Evangelical Church .....	\$1,000
The Belgian Christian Missionary Church .....	\$1,500
The Reformed Church in Indonesia .....	\$2,000

Dr. Pradervand pointed out that he was not asking for new channels of distribution, instead he was urging that the Presbyterian Church should allocate a major part of the money raised for refugee relief and mark it for a specific purpose. ★



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## In Memoriam

### THE REV. M. SCOTT FULTON, D.D.

After serving the Church for 45 years, the Rev. M. Scott Fulton, M.A., B.D., D.D., died at Glencoe, Ontario, on February 25. A native of Co. Derry, Ireland, he was graduated in Arts from Queen's University, Belfast, and in Theology from Edinburgh University, later taking post graduate studies at Princeton, N.J., and Dallas, Texas.

Dr. Fulton's first pastorate was at Stallerton, N.S., and from there he moved to Washington Compton Church, St. Louis, Mo. Following the outbreak of World War I, he returned to Canada. He served in Simcoe, Toronto, Pittsburgh, Pa.; and Charlottetown, P.E.I., then came to First Church, Chatham, where he laboured from 1930 to 1950. Retiring at that time, he later served for one year at Fredericton, N.B., and a year at Glencoe, Ont.

One of the notable features of his ministry at Chatham was that by his inspiration, five young people took up lives of full-time service for the Church.

He is survived by his wife, two sisters and a brother.

### WILLIAM JAMES HOOD

The Presbyterian church, Brampton, mourns the death of William James Hood, who died on January 18. For many years Mr. Hood had been a member of the board of managers and sometime treasurer of the congregation. Mr. Hood's interest in the Church was expressed not only in his liberality within the congregation but in many other areas. He can now be identified as 'an anonymous giver' whose annual contributions to the Treasurer of The Presbyterian Church in Canada have enabled the Church to meet distress appeals not covered by its normal relief funds.

### MRS. ARTHUR H. WILSON

Annie Ruxton Wilson, wife of the late Rev. Arthur H. Wilson, died on January 8. With her husband she served the Church at Paisley and Salem in Ontario. Their consecrated work will be long remembered by the congregations.

### PETER KEAY PRINGLE

An elder of long standing, and session clerk of St. Stephen's church, St. Stephen, N.B., Peter Keay Pringle, 87, died on February 10. Born at Red Rock, N.B., Mr. Pringle came to St. Stephen 45 years ago, where he lived until five years ago, when he returned to live with his family in Fredericton and Stanley. He is survived by two sons, Professor Stanley Pringle of Fredericton, Earle, of Stanley, and two daughters, Mrs. Howard MacKinnon and Mrs. Bruce MacNaughton.

### ANNIE M. MCCOLL

Knox church, West Lorne, lost its oldest member when Annie M. McColl, 92, died on February 21. She had been a Life Member of the Women's Missionary Society, and had taught in the church school for 60 years. The church and its activities were the chief interests in her life. She will be greatly missed.

### F. A. A. MUTCH

Zion church, Charlottetown, P.E.I., lost a valued member of its session when F. A. A. Mutch died on January 25. Since 1926, he had served as an elder. His quiet manner and keen wisdom will be missed by the session. His strong Christian character has left an influence in the church and in the community. He is survived by his wife and a daughter.

### STEWART CHAFEE

Knox church, Embro, lost an esteemed elder when Stewart Chafee, 54, died on February 2. Mr. Chafee has been a member of the board of managers, assistant superintendent of the church school, and took a keen interest in the Laymen's Association of the Presbytery of Paris. He is survived by his wife, two sons and one daughter.

### ROBERT J. BORTHWICK

Eden Mills church lost an esteemed elder when Robert J. Borthwick, 85, died on February 6. For 23 years he has been a faithful member of the kirk session. He will be greatly missed in the church and in the community. He is survived by his wife.

### NEIL M. WILLIAMSON

Neil M. Williamson, 47, an esteemed elder of Westminster congregation, Sault Ste. Marie, Ontario, died on January 13. He also served for a number of years on the board of management and on the Scout committee.

Deeply interested in all phases of the Church's life and work, his chief interest lay in the youth programme.

### MRS. CHARLES E. ROSE

Westminster church, Ottawa, lost a faithful member when Margaret Dalgleish Rose (Mrs. Charles E. Rose) died on February 16. Active in all the women's organizations of the church, she served on the building committee and board of managers during the campaign for the completion of the church. Her passing is a great loss to the congregation. Mrs. Rose is survived by her husband, Mr. Charles E. Rose, and a son, Robert.

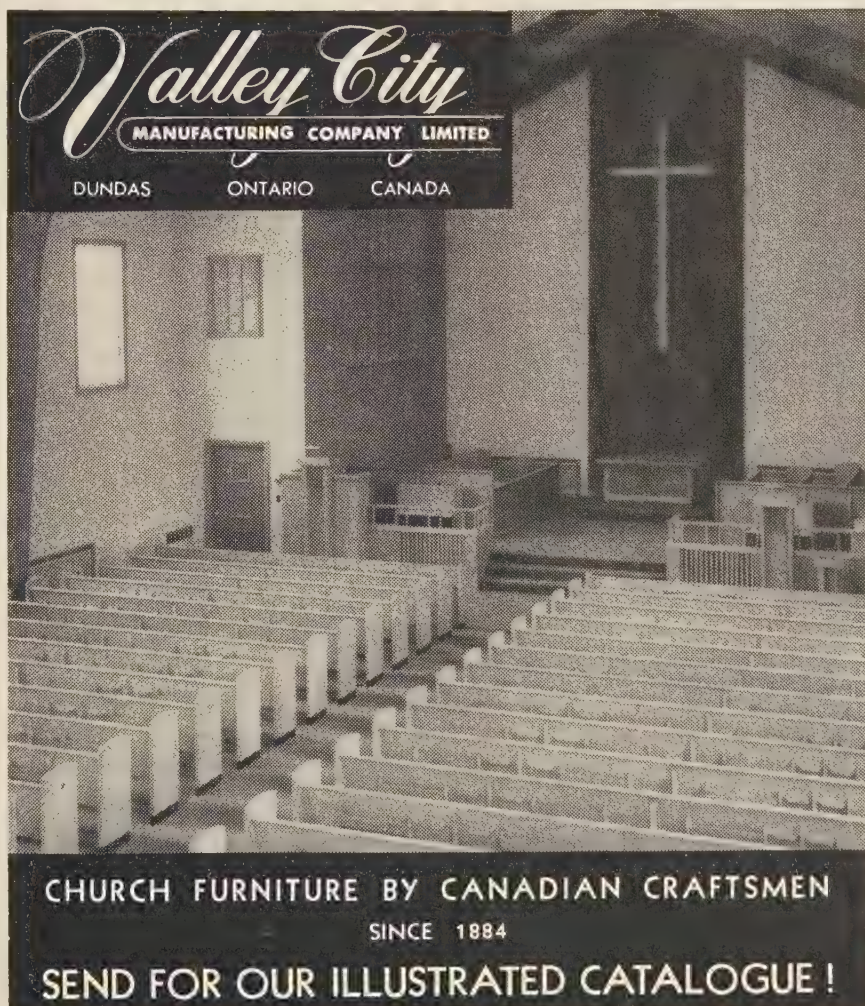
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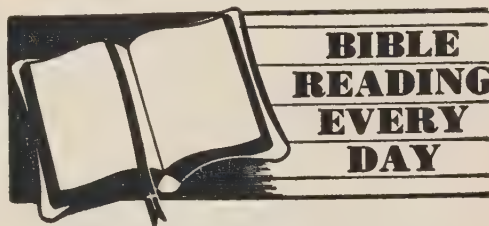
## "Evangelism through Friendship"

A ONE-YEAR plan of *Evangelism through Friendship* was launched by the Presbytery of Sarnia at a two-day Congress held in Paterson Memorial church, Sarnia, on February 25 and 26. At least ten delegates from each congregation within the Presbytery attended the Congress.

The purpose of the Congress was to stress "Christ-centred" and "church-centred" programmes for every organization within the congregation. In order to accomplish that purpose the organizations themselves must become more specifically Christ-centred.

Three addresses on the theme, "Is this Christ's Church?" were given by Professor Farris. Discussion groups for elders, managers, the Ladies' Aid, married couples, men's clubs, cell groups, and young people, challenged the participants to the part their groups should play in fulfilling the mission of the Church today.

*Evangelism through Friendship* is a thoroughly-planned programme which will use more people in the work of evangelism and will assure long-term follow-up of the individual. It makes every church organization "an evangelistic arm constantly reaching out to touch the lives of those outside the church," and it brings new life and spirit to the programme and activities of organizations in the church.



April 1 — John 20: 1-10, 19-21  
April 2 — John 20: 24-29  
April 3 — 1 Samuel 1: 9-18  
April 4 — 1 Samuel 1: 26—2: 4  
April 5 — 1 Samuel 3: 1-10  
April 6 — 1 Samuel 3: 11-21  
April 7 — 1 Samuel 7: 1-6  
April 8 — 1 Samuel 7: 13-17  
April 9 — 1 Kings 17: 8-16  
April 10 — 1 Kings 18: 20-22, 31-39  
April 11 — 1 Kings 19: 9-16  
April 12 — 2 Kings 2: 1-4, 9-13  
April 13 — 2 Kings 4: 18-26, 32-37  
April 14 — 2 Kings 5: 9-14  
April 15 — 2 Kings 6: 8-23  
April 16 — Hosea 4: 1-9  
April 17 — Hosea 6: 1-6  
April 18 — Hosea 10: 1-8  
April 19 — Hosea 11: 1-9  
April 20 — Hosea 14: 1-9  
April 21 — Psalm 107: 1-9  
April 22 — Luke 15: 11-24  
April 23 — Amos 3: 1-10  
April 24 — Amos 5: 4-15  
April 25 — Amos 5: 21-27  
April 26 — Amos 6: 1-6  
April 27 — Amos 7: 7-9  
April 28 — Amos 8: 4-12  
April 29 — Amos 9: 11-15  
April 30 — Jeremiah 1: 6-10



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Cutting the ribbon over the entrance to the new Christian Education building of Knox church, Georgetown, is Mrs. H. G. Clark, one of the oldest members of the congregation. From left: the Rev. Alexander J. Calder, minister; the Rev. Dr. J. B. Skene, Mrs. Clark, and Mr. Alexander D. Hume.

◆ On February 12, the \$60,000 Christian Education building of Knox church, Georgetown, was dedicated by the Rev. Dr. J. B. Skene. Voluntary labour by the men of the congregation valued at \$30,000, kept building costs down to a minimum. It was a great joy to see men unaccustomed to construction work organized into work parties and knit together in fellowship; the whole congregation was unified by adherence to this project. The Rev. A. J. Calder, minister, conducted the dedication service, assisted by Dr. Skene. The building committee of Robert Lane, Robert Burke, Samuel Mackenzie, who drew up the plans, William Hamilton, Russell Hepburn, August Spitzer and Richard Packer guided the project to a successful completion.

◆ The charge of Sherbrooke, East River, St. Mary's, and Glenelg in Nova Scotia, has become self-sustaining. The Glenelg congregation, following a decision made at the annual meeting, held a successful canvass during February to raise the stipend. This is the first time since 1925 that the Sherbrooke congregation has been self-sustaining. The Rev. William E. Knox is the minister.

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## PERSONALS

**P**RESBYTERIAN COLLEGE, Montreal, will hold its annual Convocation in The Church of St. Andrew and St. Paul, Montreal, on May 1. The College will confer the degree of Doctor of Divinity (*honoris causa*) upon the **Rev. E. H. Johnson**, Secretary for Overseas Missions, and the **Rev. Hugh Jack** of Sydney, N.S.

At the forthcoming Convocation of Knox College, Toronto, the degree of Doctor of Divinity (*honoris causa*) will be conferred upon the **Rev. Dr. James D. Smart** of Rosedale church, Toronto, and the **Rev. J. A. McMahon** of First church, Port Arthur.

The **Rev. DeCourcy H. and Mrs. Rayner** will leave during April for a short holiday in Europe. Mr. Rayner will attend the 152nd annual meeting of the British and Foreign Bible Society to be held in London, England.

The **Rev. D. H. Currie** of Stayner, observed his 92nd birthday on January 8, by preaching to the congregation of Jubilee church, Stayner. On this occasion Mr. and Mrs. Currie presented Bible markers to the congregation, and these were dedicated by the **Rev. J. D. C. Jack**, minister.

The **Rev. Robert P. Carter**, Assistant Secretary, Board of Christian Education, delivered the annual series of lectures in Christian Education at Presbyterian College, Montreal, during the week of February 20. . . . The **Rev. Dr. Louis Nagy** of First Hungarian church, Toronto, has accepted a call to Niles, Ohio, in the Presbytery of Mahoning, Presbyterian Church, U.S.A.

**Church of the Air** broadcast over CJBC and the Dominion network on Sunday, April 15, 4:30 p.m. (E.S.T.) will be conducted by the **Rev. J. S. McBride** of Ephraim Scott Memorial church, Montreal. The **Religious Period** (each Sunday throughout April) at 2:30 p.m. (E.S.T.) will be conducted by the **Rev. Max V. Putnam** of Listowel, Ontario. . . . The **Rev. Alastair MacOdrum** of Kydd Memorial church, Montreal, conducted a week's mission during February, in St. Vincent de Paul Penitentiary, at the request of the Federal Department of Justice.

The **Rev. Dr. Kenneth M. Glazier** of Glenview church, Toronto, has been invited to address the Yale Divinity School Spring Convocation and the Alumni on "Basic Considerations in Planning Church Architecture." . . . The **Rev. R. H. M. Kerr** resigned from his position as Director for Church Extension in East Toronto Presbytery at the end of March. He has accepted a call from the Trinity congregation, York Mills.

The **Right Rev. Dr. Walter T. McCree**, Moderator of the General Assembly,

was the special speaker at the 150th anniversary services of St. Andrew's, Kingston, on February 12. . . . **Mr. George Webb**, an elder of Tolmie Memorial church, Port Elgin, Ontario, since 1925, celebrated his 100th birthday on December 10, 1955. . . . The **Rev. William S. Sutherland** of Melville church, West Hill, Ontario, has resigned from that charge to accept an appointment as District Secretary of the Ottawa Auxiliary of The British and Foreign Bible Society. . . . The **Rev. Calvin H. Chambers** addressed a group of young people from six Toronto churches when they met for "Operation Friendship" services in Glenview church, Toronto, on February 5.



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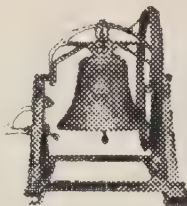
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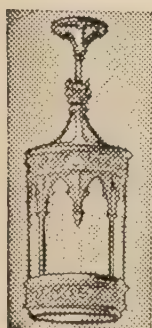
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## Church Calendar

Material for ensuing number must  
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### VACANCIES

#### Synod of Maritime Provinces:

Belfast, P.E.I., Rev. D. A. Campbell, Montague.  
Brookfield, P.E.I., Rev. Donald Nicholson, Clyde River.  
Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
Dalhousie, N.B., Rev. T. A. A. Duke, 52 Lansdowne St., Campbellton.  
Durham, N.S., Rev. Geo. B. Cunningham, Scotsburn.  
Harvey Station, N.B., Rev. H. Grace, St. Stephen.  
Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
New London, P.E.I., Rev. E. H. Bean, Kensington.  
Orangedale, N.S., Rev. A. D. MacKinnon, Little Narrows.  
St. Andrew's, N.B., Greenock Kirk, Rev. J. A. Crabb, 49 Foley Court, East Saint John.  
Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
Tyne Valley, P.E.I., Rev. J. D. MacKay, Summerside.  
West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.

#### Synod of Montreal and Ottawa:

Atholstan, Que., Rev. Wm. M. Brown, Howick.  
Beauharnois, Que., Dr. C. Ritchie Bell, 3485 McTavish St., Montreal.  
Kirk Hill, Ont., Rev. E. E. Preston, Van-kleek Hill.  
Lachute, P.Q., Rev. W. J. O. Isaac, 1806 Letourneux St., Montreal.  
Lancaster, Ont., Dr. D. N. MacMillan, Dunvegan.  
Lochwinnoch, Ont., Rev. Walter Allum, Renfrew.  
St. Lambert, Que., Rev. H. Keith Markell, 5076 Victoria Ave., Montreal.

#### Synod of Toronto and Kingston:

Amherst Island, Ont., Rev. J. W. Mac-Donald, R.R. 1, Kingston.  
Bala and Port Carling, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Bracebridge, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Bradford, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
Caledon East, Ont., Rev. J. F. Nute, Orangeville.  
Cookstown, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
Duntroon, Ont., Rev. W. E. Sayers, Meaford.  
Elmira and Winterbourne, Ont., Rev. John G. Murdoch, 43 Young St., Waterloo.  
Englehart, Ont., Rev. G. W. Murdoch, New Liskeard.  
Kirkfield, Ont., Rev. W. S. Bell, Bobcaygeon.  
Lakefield, Ont., Rev. Gilbert D. Smith, 268 Lansdowne St. W., Peterborough.  
Mount Forest, Ont., Rev. A. Leggett, Arthur.  
North Bay, Ont., Rev. B. L. Walden, 632 Bloem St., North Bay.  
Sonya, Ont., Rev. J. C. Beckley, Woodville.  
Toronto, Ont., Calvin, Professor D. W. Hay, D.D., 311 Rose Park Drive, Toronto.  
Tottenham, Ont., Rev. A. C. G. Muir, 59 William St., Allandale.  
Trenton, Ont., Rev. R. D. MacLean, 271 George St., Belleville.  
West Hill, Ont., Rev. F. Conkey, R.R. 2, Scarboro Jct.

#### Synod of Hamilton and London:

Brigden, Ont., Rev. R. U. MacLean, Queen St., Petrolia.  
Carluke, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
Corunna, Ont., Rev. D. S. Campbell, 254 North Brock St., Sarnia.  
Cranbrook, Ont., Rev. H. T. Colvin, Brussels.  
Duart, Ont., Rev. Donald MacInnes, Ridgetown.  
Hamilton, Erskine, Rev. A. Lorne Mackay, 19 Spruceside Ave., Hamilton.  
Hagersville, Ont., Rev. G. J. Gendron, Port Dover.  
Kirkwall and Sheffield, Ont., Rev. W. Graham Smith, 24 Melville St., Dundas.  
Mt. Brydges, Ont., Rev. Daniel J. Firth, 186 Waterloo St., London.

Norwich, Ont., Rev. G. L. Douglas, 447 Hunter St., Woodstock.  
Paisley, Ont., Rev. W. A. Henderson, Box 392, Walkerton.  
Sarnia, Ont., Laurel Lea, Dr. J. M. Macgillivray, 2024 Lakeshore Rd., R.R. 3, Sarnia.  
Sarnia, Ont., Paterson Memorial, Rev. W. I. McElwain, 774 Lakeshore Rd., Sarnia.  
Tara, Ont., Rev. D. C. McLelland, Chesley.

#### Synod of Manitoba:

Hartney and Melita, Man., Rev. R. A. Davidson, 315 Twelfth St., Brandon.

#### Synod of Saskatchewan:

Biggar, Sask., Rev. George E. Dobie, 916 Spadina Cres. E., Saskatoon.  
Stoughton, Sask., Rev. I. R. Carroll, Weyburn.

#### Synod of Alberta:

Bassano, Alta., Rev. John MacLeod, 803 13th St. E., Calgary.  
Chauvin, Alta., Rev. J. W. Williams, Box 69, Lloydminster.  
Innisfail, Alta., Rev. T. E. Roulston, Box 356, Olds.

#### Synod of British Columbia:

Kimberley, B.C., Rev. G. A. Johnston, General Delivery, Cranbrook.  
Nanaimo, B.C., Rev. E. A. Wright, D.D., Duncan.  
Vancouver, B.C., Marpole, Rev. Edward McPhee, 3722 West 15th Ave., Vancouver 8.

### INDUCTIONS

Toronto, Ont., Patterson, Rev. K. F. McKenzie, M.A., February 3, 1956.  
Toronto, Ont., Leaside, Rev. D. G. Seaton, B.D., March 2, 1956.

### DEATHS IN THE MINISTRY

Rev. M. Scott Fulton, M.A., D.D., Glencoe, Ontario, February 26, 1956.

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1955 Revenue Current and Budget	\$19,400	\$15,000	\$14,720	\$19,510
For 1956 Pledges Only	28,294	19,900	26,800	32,767
Increase by Pledges Only	8,894	4,900	12,080	13,257
Estimated 1956 Non-Pledged	1,986	5,000	1,200	2,000
Envelope Revenues for 1956 — estimated	30,670	24,900	28,000	34,767
Estimated Increase in Total	11,270	9,900	13,280	15,257
Percentage Increase Indicated	57.7%	66.0%	90.2%	78.2% (*)
Budget Revenue Pledged	\$ 7,372	\$ 5,900	\$ 9,000	\$ 7,223
Other Contributions Estimated	390	110	300	500
Estimated 1956 Total	7,762	6,010	9,300	7,723
Actual 1955 Contributions	4,636	3,665	4,733	4,985
Estimated Increase	3,126	2,345	4,567	2,738
Percentage Difference	67.4%	63.9%	96.4%	54.9% (**)
No. of Canvassers	64	63	56	84
Estimated Cost of Canvass	\$700	\$325	\$240	\$650

Estimated — Increase in Total — \$49,707 — or 72.4%  
Increase in Budget — 12,776 — or 70.9%

(\*) Below first estimates: because the Canvass brought an increase in 1955 year-end contributions.

(\*\*) Appears lower than percentage increase in Total: But 1955 remittances included some supplements from Current Revenue.

We congratulate the ministers, office-bearers and members of these "pilot" congregations, along with those of other denominations, on this evidence of their faith and zeal.

**WE OFFER THIS REPORT AS A CHALLENGE TO ALL PRESBYTERIAN CONGREGATIONS**

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# <sup>the</sup> Presbyterian Record

MAY, 1956  
LXXXI, No. 5  
TORONTO

**Queen Elizabeth II lays a wreath on the grave of Mary Slessor, famous pioneer missionary, who began her mission among the natives of Calabar, Nigeria, in 1876.**

**(Cover Story on page 8.)**

R. N. S. Photo





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Established 1876

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## IN THIS ISSUE

### ARTICLES

THE PLACE OF WOMEN IN THE CHURCH .....	4
L. Jean Black	
REASONS FOR OPPOSING THE ORDINATION OF WOMEN .....	6
John A. Johnston	
HELPING OUR SISTERS IN DISTRESS .....	14
Cairine R. Wilson	
WHAT PRESBYTERIANS BELIEVE ABOUT THE FORGIVENESS OF SINS .....	16
William J. Walker	
WOMEN SHOULD BE ORDAINED! .....	18
Frank S. Morley	
HILL TRIBE WORK IN CHANGING INDIA .....	22
E. H. Johnson	

### EDITORIALS

THE TRIUMPHS OF GOD .....	12
John McNab	

### OTHER FEATURES

ACROSS THE EDITOR'S DESK .....	20
OUR PRESBYTERIAN PIONEERS .....	31
Roman Collar	
CHURCH EDITORS MEET IN TORONTO .....	32
Eileen J. Thompson	
FOR MOTHERS ONLY! .....	33
Donald Grey Barnhouse	
WHY CALL ME "MISTER?" .....	35
P.M.	

### DEPARTMENTS

TWO QUEENS AT CALABAR .....	8
O. Mary Hill	
CHURCH CAMEOS .....	10, 36
PAGE FOR BOYS AND GIRLS .....	24
A. Norman McMillan	
RELIGIOUS WORLD NEWS .....	25
THE READERS' FORUM .....	27
BOOK CHAT .....	28
PERSONALS .....	39

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May C. Smith      "Roman Collar"

Correspondence on editorial matters should be addressed to The Editor, The Presbyterian Record, 63 Saint George Street, Toronto 5. Articles, photographs and news items should reach the Editor by the deadline, the 5th of the month preceding publication.

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## Great Thoughts

**J**ESUS comes to us to say: "I am the way. Follow me." Christianity is not ten rules for living; it is Christ. He is our example, He is our teacher, He is our companion, He is our Saviour . . . He is the way.

Charles B. Templeton.

*Only two kinds of people can we call reasonable, those who serve God with their whole heart because they know Him and those who search after Him with their whole heart because they do not know Him.*

Pascal

Worship means to quicken the conscience by the holiness of God; to feed the mind with the truth of God; to purge the imagination by the beauty of God; to open the heart to the love of God; and to devote the will to the purpose of God.

William Temple.

*Give me the life of the boy whose mother is nurse, seamstress, washerwoman, cook, teacher, angel and saint, all in one, and whose father is guide, exemplar, and friend. No servants to come between. These are the boys who are born to the best fortune.*

Andrew Carnegie

In the mind of a man who has been chastened and purified, thou wilt find no festering wounds, no uncleanness, no treacherous sores . . . In such a man, moreover, there is nothing servile and nothing affected: he is neither bound up with others or altogether divorced from them; nor in his conduct is there aught that need fear scrutiny or hide itself from the light of day.

Marcus Aurelius Antoninus.

*Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide his giant oaks in tiny acorns.*

The Expositor

## A Penitential Prayer

**H**OLY Father, in deep contrition I bring to Thee the record of my years, stained with sin and failure. Too often have I done what I ought not to have done; too often failed to do what I should have done. I have permitted false pleasures, empty longings, and sinful desires to muffle Thy voice within me.

Yet despite what I have done and been, with Thee is mercy and plenteous redemption. Thou canst and dost punish, for Thou art just; Thou canst also forgive and restore, for Thou wilt not quench the smoking flax or break the bruised reed. O compassionate Father, now I return to Thee; now I recognize the folly and disorder in my life; now I hear Thy voice clear above the disturbances and vanities of life, bidding me to cease to do evil and to learn to do well.

O Lord most merciful, enter Thou into my inmost soul, that I may be increasingly forever Thine O Lord and fashioner of my conscience and strengthener of my will, abide with me, renewing my highest hopes and casting out every fear. Grant unto me, I beseech Thee, the enlightened and dedicated heart, that I may forgive others as Thou, Lord, hast forgiven me.

I am but an unprofitable servant, O Lord, but since through Thy forgiveness, I owe so great a debt of gratitude, impart unto me the firm resolve to seek no rest until I have paid to the uttermost what my poverty of spirit may enable me to pay. Through Jesus Christ our Lord. Amen.

PRESBYTERIAN RECORD



# Pentecost, May 20, 1956

AS Presidents of the World Council of Churches we greet our brethren in all the member churches at Whitsuntide.

AT the first Assembly in the history of the Church, the twelve Apostles, being filled with the Holy Ghost, spoke to men of every nation of the wonderful works of God, telling them of Jesus Christ, and how God raised Him from the dead after they had crucified and slain Him. And when these men, pricked in their heart, asked the Apostles "What shall we do?" the answer they received was clear:

*"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38)*

ON this anniversary of the first Pentecost, believers and unbelievers alike are everywhere asking "What shall we do?" The nations are divided into hostile camps. There is no ultimate authority which all will accept, superior to the interests of the individual state. Conferences are held between foreign ministers and heads of states, but the confidence and trust essential to agreement are lacking. And with the growing terror of nuclear weapons, men's madness is such that at times we seem on the brink of the suicide of the world. No wonder that old men should lose hope, and that young men should see no guiding vision for the future.

NOW pre-eminently is the hour when the churches, with the help of the Holy Ghost, should speak to the nations. And we ask you, our brethren in the World Council of Churches, to pray for the help of the Holy Ghost, and to use such opportunities as God may give you for counsel or influence in your own countries.

FIRST of all, we believe the churches, acknowledging the need of Christians themselves to repent, should say to the nations "Repent. Your conflicts must be resolved by reason, not by violence. Violence has now reached such a pitch that when once unloosed it is beyond human control; and unless wars can be made to cease all nations will perish."

NEXT, we believe the churches should say to the nations that it is neither by words of anger, nor by insistence on rights, that settlements can be achieved, but by the spreading of justice, by combining to meet one another's needs, and by relying for our salvation upon the grace and mercy of God.

THIRDLY, and lastly, we believe that the churches should remind the nations, with a passion greater than ever before, that the whole world cries out for peace, that they are all members of one family, and that the God and Father of our Lord Jesus Christ is the Father of all.

IT is in this spirit that we ask our brethren in the member churches to offer their prayers, and to give their witness to the power of the Holy Ghost, and to our own unbreakable fellowship in the Body of Christ. *Veni Creator Spiritus.*

## THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

Signed John Baillie  
Sante Uberto Barbieri  
George Chichester  
Otto Dibelius

Juhanon Mar Thoma  
Michael  
Henry Knox Sherrill

Geneva, 1956



# The Place of Women in the Church



By L. Jean Black \*

**I**N EVERY Presbytery across the land, the question is being debated — by men, of course, since no woman has any place in a Presbyterian Church court. It takes us back to the exciting days of the past century when women were asserting their right to vote and to enter the professions on an equal status with men. The cry of "Equality! Equality!" has once again been raised, and appeals to Scripture made on all sides. Did not St. Paul write: "In Christ there is neither male nor female?"

It is, of course, no new problem. Ever since John Knox penned his fiery "Monstrous Regiment of Women," The Presbyterian Church has been confronted by the problem of women, their place and influence in society and the Church. But the violent reaction of the Reformation Church against women's religious orders in the Roman Church meant that for nearly three hundred years the very idea of women taking their place in Church life in any official capacity was not to be thought of.

It was not until the 19th century, with its new social and economic developments, and the rise of the modern missionary movement, that the work of women within the Church came again to prominence as a serious consideration. In Germany the Deaconess movement was revived early in the 19th century, that "greatest event in the life of women in the Church since the Reformation." Women who found their energies and talents frowned on in the home Churches, achieved in foreign missions an outlet for their evangelical zeal and gifts of teaching and healing.

Our present century has witnessed amazing developments in the position of women in every area of life: her access to higher education; her political responsibility; her entrance into every professional field; her ability to do a man's job efficiently in time of war and emergency. And because the Church is part of this world as well as transcending it, these changes in the status of women, (to some of which the Church has contributed, for example, education), pose the problem of the role of women in Church life with a new urgency. All this has been climaxed by the demand for ordination of women to the eldership and to the ministry of the Word and Sacraments.

**T**HE problem is deep and broad in its scope, involving the whole

\*Miss Black is a graduate of Victoria University, Toronto, and is a Gold Medallist in English. Since her graduation last May from The Missionary and Deaconess Training School, she has been Director of Christian Education at St. Andrew's church, Port Credit.

question of the *recognition* of women's place in the Church. At every level of Church life there is evidence of a basic misunderstanding and tension: ministerial uncertainty (and occasional hostility) to the Women's Missionary Society; the vague uncertainty of the role of a deaconess and the utter confusion as to what her work should entail; the widespread ignorance in the Church of the kind of training and life provided by the Deaconess Training School; the refusal of some Churches to allow a woman to preach from their pulpit; the masculine myth that theological education is a waste for women ("it makes them too critical of sermons, and then they get married and what use is it then?") Truly the mark of our sin is upon us, for God intended peace and love and unity between the sexes. But the Fall stamped the searing mark of enmity on men and women, and Christians still bear these marks and the need for reconciliation.

The Scottish report on the status of women to the World Council of Churches is also concerned with the broad nature of the problem, and notes that "it would be unfortunate if in present-day discussions of women's service, too great prominence should be given to the claim that women should be eligible for ordination to the Holy Ministry on the same terms as men. The effect of this might be to retard the development of other lines of Christian activity in which women might play a great and distinctive part." It seems clear that the Church cannot adequately deal with the question of the ordination of women unless it also considers seriously the present status of women and their position in the Church.

**O**NE of our sex has said: "We women fight for equality, but emotionally we hate it." This is surely a significant factor in the consideration of woman's role in the Church, underlying the fact that the relation of the sexes in the Church as well as out of it is complementary, rather than competitive or even "equal."

It is most significant that the World Council of Churches in 1954 changed the title "The Commission on the Life and Work of Women in the Church" to "The Department on the Co-operation of Men and Women in Church and Society." This Commission comments: "In the present generation woman is ceasing to want, or to be compelled, to imitate man. She seeks to express her feminine nature both in her work alongside man and in the





Pringle & Booth

#### THE WESTMINSTER HOUSE CHOIR

Following the completion of the academic year at The Missionary and Deaconess Training School, Toronto, the Westminster House Choir of 33 students preparing for full-time service in the Church, will conduct a speaking and singing tour throughout Eastern and Western Ontario and Quebec. The choir is shown above with its conductor, Mr. Henry Rosevear, F.C.C.O.

relationships of love. She is becoming conscious once again of a specific feminine mission."

I believe that the present-day woman worker within the Church would plead for recognition on such grounds as this. Grant to her equal opportunities for study, equal rights to use her best intelligence in the most demanding theological disciplines. Recognize her gifts of speech, of communicating the Good News of Jesus Christ, her gifts of teaching and of healing, her talents for organization and detail. Then allow her to use this training and these gifts as a woman, bearing in mind her physical, psychological, and social differences.

Let the minister admit that he is limited in his teaching task by the pressures of Church Committees and parish administration, but that a carefully-trained woman can devote her full energy to this ministry. Let us recognize that a woman with real preaching ability (I think of Miss Margaret Kennedy, for example) should be given every opportunity to proclaim the power of the Gospel. Recognize that a woman can reach the heart of another woman's need more adequately than a man in certain situations. And surely the art of communicating the Gospel to a noisy kindergartener or a questioning adol-

escent is just as important, perhaps even more difficult, and requires just as much study, as preaching and administering a congregation. It is time that the Church made up its mind as to the true status and stature of the women who serve it. Only then can men and women "each make to the whole a contribution cross-fertilized by the gifts of the other."

IT IS true that men and women are equal—but equal in the Christian sense of the equality of every individual before God; equal as sinners; equal in opportunity to develop such various gifts as they may have; equal in opportunity for mutual service and sacrifice; and receiving in equal measure the grace of God in Christ, free and without distinction, "neither male nor female." For men and women who live within the Church in these days, true fulfilment can only be found in the reconciliation which Christ gives us, as He reconciles us to Himself and hence to each other.

As women we ask that the Church will have room for us, will believe in and recognize our call, will give us encouragement and guidance as we seek to fulfil that call, and that it will allow us to serve with our best efforts of heart and mind the Saviour who created us, and who redeemed us. ★



- May 1—Jeremiah 2: 5-13.
- May 2—Jeremiah 5: 1-6.
- May 3—Jeremiah 7: 1-7.
- May 4—Jeremiah 11: 6-10.
- May 5—Jeremiah 17: 1-8.
- May 6—Jeremiah 18: 1-8.
- May 7—Jeremiah 23: 1-4.
- May 8—Jeremiah 31: 31-34.
- May 9—Jeremiah 32: 36-42.
- May 10—Isaiah 55.
- May 11—Hebrews 11: 1-10.
- May 12—Hebrews 8: 6-13.
- May 13—John 19: 23-30.
- May 14—Joel 1: 1-7.
- May 15—Joel 1: 14-20.
- May 16—Joel 2: 12-17.
- May 17—Joel 2: 21-32.
- May 18—Joel 3: 9-17.
- May 19—Acts 2: 14-24.
- May 20—John 8: 49-59.
- May 21—Isaiah 40: 1-11.
- May 22—Isaiah 40: 12-17.
- May 23—Isaiah 40: 26-31.
- May 24—Isaiah 42: 1-8.
- May 25—Isaiah 43: 1-7.
- May 26—Isaiah 48: 12-17.
- May 27—Isaiah 53.
- May 28—Psalm 139: 1-12.
- May 29—Jonah 1: 1-10.
- May 30—Jonah 1: 11-17.
- May 31—Jonah 2: 1-10.



# Reasons for Opposing the Ordination of Women

**M**ANY reasons have been printed in past years opposing the ordination of women to the ministry of the Word and Sacraments. The church fathers looked to the Bible, to world conditions and to women themselves in listing arguments unfavourable to the official ministry of women. Some theories based on the physical and emotional disabilities of women make strange reading today. Yet there are many problems, discussed briefly in this article, which remain to trouble the conscientious Christian.

## **The Practical Problem**

**T**HE most obvious arguments against women ministers deal with practicalities. Jesus did not choose any women apostles and Paul was opposed to the public preaching of women. This opposition was based on expediency or principle or both. If expediency, it is argued that conditions in the first century were not suitable and people were not ready to accept women ministers. Yet is the world any more ready to receive women ministers today?

By John A. Johnston\*

After the last war a Gallup Poll found that most of the men and women in the United States and Canada were opposed to women ministers. Congregations would rather have a "third-rate" male minister than a "first-rate" female in the pulpit. Those few women ministers who have been accepted by certain denominations report to the World Council of Churches that there has been virtually no increase in the number of women ministers since 1940 and that women get the small charges knowing quite well "that they are not going to find it easy to move to another congregation when they feel that the time has come." If Paul forbade the preaching of women because the world was not ready to receive women in an authoritative ordained capacity, would not the present situation suggest a similar plea for delay?

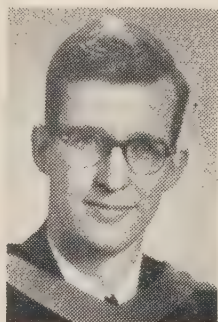
## **The Biblical Problem**

**P**ERHAPS the opposition of Paul to women ministers was not based on grounds of expediency but principle. Today women speak in our churches

on Sunday and throughout the week. Old Testament prophetesses like Huldah and Deborah and New Testament widows, virgins and deaconesses like Anna, Phoebe and Priscilla are upheld as scriptural proof for such action. Yet there is a difference between preaching or prophecy and between ordination to a developed office of the ministry and sacraments. These above-named women were not ordained by the church to the priestly office.

Paul apparently enjoyed the closest friendship of deaconess Phoebe and praised Priscilla on numerous occasions. Nevertheless, the apostle advocated a restricted use of women in Christian diets of worship. He did agree that in Christ there is neither male nor female but his widely-quoted statement referred to salvation, not to ordination. In his letter to the Corinthian church he asserted his plea, "Let the women be silent."

It would be well to read the two most vivid statements in opposition to the ordination of women (*I Corinthians* 14:34,35 and *I Timothy* 2:8-15) and note the limited ecclesiastical role offered the female worshipper in that day. These verses cannot be dismissed as spurious or non-Pauline. It has been suggested that the Corinthian women were notoriously evil and Paul merely demanded that the Christian husbands of Corinth silence their wives so that the Christian community would not be scandalized in the eyes of the populace. Yet the translators of the Revised Standard Version of the Bible do not limit



Dr. Johnston\*

*"Scripture, reason, practice, expediency and his own apostolic right are voiced by Paul in opposition to a female priesthood. While we understand varying degrees of validity in his several arguments, it is our responsibility to understand their implications for the witness of our Church today."*

\*The Rev. John A. Johnston, Ph.D., is a graduate of McGill University and Presbyterian College, Montreal, at present taking post-graduate studies at Princeton Theological Seminary, New Jersey. This article represents one side of the problem which Dr. Johnston has taken from his Ph.D. thesis dealing with the whole question of the ordination of women to the ministry.





## New and Old Missions Become Self-Supporting

By Ronald Rowat

**C**HURCH extension in new housing areas throughout Canada was one of the major topics discussed at the Board of Missions meeting held in Toronto on March 20. Many of this year's graduates from Knox College and Presbyterian College are being appointed to this extension work. It was reported that several of these charges, organized less than five years ago, had become self-supporting.

Synod mission conveners and superintendents stated that a new stirring within their bounds was evident and that many of the older charges long dependent for financial support have now reached self-supporting status. This was particularly evident in the Synod of Alberta where a "Programme of Progress" has been launched under the lay leadership of Mr. Roy A. Hamilton. This programme for which \$40,000 has already been pledged will embody evangelism, stewardship and visitation. The Board has appointed, or re-appointed 185 missionaries to all parts of Canada.

Downtown churches in metropolitan areas were urged to cooperate with sister denominations and welfare work and extend a welcoming hand to new dwellers in these areas, and to reveal the power of Christianity to all who toil. There is great need of specific care for the aged by providing of Christian homes for older people.

In the past five years 30 per cent. of the increase in our Church membership has been due to immigration. Religious publications will now be printed in different languages and handed to immigrants coming to Canada.

Mr. Hugh Nugent of Knox College was awarded the McKenzie Scholarship for being the best student missionary during his undergraduate years.

Members of the graduating classes of Knox and Presbyterian Colleges have been appointed to mission fields as follows:

John Robert Cameron, Dartmouth, N.S. Robert B. Cochrane, Flin Flon, Man. Donald F. Collier, Don Mills, Ont. W. F. Duffy, Fort St. John, B.C. John Calvin Elder, Bay d'Urfee, P.Q. Gordon Firth, Biggar, Sask. W. D. Jarvis, St. Paul's, Moose Jaw, Sask. Gordon G. Hastings, Calvin-Hillside, Sudbury, Ont. Rex G. Krepps, Virden & Bird-tail Indian, Man. Charles A. MacDonald, Dalhousie, N.B. Neil D. McCombie, Cornerbrook, Nfld. David Murphy, Knox-Erskine, Victoria, B.C. Hugh L. Nugent, St. René de Beauce, P.Q. Charles Shaver, South Haven, C.B., N.S. David A. Smith, Ottawa Extension, Ont. John D. Yoos, Sylvan Lake, Alta. A. M. Zeidman, Val d'Or.

this application to Corinth but apply its prohibition to women "in all the churches of the saints." Others feel that this silencing of female speech applied to a babbling or chatter of females but a study of the Greek word points out that the word is applied to the preaching of the apostles and to the teachings of Jesus himself.

In addition, the word meaning *preaching with authority* (the *proclaiming as Christ's herald*, symbolized in the pulpit discourses of this age) is never applied to women by the writers of Scripture. This word appears in its various forms at least sixty-six times in the Bible but it always applies to the preaching of Jesus, the apostles and male servants.

### The Theological Problem

**C**HRISTIANITY has followed the Old Testament precedent of allowing God to be served by male priests. The Presbyterian Church feels that men and women have equality of status, all are equal under God, but yet realizes that both sexes have not the same functions. Is the question of the ordination of women being forced upon the church by secular forces or is it within the theological framework of God's plan for His church?

The Bible states that Christ is related to the father as woman is to the man. Here is the highest example of subordination, but a willing subordination and a relation which implies no inferiority of nature, for subordination is entirely different from subjection or inferiority. In the eleventh chapter of First Corinthians, Paul does

not command praying and prophesying women to keep silence, for their activities manifest the gift of the spirit. Yet in the same breath he demands that a headcovering be worn lest the gift of the spirit cause the speaker to forget that her head is her husband even as his head is Christ. This view of the apostle acknowledges that the Biblical concepts of creation and nature generally deny the ruling ministry to the female sex. The tradition of both the pre- and post-Reformation church accepts a similar position.

Ordination is the result of a charismatic, a spirit-filled, calling of God, interacting with the approval and support of the institutional church. The functions of the office have been gradually developed by the men in the church to enable God to be served most adequately by the male ministry, i.e. a lifetime calling which does not make allowance for family duties, child bearing, raising, etc. If a woman feels herself called to the ministry, would it be right to ordain her into this male-centred office, even if other conditions could satisfy the church? It is suggested that if the church agreed to ordain women to full-time service in pulpit and Presbytery, a new office should be developed which would employ best the varied and unique qualities of womanhood.

Scripture, reason, practice, expediency and his own apostolic right are voiced by Paul in opposition to a female priesthood. While we recognize varying degrees of validity in his several arguments, it is our responsibility to understand their implications for the witness of our church today. ★



# Two Queens at Calabar

By O. Mary Hill

ONE morning early in February, a great silver aircraft swooped down out of the tropical sky and landed near the town of Calabar in Eastern Nigeria. From the plane stepped Her Majesty Queen Elizabeth and the Duke of Edinburgh, carrying out their three-week tour of Britain's big West African colony.

Before she came to Calabar, the Queen had sent ahead a request. She wanted to visit a particular spot here. It wasn't a great house, a well-known mountain or waterfall, or even an historic shrine. It was a quiet cemetery that lay on a hillside overlooking the town and the river. On the top of that hill stands a gray granite cross, 13 feet high. At the foot of the cross the Queen laid a wreath of red, white and yellow Nigerian flowers. Then she stood silent for a moment, reading the

words carved on the cross and thinking about the stirring, courageous life that they recalled.

These are the words:

*In Loving Memory of  
MARY MITCHELL SLESSOR  
born at Aberdeen, Scotland,  
2nd December, 1848  
died at Use, Calabar, Nigeria,  
13th January, 1915*

*for thirty-eight years a heroic and  
devoted missionary chiefly among  
the up-river tribes of this land.*

"The people that walked in darkness  
have seen a great light."

"They that turn many to righteous-  
ness shall shine as the stars for  
ever and ever."

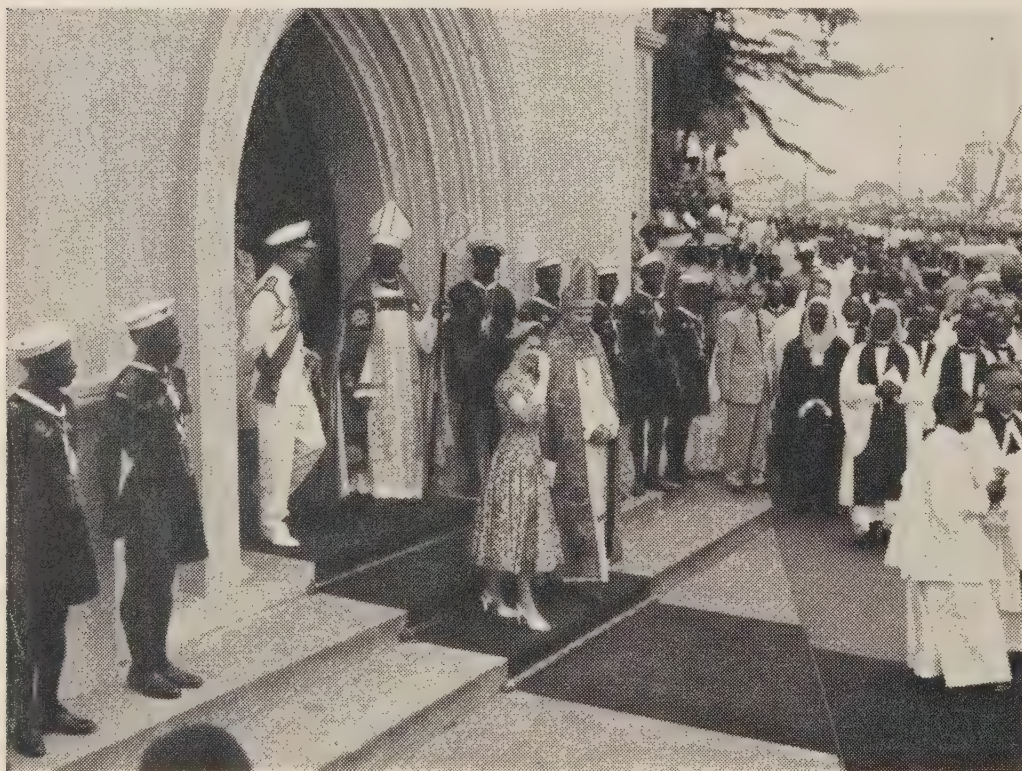
THE little Scottish missionary whom the Queen was honouring was, in her own lifetime, a queen too—the "White Queen of Okoyong." How she got that name and what she did to deserve it is an adventure story that should never be forgotten. And it is all true, and happened less than one hundred years ago.

The story begins in Dundee, Scotland, where Mary Slessor, a shoemaker's daughter, went to work in a jute mill when she was only eleven years old. By the time she was fourteen she was at her loom from six in the morning until six at night. Somehow she found time to teach in Sunday School and even to help with a boys' club in one of the Dundee slums.

Mary didn't intend to be a mill-girl all her life. She had had a dream from the time that her mother who went to the Missionary Society meetings, had told her about the little black children in far-off Calabar. She wanted to go to this Scottish Presbyterian mission as a teacher. But she was 28 before she felt that she could leave her family and offer herself for service there. In the fall of 1876 she landed at Duke Town in Eastern Nigeria, with its mud huts built on the banks of the Calabar River, the great palm trees behind them, and the tropical jungle stretching for miles on both sides of the river.

NOWADAYS we think of our missionaries going out to teach in schools or nurse in hospitals much like those we have at home. When they go out to preach or teach in the villages, they often travel by jeep or car and take their tents and food with them. And they have houses on the mission station waiting for them. At Duke Town, Mary Slessor found a missionary's home in which she was welcomed but few of these other things. Once she learned the Efik language, she began to preach and teach in the nearby villages.

When she was a Dundee mill-girl,



United Kingdom Information Office

Her Majesty Queen Elizabeth accompanied by the Archbishop of West Africa, the Most Rev. J. L. C. Horstead, is seen leaving the Cathedral of Christ, in Lagos, Nigeria's capital city. H.R.H. the Duke of Edinburgh follows with the Bishop of Lagos, the Rev. Adelukin Howells.





United Kingdom Information Office

During a reception at Government House, Lagos, Her Majesty Queen Elizabeth is seen chatting with chiefs from the Southern Cameroons.

she dreamed of teaching in Calabar. Now, after several years there, she found herself making other plans. She turned her face towards the districts up-river where no one had ever preached to the tribes and where life was even harder and more cruel than for the natives in Calabar. Village fought with village; when quarrels arose, innocent people were often put to death; twin-children were thought unlucky and left to die; men and women were sold to slave dealers, and witch doctors held sway. This was Okoyong, where Mary Slessor wanted to go and live, with only the five or six black children, whom she had adopted to keep her company. And go she did—this quiet, timid little woman who, at home in Scotland, wouldn't cross a field with a cow in it and whose knees shook at the thought of making a speech. Off she went, travelling up the Cross River in a canoe made of a great tree trunk hollowed out. Whenever she landed she had to walk miles through the tropical forest, with wild animals lurking in the shadows, to find the tribe's scattered villages. Much of the time she lived as the natives did, in huts made of red clay baked hard by the sun—huts she helped to build and keep in repair.

Of course she found life in Okoyong

hard and savage. She taught the children, she did what she could to help the sick, she preached God's Word, she tried to save innocent people from death. Sometimes, at the risk of her life, she walked into warlike villages to stop the warriors from going out to fight. And gradually these savage Nigerians began to love and respect her.

They called her "Ma" Slessor and they brought their disputes to her to settle. She would sit for hours, her knitting in her hands, listening to each side and then give her decision. By and by she began to be known as the "White Queen of Okoyong." And when the British came to rule that part of West Africa they heard of her work and made her a Consul. She held court regularly and handed out British justice.

Her pioneering didn't end there in Okoyong. She was always pushing farther into the bush, seeking out new tribes and building new churches. In spite of sickness, she carried on her work until the end of her life; she died in an up-river village in 1915, after 38 years of service to the Nigerian mission.

**C**ALABAR and Eastern Nigeria lie far from Canada, yet today we

Canadian Presbyterians have a special interest in the land where Mary Slessor spent her life. It's a different mission there today from the one that Mary first saw eighty years ago. Here we work with the Church of Scotland Mission. It has 250 schools for Nigerian children; it has two hospitals and two leper colonies; it has a training school in Calabar where boys can learn many trades; it has 43 Nigerian congregations. Up-country at Arochuku, a centre of witchcraft when Mary Slessor first visited it, there is a Slessor Memorial Home for training Nigerian girls.

About 15 months ago, two young Canadian missionaries, Miss Agnes Gollan and Miss Joan Rochemont, sailed for Nigeria. Today they are stationed in the Slessor Home at Arochuku, learning the language and preparing themselves to teach the women of that district. So through our money, our interest, and our prayers, we in Canada can share in carrying on Mary Slessor's great work.

Someone once asked Mary how she could face all the perils of forest and river and hostile tribes. She had a simple answer—the answer of faith: "If I have done anything in my life, it has been easy, because the Master has gone before." ★



# Church



Fred Ryder

The congregation of Rogers Memorial church, Toronto, honoured the Rev. James M. Milroy (left), on February 25, when he celebrated his fifteenth year as their minister. Mr. Philip Braithwaite (right) is shown presenting Mr. and Mrs. Milroy with a well-filled wallet on behalf of the congregation.



The Owen Sound Sun-Times

## CHRISTIAN EDUCATION BUILDING IS DEDICATED

The exterior of the \$90,000 Christian Education building of St. Andrew's church, Owen Sound, Ontario. (See story on this page.)

◆ The **Westminster House Choir** of 33 students who are enrolled at The Missionary and Deaconess Training School, **Toronto**, will conduct a speaking and singing tour in Western and Eastern Ontario and Quebec. Following the completion of the school year, the choir visited Kitchener, Brantford, and Barrie, and will visit Peterborough, Belleville, Brockville, Ottawa, Montreal, and Cornwall. In addition to holding worship services in these churches, the choir will appear on television and radio broadcasts and will also visit high schools. In this way they hope to reach and interest young people who are seriously considering the choice of their vocation. The Rev. Dr. Finlay G. Stewart, Convener of the Committee on Recruitment for Full-time Service, and Mr. Henry Rosevear, F.C.C.O., will be in charge of the mission.

◆ The new \$90,000 Christian Education building of **St. Andrew's church, Owen Sound**, was dedicated on February 25, by the Rev. David C. McLelland, Moderator of Bruce Presbytery. The Rev. E. F. Dutcher, minister, conducted the service. Special speaker was the Rev. James S. Clarke, General Secretary of the Board of Christian Education. The building contains facilities for the church school, an auditorium, a church parlour, a kitchen, a minister's study, and a church office which was given as a memorial to Mr. and Mrs. W. J. McKerroll by their family. The congregation can be justly proud of this fine modern building, which is excellently equipped to meet the needs of the congregation and the growing church school.

◆ Like all congregations who lost their church in 1925, the **Presbyterians of Renfrew, Ontario**, have had a long, hard struggle to re-establish their cause. A new stone church was erected in 1926—the first built, by any minority group, following Church Union. When the depression struck, the congregation, saddled with a heavy mortgage, was barely able to remain self-supporting. During the years of World War Two, the mortgage was retired and in 1949 a stone manse was erected at a cost of \$35,000. In two years the manse was free and the congregation was on the march. Turning its attention to the Budget in 1952, givings amounted to nearly \$1,200, an increase of \$500 over the 1951 figure. In 1953 givings amounted to \$1,400. In 1954 more than \$1,900 was subscribed.

The 1955 figure was a thrilling \$3,140: 139 per cent of the congregation's allocation. This is a wonderful re-



# Cameos

sponse from a congregation that has awakened to the need of the wider work of the Church. Increase in budget givings has been matched by increases in current revenue, church school and church attendance, and in the group activity within the church. Presbyterianism in Renfrew has experienced a quickening of the Holy Spirit and the people hope that God will continue to use them to His Glory.

◆ At the morning service on March 25, in **St. Paul's church, Prince Albert, Saskatchewan**, a large picture, "Christ at the Door," was presented to the kirk session by Mr. Ian MacLeod, on behalf of himself and his brother, George MacLeod. The picture was given in memory of the late Mr. John MacLeod, who was an elder of St. Paul's for 15 years and superintendent of the church school for 10 years. Mr. A. Codling, clerk of session, received the picture, and handed it to Mr. J. Eshpeter, church school superintendent. The picture will hang in the church school. The Rev. H. K. Caslor, minister, gave a suitable message.

◆ At a reception held following the evening service on February 26, the congregation of **Rogers Memorial church, Toronto**, paid tribute to the Rev. James M. and Mrs. Milroy who were celebrating 15 years of service and leadership in the congregation. Mr. Milroy was presented with a well-filled wallet from the congregation, as a token of their esteem. Mrs. Milroy received suitable gifts from the ladies of the church. During Mr. Milroy's ministry a \$36,000 mortgage on the church was liquidated and a pipe organ was installed. At present Mr. Milroy is actively engaged in leading a building campaign to erect a Christian Education building to meet the growing needs of the congregation.

◆ At a special service on March 4, in **St. Matthew's church, West Dublin, Nova Scotia**, the Rev. D. C. MacPherson, interim-moderator of the charge, received and dedicated the gifts of a carpet for the sanctuary and a baptismal bowl. These were received from Mrs. J. W. Romkey and were dedicated in memory of the late Jacob W. Romkey, who had been an elder and secretary-treasurer of the church for more than 20 years. The carpet was donated by his wife, Maude; sister, Rebecca; son, William; and daughter, Helen. The baptismal bowl was the gift of his sister, Miss A. R. Romkey.

May, 1956



Rushant

## WEST POINT GREY CHURCH RESPONDS TO EXTENSION NEEDS

One of the growing churches in Vancouver is the West Point Grey Presbyterian church. A few years ago, they extended their church building. Today with the emphasis on church extension in the Presbytery of Westminster, the congregation, in a venture of faith, borrowed \$10,000 from the bank to pay in advance their share of Presbytery's Extension Fund. An Every Person Canvass was held with the result that \$25,000 has been pledged over a three-year period. The first \$10,000 of this money has met the bank loan. In addition, this congregation has given \$2,500 so that work might start on the sanctuary at Prince George. West Point Grey has responded gratefully and joyfully to the need of church extension. The Rev. James Evans is the minister.

◆ In **St. Andrew's church, Southampton**, on March 18, a stained glass memorial window was unveiled by Mr. Harold Shields, an elder of the congregation, in memory of his wife, the late Etta McLellan Shields. The win-

dow portrays Jesus preaching to the people and bears the text: "Blessed are the pure in heart; for they shall see God." The dedication service was conducted by the Rev. Dr. George Aitken, minister.



David Crump

## DEDICATION OF ST. ANDREW'S CHURCH, EDMONTON

On March 16, the new St. Andrew's church in Edmonton was dedicated by the Rev. Dr. Edwin J. White, representing the Moderator of the Presbytery of Edmonton, the Rev. W. J. Graham. Seated in chancel, reading from left, are: Mr. R. W. Coxford, Mr. W. J. Alexander, Mr. J. A. Stockman, Mr. G. Hazlett of Strathcona church, Dr. White, the Rev. D. L. Crocker, and the Rev. H. Glenison Marsh, minister of St. Andrew's. Standing in the pulpit is the Rev. Gordon A. Peddie, Moderator of the Synod of Alberta, who preached the sermon.



## The Triumphs of God

**A**N assistant minister, fresh from graduate studies, found himself leading a large congregation in the hiatus that prevails after a senior minister resigns and the call of a successor. From denominational headquarters came suggestions that the entire life of the church following Easter be related to the succeeding festival of Pentecost.

Armed with an ardent Biblical and theological concern plus a burning enthusiasm for the observance of the Christian Year, the assistant minister presented the case with sound scriptural background and a certain eloquence. But he was not prepared for the immediate and indignant response of a substantial leading layman. "Pentecost," the man snorted. "That's what the queer bunch at the edge of town call themselves, and we'll have none of that nonsense in this church! We will now receive the report of the Buildings and Grounds Committee."

Perhaps this leading layman could find his counterpart in many congregations. Doubtless many ministers could name elders who are fearful of "excesses" in their local church. And if sessions are moribund and refuse to permit the gift of prophecy or action, how can souls be added to the church or the unsaved become aware of the contagion of the Christian message?

In the early Church, Pentecost ranked with Christmas and Easter as one of the three great festivals of the Christian year. Christmas brings to us God's plan in the sending of Jesus into the world. The Cross reveals His self-giving love in the Crucifixion. Easter brings us the death-defying and triumphant power of the Resurrection. Pentecost brings another light to this dark world and links together the Incarnation, Crucifixion and Resurrection, when in accordance with the promise of Jesus came this outpouring of the Holy Ghost for believers in every nation.

But Pentecost had its group of scoffers. As the apostles and others spoke in strange tongues, the onlookers said: "They are brim full of new wine." In Moffat's New Testament, after naming the countries and races represented, he translates: "We hear these men talking of the triumphs of God in our own languages." They spoke of the triumphs of God.

Pentecost was the birthday of the Church. The holy boldness, with which many spake, was followed by deep conviction among people of various tongues. The release of the Holy Spirit followed the expectant prayers of the apostles and followers. Repentance swept through the crowd of onlookers and 3,000 people accepted Jesus as the Lord of life.

On this great day the Church was launched on its world mission; the good news was proclaimed for every colour, every tongue, and the Risen Christ bestowed the power and gladness of His spirit for all mankind. His arm is not shortened in this 20th century. Today's Pentecost may come with greater power if each member and each congregation will lift with expectancy their prayers unto the Lord of all life. God continues His triumphs in the world of men.

## Encounter With Other Faiths

**E**YEBROWS have been raised over the latest religious delegation to visit Canada. Sponsored by American Friends of the Middle East, three Muslim leaders, from Syria, Egypt and Pakistan, visited Toronto and then proceeded to cities in the U.S.A.

This group represented one of the strongest and most aggressive religions in the world. There are at least 350 million Muslims. They occupy strategic lands all the way from North Africa to Indonesia and they are thrusting below the Sudan into territory once explored only by Christian missions.

Why did this Muslim delegation come to Toronto? Two years ago, for the first time in history, a group of 25 Christians met a group of 25 Muslim leaders in conference. The programme had three objectives: (1) Personal encounter with leaders of the two monotheistic faiths. (2) The erasing of misunderstandings. (3) To ascertain the deeper spiritual aspects in each faith. We question if more than the first objective was attained at the Toronto meeting.

Sheik Muhammad Bahjat al Bitar of Damascus, told the audience that he had gathered from the movies and from hearsay that everything in North America had a materialistic basis. Now he had learned that there is a spiritual foundation. He said that the Koran stated that Christians were nearest to Muslims "in affection." He pled for co-operation to prevent an atomic or hydrogenic war.

Professor Mohammed El-Bahay of Al-Azhar University, Cairo, stressed the Muslim's belief in one God and in the prophets. He believed that this belief in the One God should bring Christians and Muslims together in the struggle for world peace.

Two Christian leaders, who were to outline the Christian belief, disappointed us since they talked more about the purpose of the meetings, than they did about our truly Christian emphasis on the Fatherhood of God and the sonship of Jesus Christ.

Doubtless those who arranged this visit will profit by the inadequacies of testimony that prevailed in Toronto. And it is questionable if a big public meeting accomplishes much other than to impress the visitors.

Let this be clearly understood. The Christian leaders are not looking toward a blending of the two religions. No thought of a syncretism was in the minds, we were informed, of either group. Indeed, we were told that in the first meeting at Bhamdoun, Lebanon, the Christian leaders returned with a much stronger and more intelligent affirmation of their own faith.

Doubtless, much that we believe about Islam may be erroneous and it is needful for thoughtful Christians to understand other religions, even to know their strength as well as their weakness. (This is as true of Communism as it is of the old religions of the East.) But how can anyone start to evaluate another faith if they know so little about their own as does the average Christian or the nominal Protestant. Here is our first goal: to know the breadth and length, and depth, and height of the love that passes knowledge. "For there is no other name under heaven by which men can be saved." ★





REV. H. K. MARKELL, B.A.



VERY REV. F. S. MACKENZIE  
M.A., D.D., D. Div.



REV. R. LENNOX, M.A., D.D.,  
D. Div.



VERY REV. C. K. BELL,  
M.A., B.D., D.D.

# THE PRESBYTERIAN COLLEGE



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W. W. W.



# Helping Our Sisters in Distress

By Cairine R. Wilson\*

**I**T WOULD be difficult, in fact I think impossible, to find a more appealing story of devotion than that of Scott's heroine, Jeanie Deans, to her younger and erring sister Effie. Few, if any of us, would have hesitated to speak the falsehood required to save Effie's life, and none, I fear, would have undertaken that hazardous walk barefoot from Edinburgh to London to plead on her sister's behalf.

We women of The Presbyterian Church in Canada are not called upon to pass such fearful tests, but we also have the privilege and opportunity of helping our sisters in distress. I like to think that some at least of these young women may pass those difficult months of waiting in Armagh under Christian influence and protection.

In 1914 our Presbyterian Church was carrying on redemptive work in six centres and in the same year the General Assembly approved the opening of a seventh home in Ottawa. Church Union deprived us of all homes except the solitary one on Yorkville Ave., Toronto, where the work of mercy and healing was carried on until 1953. This Presbyterian Home for Girls provided a faithful Christian ministry to over 1,000 unmarried mothers and their babies during its 35

years of operation under our Church.

It does not require any great stretch of imagination to visualize what this must have meant for those girls, their relatives and their babies, who came into this world under conditions which gave promise of useful and happy lives. I should like to quote the words of Miss Myrtle McKinnon, who served so well and faithfully as mother of the Home for over twenty years:—

"Here, in the quiet seclusion of our Home, the aim is to study the individual problem of each girl, and, through prayer and daily contact, strive for greater understanding, so that, together we may build out of the mistakes and sorrows of the past, a way of life, secure and safe, where she may walk in faith."

We all felt sad when the Fire Marshal condemned the Home on Yorkville Avenue, as unsafe and a large expenditure would be required to comply with the regulations. It was not considered wise to spend so much on an old building with inadequate facilities, and with great reluctance the Home was closed and for two years its Christian ministry denied to many girls in their hour of need.

**W**HAT a satisfaction to know that our Church has been able to purchase on most advantageous terms a fine property and buildings in Clarkson, 18 miles from Toronto. Welfare representatives have described it as "A first rate place." This Home, "Armagh," since its opening on July 4, 1955, has in six months cared for 20 girls, but can only accommodate eight at one time. The General Assembly granted authority to the General Board of Missions to appeal to the women of our Church for the \$100,000 to build the necessary addition to the new home. Plans have been drafted for an extension which will permit us to accommodate 20 girls at one time.

It is a startling fact that in Canada one in every fifteen babies is born out of wedlock. We have now come to realize that there are underlying causes behind each illegitimate child and that there are social and emotional problems as well as moral. Almost half of the unmarried mothers are teen-agers and few have had a happy childhood.

A baby born out of wedlock usually comes into the world unwanted and unplanned for. Both the unmarried mother and her child are objects of curiosity and suspicion and stand in desperate need of a home. The mother must have advice and assistance during her confinement and help in planning for her future and that of her baby.

The staff at "Armagh" are well qualified to supply guidance and sympathetic understanding. The superintendent, Miss Davenport, is a graduate of Victoria University and the School of Social Studies of the University of Toronto. Prior to her appointment to "Armagh," Miss Davenport was em-

\*Senator Cairine R. Wilson was the first woman to be appointed to the Senate. She is the honorary chairman of the Committee on "Armagh," and is an active member of St. Andrew's Presbyterian church, Ottawa.



Senator Wilson\*

*"Both the unmarried mother and her child are objects of curiosity and suspicion and stand in desperate need of a home. At "Armagh" is provided the guidance and understanding that will help the unmarried mother in planning for her future and that of her baby."*



ployed for three years by the Children's Aid and Infants' Homes of Toronto, in the Unmarried Parents' Department.

A desire to use her training in the service of her Church brought Miss Alison Whitelaw, R.N. from Calgary to "Armagh." Miss Whitelaw received her training at the Royal Victoria Infirmary in Newcastle, England, and has specialized in neuro-surgery at the Toronto General Hospital.

The buildings and grounds are well cared for by Mr. Forbes Watson and Mrs. Forbes Watson, who acts as house mother. All four, Miss Davenport, Miss Whitelaw, and Mr. and Mrs. Forbes Watson are Presbyterians and Mr. Watson was an elder of St. Andrew's church, Port Credit.

To these four actively carrying on their devoted ministry at "Armagh" we may add 183,320 other Presbyterians to whom you and I belong.

To February 21, \$64,000 of the necessary \$100,000 had been received. The amount had been allocated amongst Presbyterian congregations across Canada, and many have met or exceeded their allocations, but alas! some are behind. May we not all make a special effort to give the little now which will make the long cherished dream a reality. ★



You did remember your own family but did you forget to remember the work of Christ's Kingdom?

Your gift to the Presbyterian Church is a gift to the Kingdom of Jesus Christ. We welcome gifts, small and large, in order that your presence may still be felt and your influence for good continued.

*Every Christian should make a Will and make the Church a beneficiary.*

If you wish information write to

REV. E. A. THOMSON

**PRESBYTERIAN CHURCH  
IN CANADA**

63 St. George Street

Toronto



Photos by Canada Pictures

Members of the staff and the girls (above) gathered for dinner in the dining room. Miss Davenport shown opposite Nurse Whitelaw, at table in background. Mr. Forbes Watson, the caretaker, is shown opposite Mrs. Forbes, at table in foreground.



In the kitchen at "Armagh," two of the girls help Mrs. Watson prepare a meal.

Taking time out of a busy day, members of the staff at "Armagh" relax in the recreation room over game of shuffleboard. From left: Miss Gwen Davenport, superintendent of the home; Nurse Alison Whitelaw; Miss L. Cunningham, a visiting social worker, and Mrs. Forbes Watson, the Housekeeper.





- The human soul always stands by the judgment seat. "How can we escape?" is the cry that arises from the depths of the human heart.
- God offers to man, through His Son, the gift of divine life. Man is then transformed and becomes a new creature.

# The Forgiveness of Sins

THIS secularized age has a human explanation for all the moral lapses that create havoc in the hearts of individuals and nations. Sin is a word that has been dropped out

of the vocabulary of modern man. The culprits are termed inherited weaknesses, social conditioning, mental frustrations and weird complexes. Man is a child of his imperfect environment.

"The fathers have eaten sour grapes, and the children's teeth are set on edge."

What a different view is presented to us through the Scriptures! There the value and responsibility of the individual soul before his God is emphasized. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die."

Jesus emphasized time and again the value of the individual in the sight of God, but also his responsibility as a free creature. "A good man out of the treasure of the heart bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." The Apostle Paul's writings are filled with stern, denunciatory warnings against men's defiance of God and the fact that sin is universal. "All have sinned and come short of the glory of God."

"WHAT is sin?" asks modern man. "Sin," answers the Church, "is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature." That is, any one who can distinguish between right and wrong can sin; and the ravages of sin touch every heart and enslave every soul. Men may endeavour to explain away their sins or put the blame on other individuals or the social system,

\*The Rev. William J. Walker, B.D., is minister of St. Andrew's church, Beamsville, Ontario, and is a member of THE RECORD Committee.



"...EVEN AS CHRIST FORGAVE YOU, SO ALSO DO YE"  
— COL. 3:13

JACK HANNA



## No. 5: What Presbyterians Believe



By William J. Walker \*

but in the depths of their hearts they know the truth.

The human soul always stands before the judgment seat. "How can we escape?" is the cry that arises from the depths of the human heart. There is misery on all sides. Selfishness, greed, hypocrisy, slander, gossip, revellings, debase souls and cast the world into a maelstrom of evil, and man is helpless to destroy the soul's malignance that he has brought into being by denying the divine law. Paul cries out in his helplessness: "For the good that I would I do not; but the evil which I would not, that I do. O wretched man that I am! Who shall deliver me from this body of death?"

Obviously man cannot change from his evil state to the good by reflection. He may realize his weaknesses and promise himself that he would amend his faults, but it is the same creature that speaks. He has not been changed. He has swept and garnished the house of his heart but he has left it empty. He is still inter-dependent on others and the evil world of which he is a part, although he thinks that his way of life is better than that of his neighbours. He analyses his sins on the basis of human comparisons.

All sorts of opiates and sedatives are provided for this phase of self-righteousness. Membership in the church, revivalism, peace of mind, even a genteel form of agnosticism, where one finds that it is a good custom to be associated in name with a church that has the social standing in the community. The moral life that results is based on the supposed fact that one does no harm whereas the truth is one is doing a terrible evil. He is gaining his life—peace of mind—but losing his soul. He is doing nothing.

THE trouble with men is that they imagine that perfect knowledge can lie within the human mind. This has been the fault of the past as well as the present. It never seems to dawn

upon the race that although it was created by God and endowed with life, He did not see fit to endow it with His own nature. The perfect life, then, cannot be understood apart from God.

Men have thought of Jesus as the perfect man and in their arrogance have compared the lives of their great ones with His. If this were true, then it lies within the bounds of reason that all men could be perfect. Indeed, some have assumed that Jesus was limited by his age and environment and a greater than He would yet come. To believe this, one would have to reject the messianic office of Jesus and His resurrection with its results. In the face of the facts of Scripture with the authentic voices of those who verify His messianic powers, this is impossible. He is Christ, the Saviour of men, Son of the Living God.

It is through this Saviour that men are redeemed from their sins. This redemption originates in God and is brought to its consummation through Him. It comes to man as a divine offer and the individual has the power to reject or accept this free gift of God.

The gift that God offers to man through His Son is this divine life and man is transformed and becomes a new creature.

THE revelation of Christ is that of the divine life contrasted with the life of this evil world. Man in his own knowledge can never be aware of this divine life. Only through Jesus Christ can he receive this life. He has no power within himself to attain to its high calling. He must lose his life and submit humbly by faith. There must be a total surrender of the self. "I am crucified with Christ," writes Paul, "nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

This is why the man of the world balks at the demand of God. He will

not surrender, and those who seemingly do so, fail to understand. This surrender does not mean the mousing over of pious platitudes on the observances of certain moral laws. The evil world reeks with the hell of sin. Souls on every side are tortured by selfishness and greed. The pious hypocrite folds his hands like the Pharisee and sanctimoniously utters his favourite phrase, "It is sin," but he does nothing to remedy the evil. It was this type of man who crucified Christ.

But the crucifixion brought to men the revelation of the divine life centred on love. Love so amazing, so divine. A love that empowered the Evil One and brought life and immortality to light. Jesus emptied Himself of His divine glory because He loved us and made Himself equal with us in every respect, even becoming sin for us. The challenge then is for us to be like Him, not imitatively, for this is impossible, but by accepting the working of His life and power in ours. In this way, we fulfil God's purpose and attain the chief end of life: to glorify God and enjoy Him forever.

We shall always be aware of the fact that we live in a world which distorts the truth. Even although our sins are forgiven, the consciousness of the dreadful position to which sin has brought us will remain. But our joy will be in the fact that He has redeemed us and called us to be His fellow-workers. We are justified by faith.

What is the judgment to come then? Are not our sins forgiven when we accept Christ? Certainly, but the judgment to come deals with the degree to which we have opened our hearts to the guidance and leadership of our Lord. Our place in eternity is determined by the extent to which we have given our lives to His service while in the flesh. ★

### General Assembly Travel

IDENTIFICATION CONVENTION CERTIFICATES will be furnished commissioners to the General Assembly, to be held in Victoria church, Toronto, June 6, 1956, for presentation to Railway Agent. A minister commissioner will also present his clergy certificate and obtain a return ticket at clergy rates. Elder commissioners, and wives and other adult dependents of elders and ministers on the same Identification Convention Certificate will obtain return ticket at one and one-half fare plus 25c; children under 12, one-half fare, children under 5, free. In order that the commissioner may obtain payment of expenses, the Railway Agent must certify that he has received the money.

E. A. THOMSON,  
Joint Clerk of Assembly



- Jesus sent a woman to proclaim the news of His Resurrection, why does not His Church? In this, as in other things, the Christian Church has at times been sadly unfaithful to its Founder's teachings.

# Women Should Be Ordained!

By Frank S. Morley \*

**“W**HAT did Jesus say?” That must always be the standard for Christians. Jesus made no distinction between men and women. Every other great religion has separate teaching for women. Jesus accepts them on a basis equal with men. As Miss Picton-Tuberville states, “He seems incapable even of thinking or of speaking of them apart from men.” Not from the Four Gospels can you infer any inferiority of women.

Women were among His dearest friends. Before His crucifixion He went to visit Mary and Martha. Mary was the first person to whom He speaks after the Resurrection. “Seest thou this woman?” He asked censorious Simon. “The disciples marvelled that He talked with a woman,” but the story concludes, “Many of the Samaritans of that city believed on Him for the saying of the woman which testified.” At Pentecost the gift of the Spirit came upon women as well as men.

Paul followed Jesus in this as in all things. He established the fundamental Christian position: “In Christ there is neither male nor female.” Paul, too, had many women as friends and regarded their heroic work in the Church with ungrudging admiration. In the 16th chapter of Romans he mentions nine women with individual appreciation. Phoebe “hath been a succourer of many,” Priscilla and Aquilla (the wife frequently comes ahead of the husband) “to whom all of the Churches of the Gentiles give thanks,” Lydia, the first European convert, or-

ganized the first Ladies' Aid. If Junias was Junia, she may have been an Apostle. So Chrysostom praised her, “O how great was the devotion of this woman, that she should be counted worthy of being called an Apostle!”

**R**ESISTANCE to women preachers derives from Paul's injunction, “Women are to keep silence in the Church, for it is not permitted unto them to speak” (1 Cor. 14: 34). Yet he obviously intended them to speak for he instructs them (11: 5) to pray and prophecy with covered heads! His meaning can only be grasped by realizing that he was writing to a Church of notorious disorder trying to preserve the good name of the Church. If he speaks of wives being subject to their husbands, note that he also demands that husbands love their wives as their own bodies. More—as Christ loved the Church! This ideal of marriage places it mountain high above any conception of marriage known in the world to that day or this.

To appreciate how radical this high concept of woman was, we must understand their subjugation in the ancient world. John Stuart Mill (Subjection of Women) tells us how women in primitive times were kept in servitude and degradation “in which they were habitually stolen, bought and sold, made beasts of burden, inherited as

property, and killed at will.” Blackstone in 1775 declares that “the very being or legal existence of the woman is suspended during marriage.”

The Pythagoreans and Plato affirmed the equality of the sexes. But the general Greek point of view was controlled by Aristotle who assumed a “natural” inferiority of women. In Jesus' day Roman women were emerging into the world of affairs. Yet girl babies were exposed to die by thousands. With few exceptions the treatment of women outside the Christian world has been bloody and suppressive.

**T**HE Christian Church also in this as in all other things has been at times sadly unfaithful to its Founder's teachings. The early Church Fathers joined in condemning the descendants of Eve.

During the Middle Ages women found places of influence in nunneries. Thus “the abbesses of Huelgas . . . issued faculties to hear confessions, to say Mass, and to preach; they nominated parish priests, appointed chaplains, granted letters dismissory . . . In a word, they possessed a full ecclesiastical jurisdiction.” Nuns read lessons, said or intoned collects “as well as sang Psalms, anthems, and the like.”

The Reformation abolished the nunneries. For the Protestant Church, women's activity was largely confined to the home. Yet through the entire history of the Church how gloriously shine those star-like women — the

\*The Rev. Dr. Frank S. Morley is minister of Grace Presbyterian church, Calgary, Alberta.



missionaries, leaders, writers, martyrs. Ah! if women have been denied a place in Church affairs they have not been shut out from the royal circle of martyrdom!

Some women found a place in the Protestant Church as deaconesses. The Baptists, however, used women preachers. George Fox and the Quakers placed women on a basis of complete equality. The Salvation Army did likewise with their "Hallelujah Lassies." During the 19th century women trained as foreign missionaries. The Congregational Church also admitted women to the ministry. An association of women preachers was formed in Britain and America. Some like Maude Royden became famous.

perate need for workers in this field, our Church has grudgingly and with heart-breaking slowness given them opportunities for training.

But the most vexing question regarding the place of women in the Church consists of their local organization. (1) How can the Church recover the service of the majority of its women who have been lost to secular organizations? (2) How can women's organizations be integrated into the total life of the Church?

The Ladies' Aid was intended merely as an interim arrangement to "aid" the Board. Usually the Ladies' Aid was a money-raising organization for local church expenses. Thus often invaluable, nevertheless the Ladies' Aid

fuses to change, that is incapable of adaptation, must perish. Jesus said the same thing long before Toynbee. New wine requires new bottles.

Consequently the timid, uncourageous constitution recently published in *The Glad Tidings* demonstrates the atrophy in the W.M.S. It shows no recognition of their fundamental weaknesses:

(1) The W.M.S. is not adding new members in any important numbers. Nor are the abler women going into the W.M.S. which used to recruit the finest brains and character of the community.

(2) The W.M.S. area of work lacks vitally personal and local objectives. For example, our Church has too few institutions. Consequently Presbyterian women give secular organizations their devotion.

(3) It makes no provision for local evangelistic concern.

(4) The constitution continues the W.M.S. as primarily an impersonal collecting agency for a Budget Allocation to be sent to Toronto.

(5) By not striving for a new, inclusive type of organization, it maintains that frightful division of the women of the Church into two groups—W.M.S. and Ladies' Aid. As a result:

(a) The concept is encouraged that "missions" is the responsibility of a special, isolated group of the Church, a sort of hobby. Missions is *the* work of the Church. Missions is the total work of the total Church. Missions is a Christian must.

(b) It multiplies the organizations to which a woman must belong in order to share in the total work of the Church.

(c) By failing to provide for evangelistic concern the W.M.S. is further withdrawing into a corner, out of the mainstream of the life of the Church. In other words, the W.M.S. is not truly missionary and this constitutes its fundamental weakness. It will employ others to do missionary work, but apart from some heroic and magnificent individuals, *as an organization* it will do little personal work. It lacks concern for the pagans on its own streets, concern for its needy neighbours—the shut-in, the old, the sick, the poor, the unsaved youth, the strangers, and the lonely.

Whenever ministers get together they say—what they are so often afraid to say publicly—that the women's organization in their Church is a source of despair. Why cannot the women's work of the Church be recognized to allow women participation in the total work of the Church? Is the fact that no women are on the Session—the coordinating, top planning body—a fatal defect? ★

## Dr. Morley Suggests Six-Point Programme for Women

- (1) Only by the ordination of women can the work of the Church be efficiently co-ordinated. Only by the ordination of woman can equity be achieved. Only by ordination of woman can conflict between organizations and purposes be avoided. Only by the ordination of women can the spirit and purpose of the Gospel of Jesus Christ be fulfilled.
- (2) Women should be members of all executive boards of the Church so that they might have equal powers in planning and executing the total programme of the Church.
- (3) Their work in the Church should be lifted out of the area of trivialities by the development of institutions for the care of the aged, the chronically sick, and homes for children.



- (4) Church week-day schools are badly needed, which women could have a major share in creating, maintaining, and staffing.
- (5) Women's work at local levels requires a thorough overhauling to achieve integration, devotional depth, and expansion of purpose.
- (6) A deliberate plan should be conceived and executed by a conference of the best minds so that the affection and devotion of the women could be reclaimed for the purposes of the Church. The Boards and Courts of the Church have been content with "getting along" with any available membership material. I recall Banks Nelson saying truly, "Mediocrity is killing the Church." We should call upon our able people to tithe their time and talents.

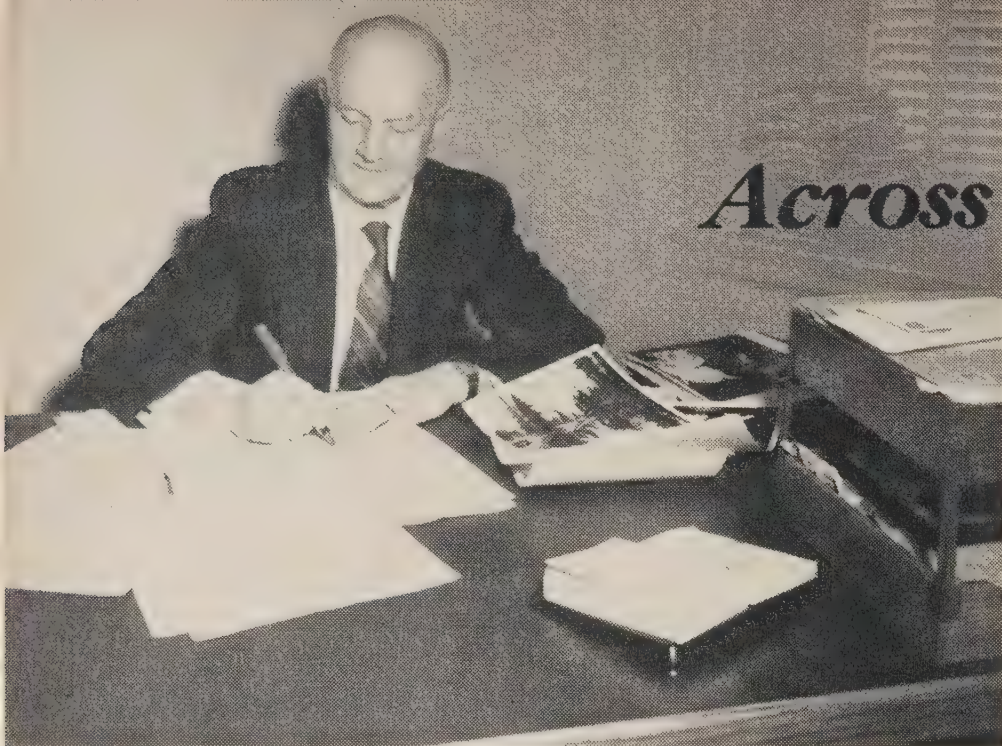
**W**OMEN should be ordained. In refusing, the Church is persecuting. Women with talent and time have quite as much right as men to preach the Gospel. If Jesus sent a woman to proclaim the news of His resurrection, why does not His Church?

Only recently, however, has the Presbyterian Church even begun an adequate training of deaconesses. Women have natural gifts in Christian Education that men have not. They have more patience. They handle children better. Yet despite the des-

had little or no missionary outlook or devotional and study habits. Sometimes resolutions were passed that none of their money be spent outside their own Church! Their membership overlapped the W.M.S., but almost invariably there was tension between them.

**T**HE Women's Missionary Society has had a heroic history and prodigious record of achievement. But a point that Toynbee labours in his Study of History is most relevant to the W.M.S. Any organization that re-





# Across the Editor's Desk

Dr. John McNab, who has completed his tenth year as Editor of the Church journal.

ONE of our ministers from Glengarry came into the offices last month. "Would you like a copy of *The Record* of 100 years ago?" he asked, pulling it out of his briefcase and throwing it across the desk.

There it lay—a dog-eared old copy of *The Presbyterian* for July, 1856, Volume X. We recalled the fact that for well over 100 years, Presbyterianism had a *Record* to serve the Church. The branch of Canadian Presbyterianism that this journal served was The Church of Scotland.

Page two had an editorial note that might have been written today. The editor in 1856 was complaining that news was arriving so long after the event that it could not be printed. Perhaps the scattered congregations in those days had some excuse, for it took six weeks

for a letter to travel from Toronto to Winnipeg, and perhaps as long as six months to go from Montreal to Vancouver.

Our day is different. A North Star or a Viscount flies a letter posted at midnight in Newfoundland or in British Columbia to the centre of Ontario the following day. News can travel very fast if it is not pigeon-holed.

Perhaps many of our readers are aware that when the four branches of Presbyterianism became The Presbyterian Church in Canada in 1875, there were four church magazines: one called *The Presbyterian* and three called *The Record*. So a new name, *The Presbyterian Record*, was given, carrying forward the heritage of the four streams.

The present *Record*, which became the official journal of our Church, has now passed its 80th year of service.

Photos by Canada Pictures

In the Editorial Department, Mrs. C. B. Ferguson (left) checks the advertisements for the May issue of THE RECORD, while Miss Eileen Thompson (right) proofreads the editorial copy.



Handling a circulation of over 63,000 is no easy job. Here the staff of the Circulation Department is shown at work. Miss Isabel Farquhar is in foreground; behind is Miss Marguerite Patterson, and Miss Doris Hannigan is at filing cabinet.





Before the present editor, there were three others: James Croil, a layman; the Rev. Dr. Ephraim Scott, Moderator of the General Assembly of 1925; and the Rev. Dr. W. M. Rochester, who succeeded Dr. Scott in 1926 and continued until 1946.

This is the tenth year since we were appointed by the General Assembly and perhaps a brief review is in order. Many of you will recall the fact that printing costs started to skyrocket in 1946 and prices doubled within two or three years.

In 1946 the Church had a *Record* with small pages and very few illustrations. If it was to interpret the spirit of our Church, which had experienced a baptism of fire during the Second World War, and was to be an adequate voice for the awakening congregations, then we must venture or die.

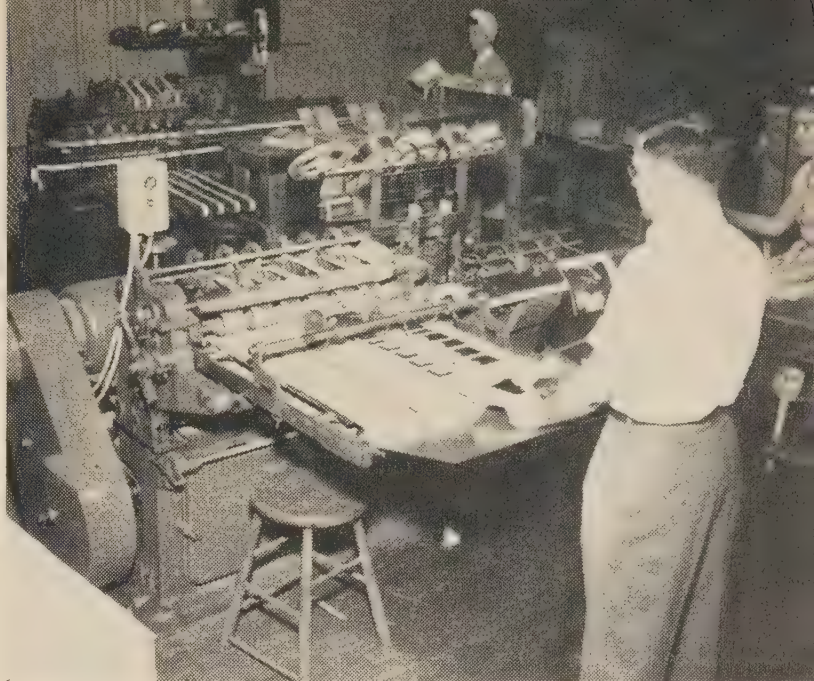
With great trepidation and a fair volume of critical remarks, the larger *Record* was issued. We could not then afford, nor indeed could the printer supply the quality of paper desired, and we had to find our way through the maze of difficulties. But our readers were quick to rally in support and year by year the circulation of *The Record* increased.

Three years ago, we presented to the Assembly, the Every Home Plan. The acceptance of this by so many congregations, leads us to hope that one day *The Record* may find readers in each Presbyterian home throughout Canada.

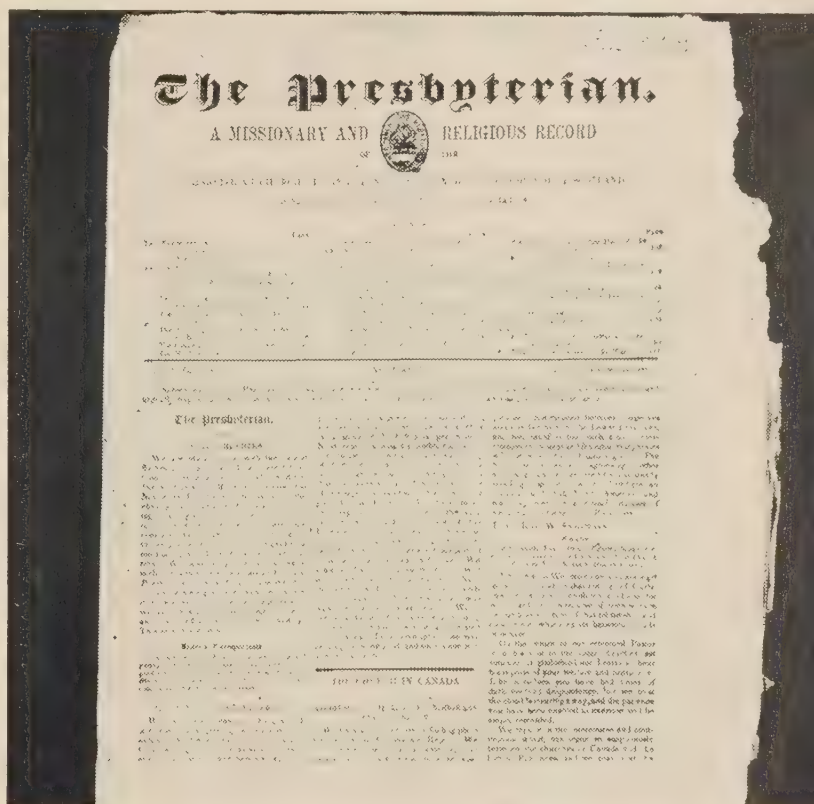
Ten years ago, our total receipts were \$12,308; in 1955 receipts had risen to \$86,694. In 1945 the circulation of *The Record* was 22,927. Today the Church journal is going into 63,155 homes.

Our aim is to continue to improve the quality of the magazine that it may help to inspire and to edify the members of our Church.

Two years ago we began to print a *Presbyterian Facts Issue* yearly. We are now hoping to increase the interest of our readers in the Church as a whole by bringing to them a close-up of the activities of each department of the Church. In the June issue the spotlight will be on Christian Education. The Department of Stewardship and Budget will be featured in November, and other departments of the Church will appear in future issues of *The Record*. ★



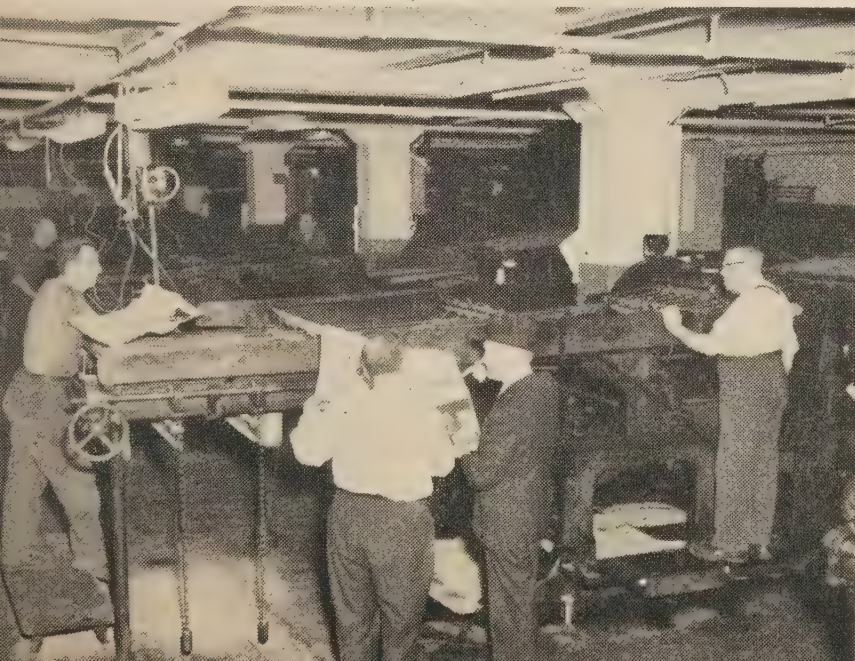
Mr. Bob Meddick supervises the assembly line in the bindery at Garden City Press, where *THE RECORD* is gathered, stitched and folded each month.



A copy of *THE PRESBYTERIAN* for July 1856.

From the mailing room at the General Printers plant in Oshawa, *THE RECORD* is sent out each month to our subscribers.

In the press room at Garden City Press, Dr. McNab chats with Mr. David Miller, the foreman, and gives *THE RECORD* a quick once-over before it starts rolling on the presses.





# Hill Tribe Work in a Changing India

By E. H. Johnson \*



THE MISSION STAFF IN THE BHIL FIELD, INDIA

E. H. Johnson

Front row, reading from left: Dr. A. Ian Cunningham, the Rev. Alvin McIntosh, the Rev. Fred C. Knox, the Rev. Clarence L. Wood. Second row: Mrs. Wood, Miss Bessie MacMurchy, Miss Lily Simpson, Miss Mary Nichol, Mrs. Knox, Miss Agnes Bishop, Mrs. Cunningham, Miss Margaret Kennedy. Back row: Miss Kathleen Knox, elder daughter of Mr. and Mrs. Knox, Miss Pauline Brown, Miss Irene Stringer, Mr. Angus MacKay of the Jhansi field, Miss Winnifred Knox, younger daughter of Mr. and Mrs. Knox, Miss Ida White.

**D**URING my visit to the Bhil Field in India, I had some unforgettable experiences. One evening, at twilight, a Christian charcoal-burner led our group up jungle trails to the top of the highest mountain in the Bhili area. From that vantage point we could see Amkhut, Alirajpur, Sardi, Jobat and Barwani, and other places north and south where our missionaries are at work. Through the twilight haze, mountain range beyond mountain range could be seen, and we knew that in the valleys between were hundreds of villages where the Gospel had not been preached. While a great work has been done in this Bhil country, a great work remains to do.

Dr. Clarence Wood, our senior missionary in the field, drove me on my first entrance into Amkhut. The whole congregation, men, women and children lined both sides of the road singing a hymn of welcome. Scarcely had I alighted from the car, before the hymn was ended, and the pastor, Teslo Padre, began reading a formal speech of welcome. Then, one by one, adults and children stepped forward and placed garlands around my neck. Some garlands were of flowers, some of paper, some of peanuts with occasional bits of coloured paper to give them character. But all of the 14 garlands which finally landed about my neck, had been prepared by the people as a token of the deep affection which they have for the Church in Canada. "We welcome you," said the pastor, "not as one person but as many, for you come representing The Presbyterian Church in Canada."

One doesn't spend long among the Bhils without finding what a direct and likeable people they are. They combine the natural caution of the country dweller with a forthrightness and friendliness which is refreshing. They have a fine affection for and loyalty to the missionaries who have served among them, and to none more than to Dr. John Buchanan, who settled at Amkhut in the midst of a jungle area in 1898.

The Bhils are grateful for what our Church has done for them, for in earlier years they were a primitive mountain people, despised by their Hindu neighbours. They were called "the monkey people" of the forests. The missionaries were the first to treat them as men.

Even today, the Bhil's way of life is primitive, as I found in visiting several of their homes. The houses have mud floors and are built of logs and sticks

\*The Rev. E. H. Johnson, Secretary for Overseas Missions, has recently returned from a visit to our mission fields in Nigeria and India.



and some rather open bamboo matting which leaves them thoroughly air-conditioned. At least half of the house is used as enclosure for the goats and cattle. An open fire, without chimney, is used for cooking, and thin bedding is rolled out on the mud floor for sleeping. There is little protection against winter cold. The staple food is corn and the main weapon is the bow and arrow. Along the roads I saw men with bows and arrows carried for the chance of some small game or for protection against robbers. One of these men showed me his bow, bamboo strung with a slender strip of bamboo secured at both ends by special thongs, and his handful of six assorted arrows. At a distance of 50 yards, he sunk an arrow two inches deep in the trunk of a big tree.

**A**MKHUT continues today as one of the main centres of our mission work. To get there you turn off the main road between two large mango trees, dip down through the bed of a small stream and follow the open jungle for nine miles on a road built and maintained by the Mission. Here we have a fine primary school, with some 200 boys and girls, directed by Miss Irene Stringer and Miss Margaret Kennedy, with the help of a fine staff of Bhil teachers. Classes meet here and there about the church building, and dormitory arrangements are simple so that the children will not be removed from conditions of life in their Bhil homes. An important part of the curriculum is the manual work each afternoon, when everybody takes part in practical work in connection with the life of the school. This school is under the principalship of Miss Mary Sherrick, who is now on furlough in Canada.

Near the primary school is the M. G. Abey Memorial Home which does a fine work among orphans. At present, 12 children from four to seven years of age, are in residence. From this school have come many who later played an important part in the life of the Mission.

Dr. C. L. Wood, who is Secretary of the Mission Council, is located at Amkhut. He has responsibility for evangelistic work there and in the adjacent districts of Mendha and Sardi. Amkhut is situated in beautiful Laurentian-like country, with heavily wooded areas to the west and open farming land to the east and to the north.

**O**UR biggest mission group is at Jobat, a town of some 2,000 people. Here we have a hospital, with



E. H. Johnson

*Children at the primary school at Amkhut, which is directed by Miss Margaret Kennedy and Miss Irene Stringer, with the help of a fine staff of Bhil teachers. This school, under the principalship of Miss Mary Sherrick, has some 200 boys and girls enrolled as pupils.*

excellent buildings and equipment for a mission hospital of its size and type. Dr. Ian Cunningham, our new missionary doctor, is giving strong leadership. With the help of Miss Lily Simpson, Miss Mary Nichol, and a capable Indian staff, the hospital is rendering a fine Christian medical service. They are working hard to develop a larger Indian staff but are having a difficult time, since Indians with adequate qualifications are reluctant to go into what they consider a remote jungle area when there are so many needs and opportunities in big centres. Jobat is also a centre of evangelistic work, with the Rev. Alvin McIntosh and Miss Agnes Hislop working with the Bhil evangelists of the area.

An interesting and important extension of our medical work is the Mobile Clinic work carried on by Miss Ida White and Miss Pauline Brown, two nurses of the Women's Missionary Society (W.D.) These nurses have mobile units and carry on a programme of regular visitation in a series of villages. Miss White is at Alirajpur and works closely with Dr. Cunningham in the Jobat hospital. Miss Brown is at Barwani, south of the Narbada river, and relates her patients to the excellent Barwani Government hospital.

In Barwani, a progressive town of some 20,000 people, the Rev. Fred Knox and a Bhil pastor carry on a small training school for our young Bhil workers. Mr. Knox also guides the evangelistic work in the area south of the Narbada river. The Narbada, one of the holy rivers of India, is a wide shallow stream in the dry season.

and a great swift-flowing river during the rains.

**O**UR Bhil churches form the Vindhya and Satpuri Presbyteries of the United Church of North India. In early days, the Mission Council had the responsibility and control of the churches. Today it is important that such responsibility and control be transferred to the Church in India. This process of fitting the work of the mission into the structure of the church is called Integration. Our work is in the midst of developments by which the Bhil Church will have full responsibility for church and evangelistic work at the end of a ten-year period.

The second great subject of conversation in the Presbytery is Evangelism. It is not difficult to find hearers for the preaching of the Word, but it is extremely difficult to find those who will come out from the closely-knit fabric of Hindu society and receive baptism as Christians. At present, the growth of the Church is slow and a very active and faithful programme of Christian outreach by pastors and evangelists is winning few new Christians.

In the Bhil field, as in all of India, Christians are entering days of new testing. Individuals and Christian groups are under pressure by the *Arya Samaj* and the *Mahasabha*, aggressive Hindu groups, which oppose Christianity as being pro-Western and non-Indian. In some States, Christian and missionary activities are being investigated by Government commissions. It may be that these difficult times will force Christians to re-think their faith

(Turn to page 30)





# A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



## The Christ Of The Andes

THE Republic of Chile has issued a stamp which pictures one of the most famous and beautiful statues of the world, the Christ of the Andes.

The stamp commemorates an exchange of visits between the presidents of the two nations. It reminds us of the powerful moral effect which this statue of Jesus Christ on His way to Calvary has exercised over the leaders of these two countries ever since it was erected in 1904.

There is an interesting story as to how this great monument came to be placed on a high, windswept pass in the Andes Mountains of South America.

Site of the statue is Uspallata Pass, 13,780 feet above sea level. Through this pass in the year 1817 marched the ragged, but brave army of General Jose San Martin which, having freed Argentina from Spanish colonial rule, then surprised the Spanish garrison at Valparaiso by their heroic march through snows, and brought freedom and independence to the people of Chile.

After San Martin had freed South America from Spanish rule, however, the new nations of that continent, although blood brothers to one another, began fighting and quarreling.

In the year 1903, however, the two countries finally settled their dispute over the long boundary line. It was at this time that a very determined young laywoman, Senora Angela Cesar de Costa, president of the Christian Mothers Association of Argentina, got the inspiration for this statue.

A young sculptor, Mateo Alonso, was commissioned to make a model of a statue of Christ, having in mind the words of Jesus, "And I, when I am lifted up from the earth, will draw all men to myself."

Mrs. de Costa suggested that the statue be erected on the Argentine-Chilean border and that the leaders of both nations make a pledge at the feet of the Redeemer never to violate the peace that had been arranged.

Moving the huge statue up into the mountains was a tremendous task. It was shipped 750 miles by railroad and



then hauled 115 tortuous miles up the steep mountains by mule teams. At last, it arrived and was erected on a base topped by a granite hemisphere, 5 feet high, weighing 14 tons, on which were engraved the continents of North and South America.

On March 13, 1904, the statue, towering 53 feet over-all, was dedicated and 3000 persons gathered for the great occasion. Military salutes were fired, the Argentine soldiers standing on Chilean soil and the Chilean soldiers on the Argentine side. The Bishop of San Carlos preached the sermon from which has come a famous quotation, later engraved on a bronze tablet and placed on the base:

"Sooner shall these mountains crumble into dust than Argentines and

Chileans break the peace sworn at the feet of Christ the Redeemer."

Also placed on the base was a plaque showing two women standing together, symbolic of the two nations. Model for one was Mrs. de Costa of Argentina; model for the other was Senora de Riesco, wife of the president of Chile.

The two nations, did keep the peace they had pledged and, in 1910, working together, they completed the first railroad to join the coasts of the Atlantic and Pacific Ocean across South America. It runs through the pass just two miles from the monument, and trains stop while passengers go to view the famous statue.

Relations between Chile and Argentina have not always been harmonious. Particularly during the ill-starred regime of Argentine dictator Juan D. Peron, there was much irritation in Chile. However, even Peron had to recognize the powerful moral influence of the pledge made by the nations and symbolized by this statue, and he compromised his differences with Chile.

How wonderful it would be if all nations would pledge at the feet of Christ the Redeemer, to keep peace forever, despite any vexations that might arise among them!

Adapted from Religion in Stamps  
by Glenn D. Everett

## The Bible And Mothers

Reverence for mothers is found in both the Old and New Testaments but the birth of Jesus Christ lifted motherhood to the highest possible plane and idealized it for all time. The last thing Jesus did on the Cross was to bestow His mother on John "the beloved" as his special inheritance. What woman is today, what she is in particular in her motherhood, she owes wholly to the position in which the Scriptures have placed her.

### My Altar

*I have worshipped in churches and  
chapels,  
I've prayed in the busy street,  
I have sought my God and found Him  
Where the waves of His ocean beat;  
I have knelt in the silent forest  
In the shade of some ancient tree,  
But the dearest of all my altars  
Was raised at my Mother's knee.*

—Author unknown.



Gedge Harmon

Buying a Gift for Mother





# RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

## MAKARIOS, PRELATE OR POLITICIAN?

The exile of Archbishop Makarios and Bishop Kyprianos to the Seychelles has created considerable stir in ecclesiastical and other circles. Unfortunately, very little has been said about a previous occasion in 1931 when it was necessary for the British government to abolish the legislative council on Cyprus and to exile several leaders of the revolutionary movement, including two of the three bishops of Cyprus. They were permitted to return only after the conclusion of World War II.

The decision of Sir John Harding, military governor, set off a chain reaction of appeals to various ecumenical patriarchs and to the World Council of Churches. His Holiness, Patriarch Alexis of Moscow, sent a carefully worded and somewhat vacuous message of sympathy to Archbishop Spyridon, the primate of Greece, who died a few days after receiving the message in Athens at the age of 80. He had been head of the Pan-Hellenic Committee for Union with Cyprus. Other messages were received from the Patriarch Vikentije of the Serbian Orthodox Church, the Patriarch of Jerusalem, the Greek Archbishop of North and South America, the bishops of Paphos and Kitium in Cyprus, the Moderator of the Greek Evangelical Church. On Palm Sunday, the Greek colony, observing the 135th anniversary of the liberation of Greece from Ottoman control, staged a procession in New York which was largely a protest over the Cyprus affair.

In England, the Archbishop of Canterbury made an address in the House of Lords, in which he urged the government to permit the return of Makarios to his troubled island but at the same time criticized the Cypriot archbishop for failing to condemn terrorism and murder. Other English religious leaders, especially in the Free Churches, indicated that there was no other alternative before the Government. The Methodist Recorder said, "If a head of a Church continues to associate himself, however remotely, with violence, the time comes when he can no longer claim benefit of clergy."

Dr. W. A. Visser t'Hooft, executive secretary of the World Council of Churches, also issued a personal, not official, statement regretting the exile. In this connection, it is of possible significance that Archbishop Makarios came to the United States in 1946 on a scholarship from the World Council

of Churches. He studied theology and sociology at Boston University. While in the States, in April 1948, he was elected Bishop of Kitium, and immediately terminated his studies and returned to Cyprus, being enthroned in June of that year. He was unanimously elected Archbishop and ethnarch in Oct. 26, 1950. He has proved himself an exceptionally able administrator and financier, but one of his conservative elders is reported as having said recently: "He hasn't preached in over two months. We've almost forgotten he is a religious man."

## ECCLESIASTICS TREK TO AND FROM MOSCOW

Churchmen are wearing a pathway in these days to and from Moscow. A delegation named by the Patriarch of Moscow came to Canada at the invitation of the United Church of Canada last fall. Similar delegations have visited Holland, Norway and the United Kingdom. Return visits have also been made, and an Anglican party, headed by the new Archbishop of York and including the Bishops of Derby and Cambridge will visit Moscow probably in July. On the agenda for

their theological discussion are such topics as scripture, tradition, creeds and church councils, the 'filioque' clause in the Nicene creed, the nature of the church, the role of the laity, doctrine and its formulation, the nature and number of sacraments, and problems connected with the practices of the Orthodox Church.

More spectacular, including some 'fireworks', was the visit during March of nine American church officials, headed by Dr. Eugene Carson Blake, the dynamic and trenchant president of the National Council of Churches. They pulled no 'punches' and apparently devoted no time to 'filioque' clauses. They started by criticizing statements reputedly made by Soviet church officials espousing the Soviet Union's position on the Korean war and spreading the report that the American churches were controlled by millionaires and that America was guilty of 'germ warfare' in Korea. They also reiterated their repudiation of the Soviet contention that the Communist-sponsored World Peace Council, supported by the Soviet Orthodox Church, represented all genuinely peace-loving Christians. Later, they



World Council of Churches  
Greece has more people than she can support on her thin, meagre acres. Her exports must be flesh and blood. So young refugees, like these shown above, are pouring from Greece and from the adjoining Communist satellites to seek a new life in a new land. The map in the background of the picture shows refugee camps in Greece and the lands to which refugees have gone under the United States Escapee Programme.



reached greater agreement when both stressed "peace with justice."

Bishop Sherrill of the American delegation told American correspondents: "I felt it was such a different world here, that it was unbelievable."

Bishop D. Ward Nichols of New York, presiding bishop of the African Methodist Episcopal Church's first episcopal district, preached in Moscow's only Baptist church to a congregation of 2500, the "first Negro to preach from a Soviet pulpit." He claimed that the Negro's problems in the U. S. were being worked out in "a spirit of brotherhood and Christ."

The American delegation issued a formal and signed statement on their series of discussions. In general, it would seem that they would agree with Dr. Blake who had said: "Of course there are dangers in going to Russia or any unfriendly country. But there are more dangers in not going."

A delegation from the Russian Orthodox Church will visit the United States this summer and attend meetings of the National Council of Churches. At the same time, the Moderator and General Secretary of the United Church of Canada will visit Russia on the invitation of the Patriarch.

Soviet television and cameramen were everywhere during the visit of the American churchmen. Apparently the Soviet government left nothing undone to give the widest publicity possible to their sojourn.

#### HERE AND THERE

The new constitution of **Pakistan** which has just gone into effect provides that the President of the "new" Republic must be a Moslem, but in the preamble "adequate provisions are assured minorities "freely to profess and practise their religion." These religious rights are amplified in articles 13, 18 and 28.

The Archbishop of **Malta**, in a pastoral letter sent out since the plebiscite on integration with the United Kingdom, has branded as 'ungrateful souls' Catholics who voted for integration. (Out of a total of 90,343 votes cast, 67,507 were in favor of integration.) "What hurts the heart of Mother Church is the fact that these ungrateful sons and rebels are at times born and brought up in her bosom and have benefited by her. These sons and daughters are certainly not behaving as Catholics."

In **France**, a survey of church attendance was made on a typical Sunday in Toulouse. The total population of the city is around 268,000, including several thousand Protestants and Jews. On the Sunday chosen for the survey, 35,772 people attended mass in the city's 91 churches and chapels.

The **Spanish** government has issued a decree abolishing licensed prostitution, and ordering brothels closed within three weeks. That would seem better than closing the Evangelical Seminary in Madrid.



*The Rev. James Dickson (back row, extreme left) and Principal C. H. Hwang (front row, extreme left), of the theological colleges in Formosa, attended the conference held at Bangkok, February 22 to March 7.*

## Theologians Confer in Far East

By James Dickson

**A**N unprecedented conference took place in Bangkok, Siam, February 22 to March 7, when representatives of theological colleges in South East Asia assembled for fellowship, study, pooling of experience and planning for the future. Planned for the area of South East Asia, which includes Taiwan, Hongkong, the Philippine Islands, Thailand, Burma, Malaya and Indonesia, there were also present representatives from Korea, Japan, India, Ceylon and Pakistan.

Among the distinguished visitors present were the Rev. W. A. Visser 't Hooft, secretary of the World Council of Churches, Dr. Josef Hromadka of Czechoslovakia, Dean Linton Pope of Yale, and Dr. Charles Ranson of the International Missionary Council.

Delegates became aware of the fact that in Asia there are a number of able Asian theologians, and great emphasis everywhere is being placed on giving better training to the Christian ministry. The outstanding theological college of Asia today is the Presbyterian Theological Seminary at

Seoul, Korea. Over 600 students are enrolled and there are over 100 more in an evening class. They have a much larger list of applicants than they are able to receive. Papers were read at the morning sessions, which afterwards formed the basis of "Work shop" discussion.

A conference of theological students, sponsored by the W.S.C.M. was held at Bangkok at the same time. There were two student representatives from each of our Taiwan theological colleges who attended as well as three representatives from each of the colleges who attended the theological educators' conference.

An interesting proposal was to make plans for the establishment of one higher theological faculty at some point in Asia which would be on a par with good theological colleges in Europe and North America. This would make possible courses on the graduate level in an Asian environment, where church leaders and theological professors might be trained for possibly a more effective ministry than would be possible in a foreign environment. ★



# The Readers' Forum

## Titles And Accoutrements

Dear Editor:

It is both amusing and disturbing to see so many of our brethren spend their time worrying about titles and ecclesiastical accoutrements. Ecclesiasticism and liturgies are apparently becoming convenient substitutes for solid Biblical preaching!

May I be permitted to offer some suggestions along these lines? First, that some Presbytery (I dare not ask my Presbytery to do it) overture the Venerable the General Assembly to appoint a committee (one more committee should not make too much difference) to look into the matter of ecclesiastical accoutrements.

Since we believe in the parity of the ministry, why not allow every minister (who is a Bishop in his own right) to wear the purple stock? This would save our poor ministers from frustration. I understand that some American high schools issue diplomas to all their students whether they pass or not. This is done to avoid frustration on the part of the students, which is based on sound democratic and psychological principles. Why should our clergy be behind our American friends?

Second, that the same committee look into the matter of D.D. degrees. Our Colleges should be approached on the matter, and arrangements should be made that all our ministers be granted a D.D. This would equalize our ministry. We would then have all our clergy wearing the purple stock and the D.D. hood. Once these two things are accomplished we should have a happy ministry. As for myself, I prefer to wear the black stock to symbolise my adherence to the Presbyterian doctrine of the total depravity of man.

LOUIS J. SHEIN

Hamilton, Ont.

## Needed: Something Deeper Than Courtesy

Dear Editor:

In "The Readers' Forum" (March issue) the unfortunate experience described of the failure of certain congregations to be friendly to strangers is one that possibly many have experienced. It would not be difficult to imagine the possible excuses that might be made on behalf of the untrained, the bashful or the inexperienced usher.

Christian friendship goes much deeper than the superficial propaganda of the tourist industry.

Many incidents could be related of Christian visitors whose friendliness has brought a ready response from the congregation.

I think we can be reasonably sure that in most cases the lack of courtesy to respectable strangers is unintentional. The only challenge involved is

the challenge to the loyalty of the visiting Christian, and his motive in entering the House of Worship.

If the visitor is not a stranger but a well-known alcoholic, a woman known to be an harlot, or if the one who has come into the church to hear the Gospel of Jesus Christ is the unattractive, unwashed man or woman from the street, then the congregation has a Christian responsibility to extend a friendly helping hand.

The need is for something much deeper and more sincere than courtesy.

IVAN B. ROBSON

Cecilia Jeffrey Indian School,  
Kenora, Ontario.

## More About This "Dickie" Business

Dear Editor:

So you are trying to run a column of comics? Those letters from my good friend, Dr. McLelland, and the young gentlemen of Knox College, in the April issue, are about as funny as Punch.

Dr. McLelland must get around among "ex-moderators of the General Assembly" much more than I do, as I cannot recall seeing any "number of ex-moderators" of that court "wearing purple stocks." I think I noticed one once, but the light was poor and I would not like to be positive about the colour. May I ask Dr. McLelland just what "doctrinal or historical basis" there may be for the **black** stock?

I searched my bureau drawer to-night, thinking I might dust off my old purple stock, now laid away for many years. I found it rather frayed, so decided not to give my esteemed co-presbyter a treat at next Presbytery meeting. I hope, however, that he does not object to Oxford Grey, in the way of a stock, for I found a forgotten one of that colour, that goes well with my plain grey suit. And even an "ex-moderator of the General Assembly" must wear something — and I rather like to be neatly, even if plainly, dressed, and to resemble a clergyman, rather than a "stock" broker, in circulating among my fellows.

As for the good Doctor's sartorial recommendations, with their varied colour scheme, there can be no objection—not even "doctrinally or historically." The shot silk for the Moderator of Synod is rather apt, as anyone visiting our Synod will agree that it seems pretty well shot. As for tartans, I wear my own clan tartan around my neck with a great coat, but not otherwise. Anyway—let usage continue to prevail, as we have no legal guides. One may dress pretty much as he pleases. "Costly thy raiment, as thy purse can buy." That ought to keep most of us within bounds.

Now for the other funny piece: the 13 young gentlemen of Knox, who are wrought up over "Right" and "Very" Reverend. They really ought to widen their reading a bit, now that they are about to be cast loose upon the Church, to say nothing of the waiting world. Personally, I cannot recall, offhand, "who started" any "dickie business," purple or otherwise. The cassock, of course, was the ordinary dress of clergymen, and Calvin wore it. It was much simpler, and more economical than the costly apparel of beau brummels of Rome, Paris or Geneva. And as I tried to point out in Assembly a few years ago, when these young gentlemen were hardly "out of the egg," it was a matter of usage, and, of course, in some cases, protocol, and not of law. The only rule that I ever heard of concerning the dress of ministers, is that they shall be "decently habited,"—and it might be a good idea to apply that rule to Knox College.

We are grateful to these young gentlemen for sharing some of their learning with us, and reminding us all that we are bishops—a truth that I have been hammering at for years. There is just as much authority for "Right", or "Very," as there is for "Reverend," — so may I advise our embryonic divines not to aspire too much? And refrain from getting into collars and stocks, till ordination? And last, do not let yourselves be styled "Reverend" without the definite article preceding it.

J. B. SKENE

Port Credit, Ontario.

## Is Your Faith Worthwhile?

Dear Editor:

While we are sorry to learn in the March issue of *The Record* that some of our congregations are unfriendly to strangers, yet we must say that those who will leave our Church because of such individual shortcomings are not really Presbyterians anyway, for such easily-destroyed Presbyterianism is not worthy of the name. Is it?

Let us by all means seek to make strangers welcome in our midst. But let us also strive to give our people such good reasons for being Presbyterian that they will gladly suffer something for it!

NORMAN CASWELL

The Manse,  
Whitechurch, Ont.

## The Task Of Reclamation

Dear Editor:

There must be many Presbyterians who, like myself, have wondered if it is necessary to use the title "The Home For Unmarried Mothers" as we do for "Armagh." It is most unfortunate that by the use of this name, we are focusing attention upon a subject, which makes the work of reclamation much harder.

I fully appreciate that we want an intelligent grasp of what the Church is seeking to do, communicated to the



people. But is there not "a more excellent way?"

The term presently used in connection with "Armagh" perplexes some of our teenagers and there are many who feel that under another name, the work would be made more effective.

Whilst not venturing into the difficulty with the right designation, it is my desire that these lines may spark the mind of someone who can suggest the best caption.

We all rejoice in the success of this wonderful piece of Christian service and it is only its highest good that prompts the writing of this letter.

WILLIAM BLACK

Aldershot, Ont.

### Visit Of The Muslims

Dear Editor:

The article, "Muslims and Christians meet together," in the April issue of *The Record*, will cause grave concern among many readers and be deceptive to many others ignorant of the facts.

As one who has lived and worked on the mission field for nearly 16 years, and has had occasion, not only to study Islam's literature, but to see the system in its true character by living with its followers, I must protest strongly against any movement which would seek to amalgamate or equate such a false system with the true Biblical faith which The Church of Jesus Christ professes to believe.

Those who would seek to promote or support such an apostate movement, not only display their ignorance of the true nature of Islam, but are guilty of rank betrayal of the Crown Rights of the Redeemer, whom God has declared to be the one and only Saviour for a lost and Sundered world. God's unique revelation in His unique and Holy Son requires no amalgamation with any sensual corrupt system like unto Islam, to make it sufficient to meet the needs of a sinful world.

Yes, by all means true to the Biblical Faith of the New Testament, let us love the ignorant slaves of an apostate religion, and pray and work for their salvation, but not at the expense of the Deity and atoning sacrificial death of God's anointed Saviour.

HUGH WILSON.

The Manse,  
Port Elgin, Ontario.

(See Editorial on page 12, Encounter with other faiths.)

◆ Six years ago, when the **New Westminster** church, **Hamilton**, was destroyed by fire, the congregation was faced with the task of raising \$100,000 in order to rebuild their sanctuary. The congregation has now set its sights on a mortgage-free church by November 25, the occasion of the church's sixth anniversary. At the recent Communion service over 600 members partook of the Lord's Supper, the largest attendance ever in the congregation's history.



**THE VIRGIN MARY**, By Giovanni Miegge. Lutterworth Press, London, 1955. 196 pp.

● **AMONG THE GREATEST** Protestant specialists on Roman Catholic doctrine is Giovanni Miegge, Professor of Church History at the Waldensian Theological College in Rome.

He knows intimately the work of all the authorities, medieval and modern, on the doctrine and veneration of Mary, the mother of Jesus. His book is extraordinarily clear and direct, despite his great learning.

The development of the cult of Mary is traced, giving attention to each marked historical development, and continuing to the proclamation of the dogma of the Assumption, and the ideas behind the word "co-redemptrix." The motives of leading Mariologists are explained with insight. The conclusion is an appeal to reverse the trend toward ever-greater extremes. This book is very important.

WILFRED F. BUTCHER

Quebec City

**MAN'S EMERGING MIND**. By N. J. Berrill. Dodd Mead, Toronto. \$4.50.

● **ALTHOUGH THE AUTHOR** was born in England, it is refreshing to find that this professor of Biology, Canadian by adoption, has been teaching at McGill University for 28 years.

The book traces man's progress through time, trees, ice and flood to the atomic age. This story is written with clarity, vigour and much enthusiasm. One is almost carried along as in a good novel. But there is little of the spiritual side of man's nature portrayed and man becomes a person lifting himself by his own bootstraps.

**MAN OF EVEREST**. The Autobiography of Tenzing. By James Ramsey Ullman. Clarke, Irwin, Toronto. \$3.75. 320 pp.

● **MOUNTAIN CLIMBERS** court death constantly but seldom reach the pinnacle of fame. Here is a story of a simple, unlettered Sherpa who ascended to the peaks of popularity overnight.

The book is the story of a long road that carried through many defeats to the victory when the great dream came true. In six attempts, Tenzing tried to scale the world's highest peak before he stood with Hillary on the summit of Mount Everest. Hillary stepped up first with Tenzing a split fraction of

a second behind. They shook hands and thumped each other on the back until they were almost breathless. Happiness came with the conquest, but they thought of the climbers, English, Swedish and American who had fought and failed on that mountain for more than 33 years.

**THE OXFORD SHAKESPEARE**. India Paper Edition with 32 illustrations. Oxford University Press. \$6. 1166 pp.

● **CONTROVERSY** still boils up spasmodically regarding the actual personage who wrote the dramas of Shakespeare. Two or three names are always in the foreground and recently it has been hinted that a search of the vaults in Stratford-on-Avon's Cathedral might bring to light a discovery for drama as important as the Dead Sea Scrolls were for religion.

In the midst of the new emphasis on Shakespeare by players like those in the Stratford Festival and the magnificent portrayals in motion pictures, the Oxford University Press has brought forth this new illustrated edition of *The Oxford Shakespeare*. The format is superb, the illustrations are modern, and the strong, clear type makes reading a joy. Lovers of Shakespeare will welcome this beautifully-bound edition of the plays of a master dramatist.

JOHN McNAB.

Toronto.

### Revolutionary Books

**I**N OUR changing world, when we are apt to equate the changes with technological advances, it is sometimes difficult to appraise the place of Christian missions in this new era. Some outstanding books have recently appeared and these may help us.

**Encounter with Revolution**, by M. Richard Shaull is a brilliant and penetrating piece of writing on the Church's message for the dilemma of our age. Shaull avoids the pitfall of many and does not blame Communism for the world revolution. He sees the revolution as something that has arisen apart from Communism but has something of which Communism seeks to take advantage. He points out the tremendous appeal of Communism in this revolutionary world but at the same time how Communism betrays this revolution.

In the second portion of his book, Shaull discusses the relationship of Christianity to the revolution. The



failure of the Church in its present missionary effort is made clear and the path of duty is shown if we are to meet the challenge of the hour.

Another keen analysis of world events is **This Revolutionary Faith**, by Floyd Shacklock. The writer sees two hungers, the hunger of body and mind and the hunger and desire for recognition and fellowship, behind the turmoil in the world's underprivileged countries. The thesis of this book is that in the Christian gospel and in the Christian gospel alone these hungers are met. The great need of the hour is that Christians once again will understand that the Christian gospel is a revolutionary gospel.

To a world which calls for food, clothing, hygiene, medicine, and freedom, the Christian Church must out-think, outlive, and outdie Communists to give the answer to the hungers of the peoples of the world. With these gifts, God the Almighty Giver must be presented for without Him these gifts are dangerous and easily mis-directed. One of the fine features in Dr. Shacklock's book is its illustrations.

LOUIS DE GROOT.

Kemptville, Ont.

## Bibles Needed For New Literates

**T**WO major problems confront the United Bible Societies of the world today. Part of the Bible has now been published in 1,092 languages. The complete Bible has only been issued in 207 languages, while there are still at least 1,500 in which the Holy Scriptures have not been printed. The British and Foreign Bible Society is in touch with over 800 translators working 234 languages. The second problem is to increase by at least 10 million the number of Bibles, Testaments and Scripture portions distributed each year around the world. Only in this way can the 15 million adults who learn to read each year be provided with the Holy Scriptures.

Dr. A. H. O'Neil told the General Board of the Society on March 21, that 361,355 Bibles, Testaments and Scripture portions in 74 languages were distributed in Canada during 1955 by the British and Foreign Bible Society in Canada. Presented free to service men, new Canadians, school children and others were 88,846 volumes. Since Bible Society work began in 1804 over 20 million volumes have been sold or given away by the society.

An important new project for our own country was initiated in 1955. An English Bible is now offered to every new Canadian after the citizenship ceremony. Expressions of thanks for these gifts have been received from many people, including government officials and the new citizens themselves. Along with this new project,

the custom continues of presenting immigrants arriving at ports of entry with Gospels which have their own language and English in parallel columns. ★

## APPEAL FOR COLLEGES

The 1955 General Assembly authorized an appeal for funds for the restoration of our colleges and the extension of theological education. The immediate goal is the sum of \$450,000.

The campaign committee, headed by the Rev. Dr. F. G. Stewart and the Rev. Dr. C. Ritchie Bell, is appealing to the graduates of Knox College and Presbyterian College for donations and pledges.

There are nearly 500 graduates of both colleges serving in the active ministry of the Church. A donation of \$100 from each graduate, given outright, or pledged over a period, would make a substantial sum of \$50,000 for this worthy cause, in which all our ministers have a vital interest.

## Church Cameos

◆ On Palm Sunday, a new Pulpit Bible was dedicated by the Rev. A. Toombs, minister, in **St. Andrew's church, Campbellford**. Years of service had produced their effect on the appearance of the old Bible, and the Ladies' Aid decided to replace the old Bible with a new Bible for the pulpit. A short history of the old Bible was read by Mrs. J. B. Cowell, who stated that the Bible had been the family Bible of the late Robert Nelson, and had been presented to St. Andrew's in 1930. Mrs. Donald Watters, president of the Ladies' Aid, read the presentation.



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ABOUT THE CHURCH

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# The Church and the Kingdom

By Alexander McBain

**T**HE Church is the Divine instrument which will eventually bring in the Kingdom of God. This belief seems to be prevalent amongst a great number of present day theologians despite the fact that the Church has failed to do so in nearly two thousand years.

That there has been a vast improvement in social conditions since the first century, largely as a result of the efforts of noble men and women who refused to accept the *status quo* as the will of God, no one will deny.

However, this does not alter the fact that because of a spiritual blindness mankind is opposed to the will of God which only seeks to bless, both spiritually and materially, all nations, kindreds and tongues.

As a layman I may be "sticking out my neck" when I suggest that it is the prerogative of our Lord Himself to bring in the Kingdom and that while here on earth He held out no hope that His Church would do so. (*Daniel 2: 44, 45: Luke 21*).

It seems to me that until the second

advent the preaching of the Gospel to every creature in all the world is, or ought to be, the supreme task of the Church; in other words, the Church should be missionary-minded, which is quite different from saying that it will "bring in the Kingdom."

If, during the first three centuries of the Christian era, the Church which withstood and overcame the Roman Empire, failed to bring in the Kingdom, what reason is there to believe that the compromising Church of the twentieth century will do so?

It is one thing for the Church to evangelize the world; quite another to bring in the Kingdom of God which would mean universal supremacy of the rule of Christ and a moral authority strong enough to enforce such rule on a rebellious world which obviously prefers the law of the jungle. For example: non-Christians vastly outnumber Christians in this world and the gap is widening. How then can we expect the non-Christian majority

to accept a way of life, the standards of which are considered too high even by many so-called Christians?

Surely no one is naive enough to believe that such an undertaking is within the power of the Church of Christ, composed as it is of mortal men, who, as that interesting writer, "Roman Collar," recently pointed out can on occasion gleefully "cut each others' throats."

The theologian who believes that the Church will bring in the Kingdom of God would seem to be as far astray as the Futurist who believes that God has a different plan of salvation for different groups and dispensations, the truth being that redemption through the blood of Christ is the *alpha* and *omega* of salvation.

Let us hear the conclusion of the whole matter: the supreme business of the Church is to lead men and women to Christ, even a multitude whom no man can number, while the bringing in of the Kingdom is God's business, and how or when He will do it is none of our business.

It is enough to know that God alone is capable of establishing His Kingdom, which would seem to be inextricably bound up with that one divine event towards which the whole Creation moves. ★

## Hill Tribe Work In India

(Begins on page 22)

and to discover in a new way the power of Jesus Christ. Is it too much to believe that out of these times of testing may come a new day of more powerful and effective witness to Christ on the part of the whole Church in India?

Before I left India, I asked Dr. Kenneth Masih the question which had been in my mind for many days? "If foreigners are suspect in India, and if their presence in the Church gives the impression that Christianity is a foreign faith, is there any place in India for new missionaries?"

Without hesitation and with great earnestness he said: "Yes, missionaries from abroad are needed and they should come planning to give many years of service. The Indian Church needs their leadership and their presence is a necessary witness to the ecumenical character of the Church."

It was from an old Bhil elder, Guman, who became a Christian soon after Dr. Buchanan arrived in the area, that I heard the word of faith for the future of the Church: "I hope," he said, "that the missionaries will long be with us. But should they have to leave you need not worry. We Christians will not give up our faith and we will witness to our Lord." ★

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# OUR PRESBYTERIAN PIONEERS

I HAVE heard of Carlyle's great misfortune in having a careless maid burn up his manuscript of the French Revolution. Yet temperamental, to say it mildly, as he was, he sat down once more and rewrote that famous work.

But what has that to do with this, Our Presbyterian Pioneers of Canada? This—and remotely—is the third attempt to satisfy a meticulous Editor who, oddly enough, has the fantastic idea that his pages should not be filled with other than readable stuff! What a man! What an idea!

Well, this is a "command performance." Maybe, that's the *raison d'être* of two rejection slips. I wonder if he has any hope at all that this, to change the figure, will be other than the "third strike of the batter." But I have tucked away in memory the gallant spider whose performance moved Robert de Bruce to give a grand pasting to the mighty and naughty Sassenach. So, I have several chances yet to please the good man.

Notwithstanding the excellent contributions made by other churches to the Kingdom, few will discount what Presbyterian Pioneers have done in Canada, first in the East, in the Centre, and then in the West. The last is really within the memory of aged residents.

We will travel first to Acadia then—the middle of the 18th century—a land of sad and troublesome memories, a land made immortal by Longfellow's immortal *Evangeline*. Protestants came there from Britain, Virginia, New England and elsewhere. They wanted the Gospel and the Sacraments. The appeal was answered by the Rev. James Murdoch from Donegal, Ireland, educated in Scotland, who, though he had enticing prospects in the Old Land, chose the more difficult and dangerous field of Nova Scotia. I believe he started "in the Dissenters' Meeting House, which ultimately became St. Matthew's Church, Halifax."

Mr. Murdoch served a large area for thirty-three years, and was at last drowned while performing his sacred

By Roman Collar

duties. His life was but typical of other pioneers such as the capable James Lyon, David Telfer and Samuel Kinloch.

However, two others we ought more definitely to recall. First, James MacGregor who laboured in N.S. for forty-four years. Dr. MacGregor was a Perthshire man, proficient in Gaelic as well as English. We recall reading that he was "thunderstruck" on his appointment to Pictou. He had expected to serve his fellow-Highlanders in Scotland. But this land has a call that is strong, and the excitements, the dangers and the opportunities then could not be withstood.

The other great name, Dr. Thomas McCulloch, cannot be ignored in any story, however brief. His service to the Church, particularly in founding Pictou Academy, is memorable. I remember reading that he prepared several students, sent them to Glasgow University for examination, and each received the M.A. Dr. McCulloch became Principal of Dalhousie University, and died in 1843. And what more shall we say of McDowall, Comingoe, Keir, Eastman, and a hundred others who through faith subdued the kingdom of evil and brought light and learning to untold numbers?

I have left myself but a line or two for our Central and Western stalwarts but I am happy in the knowledge that many of these are expertly outlined by Dr. McNab, both in *They Went Forth*, and in *Our Heritage and Faith*. And for the full Eastern story, Gregg's *History* cannot be ignored. Nevertheless, I regret that I have not space for such great souls as Nisbet, James Black, James Robertson, Hall and Jamison, and more recent pioneers such as McQueen, Sinclair, Grant, the original "Sky Pilot," and Dr. A. S. Grant of the Yukon Trails, and others, but "30" has come, and I respect it by saying:

We have not only entered into the heritage of Christ and the Apostles, Knox, Luther, and Calvin, but that

of our self-sacrificing sturdy pioneers. The broad foundations laid by them, must be built upon by us. They without us cannot be perfect. As long as there remains an evil to be cleansed in Canada, a hate to be dispersed, a chained man to be released, iron curtains of racial hatred to be torn down, and souls to be saved, the Presbyterian Church in Canada has a challenging and significant part to play. And play that it must, and in the spirit of Him who said, GO . . . "

To the author of *They Went Forth*, again thanks for turning the wheels of memory around. By the way, ten of the main characters of the book were Scots or sons of that modest race. That's a nice P.S. ★

## RURAL CLERGY SCHOOL

The annual Summer School for Rural Clergy will be held at the Ontario Agricultural College, Guelph, from July 23 to 27. Courses include Rural Sociology, Nutrition and Conservation. Members of the faculty will conduct seminars and discuss problems of the town and rural churches. Afternoons and evenings will provide opportunities for fellowship. Ministers and their wives are welcome. Prospectus can be obtained from the Rev. W. A. Young, Chaplain of the Ontario Agricultural College.

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# Church Press Meets In Toronto

FOR the first time in its history, the Associated Church Press of North America held its annual meeting in Toronto, from April 4 to 6. More than 85 editors attended the sessions which were held in Bloor Street United, Yorkminster Baptist, and Glenview Presbyterian churches.

The admittance of eleven new publications into the Church Press, brings the total membership to 142 publications. With a combined circulation of eleven million, it is easy to envisage that the Protestant Church press on this continent would have about 30 million readers.

At the first session, the Rev. E. H. Johnson, Secretary for Overseas Missions of The Presbyterian Church in Canada, addressed the editors. Mr. Johnson, who had recently returned from a visit to Nigeria and India, spoke on the changing patterns in world missions. While there seems to be a slowing down of the gathering

of people into the Church, nevertheless, this is a day of opportunity in which the Church is called to rethink her missionary calling in the light of the revolutionary world situation. It is a fact, Mr. Johnson said, that "no one today is looking to the Church as an answer to the social, political and economical problems in the world."

Speaking at the luncheon in Toronto's exclusive Granite Club, Dr. Emlyn Davies of Yorkminster Baptist church, gave a brilliant address on the "The Need for a Protestant Critique." He reminded the editors that Protestantism was born out of a struggle for the doctrine of justification by faith—a doctrine now so strange to modern man as to be almost unintelligible! Dr. Davies urged that Protestantism must march forward. If the theological self-scrutinizing which is the mark of Protestantism is not forthcoming, he said, then we shall be left with a Church totally void of the meaning of Christian evangelism.

A two-hour sight-seeing tour of the City of Toronto was climaxed by a reception given the editors by the Lieutenant Governor of Ontario, the Honourable Louis O. Breithaupt and Mrs. Breithaupt, in their suite at the Ontario Parliament Buildings.

Professor H. Northrop Frye of Victoria University, Toronto, gave a provocative and scholarly address on "Christianity's Conquest of the Mind." The "ironic game" of advertising and propaganda in our materialistic age, he claimed, spoils our taste for literature. The poet and the novelist of our time have done more than the Churches to educate public taste.

Pierre Berton, managing editor of Canada's popular *Maclean's* magazine, offered the editors some constructive advice at the Thursday morning session. Editors do not merely select material, he said, they have to rewrite and keep sending back manuscripts for careful revision by the writers.

David Lewis, National Chairman of the Cooperative Commonwealth Federation in an enlightening address on "Socialism in Canada," pointed out to the American editors that Canadian Socialism is based not on Marxism but is founded on Christian ethics. Its tenets are similar to those of the British Labour Party. He spoke of the success of the C.C.F. movement in Saskatchewan, where a hospital scheme and automobile insurance are two welfare measures highly prized by the citizens of that province.

Canada's Minister of National Health and Welfare, the Honourable Paul Martin, in an address to the editors at the Thursday evening session, explained that Canada's position in the United Nations was one of independence and that whilst we do not always agree with the representatives from the United States, we do seek close co-operation.

Dr. C. Edwin Silcox, Professor George Cornish and the Rev. Andre Poulain, in a panel discussion, brought a vivid picture of the difficulties faced, particularly in Eastern Canada, because of Roman Catholic and Protestant tensions.

The conference ended with a panel discussion on southern reaction to the Supreme Court decision on desegregation in the public schools of the southern states, with brief factual reports from Virginia, South Carolina, Georgia, Tennessee, Louisiana and Arkansas. ★

E.J.T.

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# For Mothers Only

**T**HE most important thing that any woman can do is to influence her children. The Jesuits have long said that if they have a child until he is seven, they do not care who has him after that. The Hindus ask for only five years of a child's life.

One of the most fascinating pages in Toynbee's monumental history is that in which he gives acknowledgements and thanks. After thanking Marcus Aurelius for teaching him to return thanks to his benefactors, he writes, "To my mother, for making me an Historian. My mother awakened in me a life-long interest in History by communicating to me her own interest in it at a very early stage of my life. At the youngest age to which my memory can travel back, I was already possessed, thanks to what my mother had by then already done for me, by a love for History which has never left me. If my mother had not given my mind—and heart too—this early bent, I am sure that I should not ever have written this book; so she bears some responsibility for the undertaking."

In other places Toynbee mentions a set of Gilbert Murray's translations of the Greek dramatists, "given me by my Mother." Again we read, "My Mother introduced me to Robert Browning . . . in the Christmas holidays of A.D. 1905-6, my mother and I read Browning together. I can remember the evening, in the lamplight, when she opened a volume and said: 'I will begin with *My Star*; I wonder what you will think of it.' Her pleasure at the prospect of sharing her love of Browning's poetry with me had opened my heart to the poet before I had heard a line." Speaking elsewhere of a volume on Chaldean history he writes, "Arnold J. Toynbee, March, 1899, is inscribed in this volume in my mother's handwriting." And later, "My mother made me aware that there had been a Byzantine, as well as a Carolingian Empire, and that the Normans had conquered Sicily as well as England." And, "Uncle Campbell Dodgson's auspices, my Mother and I spent many hours in the Print Room of the British Museum looking at Albrecht Durer's drawings and sketches."

And so it continues. I am writing all this down here with the thought that perhaps only one mother out of the many thousands who will have this magazine around the house, may read these lines and be fired to a realization

By Donald Grey Barnhouse \*

of her responsibility toward the lives she brings into this world. First, of course, for the Christian mother, will be the all-important privilege of leading the child to Christ. There should be

\*Dr. Barnhouse is minister of Tenth Presbyterian church, Philadelphia.

the moments of reading the Scripture to the child—moments that should come every day. But in addition to that which is most important there are a thousand things that a mother can do for a child.

A mother must turn her child's tastes away from the comic book and the commonplace and point him toward all that is great and noble and good. The Christian mother will daily surrender her heart, her mind, and her time to the Lord that He may do through her the main thing for which she is put here on earth. I do not expect that all who read this will attempt to put it into practice. A few will start and will fall back into old ways. The selfish will still turn the child over to the TV as an inexpensive baby-sitter. But there may be one mother, I might even hope for two, whose sons will become great in the sight of the Lord because the mothers have read these words. ★

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# Five Missionaries Appointed to Overseas Work

By David C. McLelland

**F**IVE new missionaries were appointed at the Overseas Missions meeting held in Toronto, March 20 to 23. The Rev. E. F. Roberts was appointed to Nigeria, and will proceed to that field, after his marriage to Miss Dorothy Preisler of St. Lambert, P.Q.

The Rev. J. W. Milne was appointed to the Bhil field in India. Mr. Christian C. Costerus was appointed to Formosa and will proceed there with his wife and two children.

Miss Catherine V. Foote and Miss

Jean E. Brown have been appointed to overseas work by the Executive Council of the Women's Missionary Society, (W.D.)

The Department of Missionary Education announces the appointment of Miss L. Jean Black, B.A., as Assistant to the Secretary of Missionary Education. Miss Black is a graduate deaconess and the winner of the Gold Medal in English at Victoria University.

Overseas Secretary, the Rev. E. H. Johnson, outlined his visit to Nigeria, where he received a warm welcome from government and church leaders, as well as from missionaries. He spoke of the importance of the witness of the Church in Nigeria, which is one of the key points in the whole political and economical development of Africa. The Church there is, unfortunately, not showing a numerical increase.

Commenting on the missionary strategy, Mr. Johnson suggested that the major task for missionaries is not front-line evangelism but is the training and guiding of native leaders to present the Christian faith to others. He suggested a careful re-examination of our missionary methods and relationships with the African communities and with other churches.

Provision was made for bringing two Nigerian church leaders, Sir Francis and Lady Ibiam, to visit Canada this Fall. It was suggested that certain questions might then be clarified to relate our work more closely to the mission in Nigeria.

The Overseas Secretary reported on his visit to the two mission fields in India. The political situation in India presents our Church with many puzzling problems. The Rev. Russell Self gave a first-hand account of some of the problems facing the staff on the Jhansi field.

Greetings were received from Mr. H. M. Jackson, who is visiting Japan and Formosa. An excellent report of the Japanese work was received from the Rev. Donald H. Powell. An appropriation was made toward the rebuilding of Korean churches in Hiroshima.

The Board received a request from Formosa for additional missionary personnel. More missionaries are needed in every department of the work. British Guiana reported that the Rev. Alexander and Mrs. MacDonald have arrived and been appointed as field missionaries in Essequibo, the northernmost county of that colony.

The Board expressed its gratitude to all overseas missionaries who, in the midst of many problems and trying situations, are going forward with courage and faithfulness. ★

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# Why Call

## Me "Mister?"

THE other day P.M. made a *faux pas*. He called a man by the prefix "Mr." There was an awkward pause. He had been known for some time as Tom Blow. He felt hurt when called Mr. Blow, thinking that P.M. was offended with him, and was trying to be formal and distant.

This leads to the question—What has become of Mr. Anybody? It used to be the ordinary way of addressing any man who was not a Colonel or some sort of Doctor. There was nothing icy or even cold about it, but just honest-to-goodness politeness. Now you must say, Tom—not even Thomas.

The Church, being a fellowship, has not been immune from this Rotarianism. At a men's club, for instance, we see the flaming buttons, bigger than some Ontario road signs, with Tom Smith, Sam Slick, Bob Buster, etc. including, of course, the minister, who must be "one of the boys." It is almost a relief, once a month, to get in behind closed doors and hear the same men punctiliously calling each other "Brother," or "Worshipful Sir," or "Most Worshipful Sir," and somehow it does not seem snobbish.

The women seem more courtly and conservative, so far as we know. We are asked on the telephone for Mrs. P. M.—not for "Patsy," or even Patricia. They seem more Edwardian, if not Victorian.

And now for the ministry—and manners. We recall in a Presbytery meeting some years ago, hearing some brother make a reference to manners, and another somewhat frostily asked, "What are manners among ministers?" Well, they are rather confused just now.

For example, certain kinds of rather unimportant formalities were never more insisted upon than now. Ministers now apparently get their education by degrees, which seem to be the *summum bonum*. They are plastered in *extenso* on the church publications and stencilled painfully on the Sunday calendar.

And now, Assembly has called upon us not only to send in a list of what degrees we hold, but also where we got them—which seems to be a rather

By "P.M."

sorry comment upon the integrity of "the cloth." There was a time when to be a Presbyterian minister carried with it the assumption of a scholar and a gentleman. But now it must be set forth in more or less Fahrenheit fashion.

On the other hand, the ministry has reached almost the acme of backslapping informality. Most services we conduct are a fine blend of Romanism and Rotarianism—topped off by the jet-propelled dash of the parson from the chancel or rostrum, to the great west door, to pump-handle the worshippers. If your elders do not call you "Jim," you are a bit of a stuffed shirt. As for the managers, they can call you what they like, for they hold the purse strings of Presbyterianism (modern form).

Then there is that abomination "Reverend," which is now shortened to "Rev" and made into, a noun, an adjective, or a nominative of address. Rarely is it preceded, as it should be, by the definite article "The" and then, only by stylists. One way to escape it, of course, is by that Americanism, which prints on the church calendar, Thomas Jefferson Smith, Minister, which has something to be said for it.

But ordinarily, we are mostly known and designated these days by Sam or Tom, or Cyril, or Reggie, etc., and we call it fellowship. We advertise our churches as "The Friendly Church" or "The House of Friendship." We recall a rival parson trying that, and we countered the following Sunday by our flaming ad—"The House of God." Of course, both were true. In God's House, God's people must be friends, in the truest sense. But why run on.

Is this superlative familiarity a wholesome thing?

Why not bring "Mr." back into the language? ★

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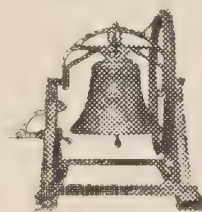
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# Church Cameos

◆ The new annex of **St. Paul's church, Caintown**, was dedicated by the Rev. A. C. Young, on March 8. The annex which will serve as a classroom for beginners and a church kitchen, was dedicated by the Rev. A. C. Young, on March 18, in memory of Mrs. Nettie Connell, a charter member of the congregation, whose bequest provided the initiative for this much-needed addition. The building and memorial plaque were presented by

Mr. Ivert Turner, building chairman, to Mr. Arden Warren, clerk of session. The plaque was made by Mr. Turner, and the entire building was erected free of indebtedness through the generous gifts of labour, funds, and materials. On March 27, this congregation honoured their minister, the Rev. A. C. and Mrs. Young, who are leaving to take up the work at North Bay. Mr. Walter Purvis of the board of managers, presented a purse of money and a floor-lamp to Mr. and Mrs. Young.

◆ The \$90,000 Christian Education building of **St. Andrew's church, Port Credit**, was dedicated on February 5, by the Presbytery of West Toronto. The dedication service was con-

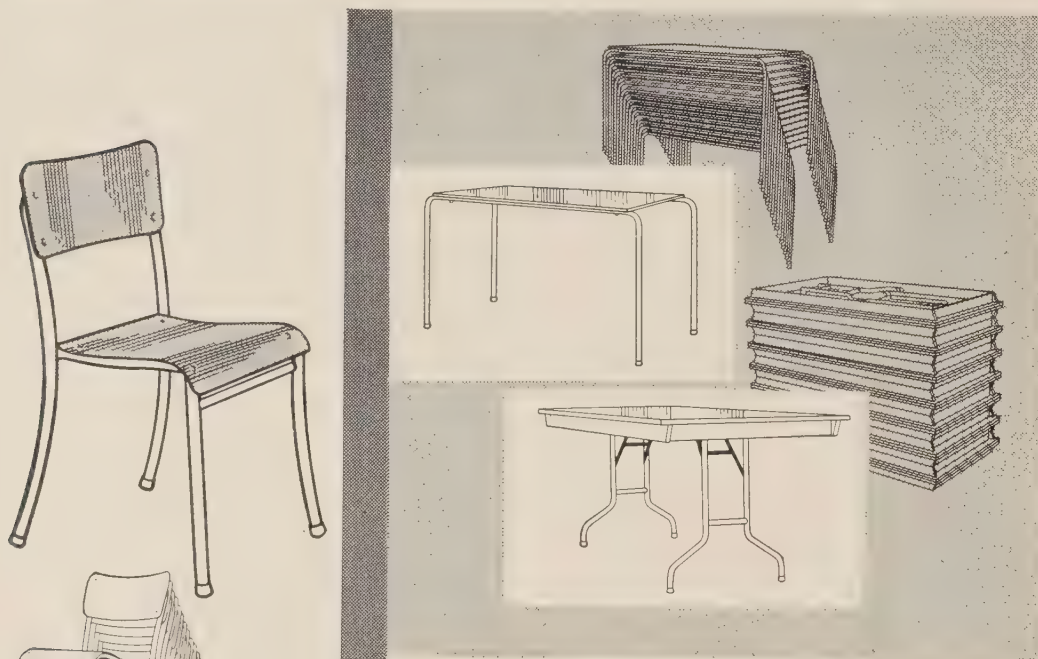
ducted by the Moderator of Presbytery, the Rev. D. S. Jackson, who is also minister of St. Andrew's. Professor Allan L. Farris of Knox College, preached the sermon. The two-storey building includes a vestry, church office, parlour, kitchenette, board room, choir rooms, auditorium, projection room, main kitchen, and class rooms for the church school. In the past six years, 500 members have been received into the congregation, which indicates the need for a Christian Education building.

◆ On Sunday, March 25, the Rev. Dr. Gordon Macpherson completed 20 years as minister of **Riverdale church, Toronto**. Many things have been accomplished by this congregation during Dr. Macpherson's ministry. A \$75,000 mortgage was liquidated, a manse was bought and paid for, and this year the missionary budget was the largest in the congregation's history and was oversubscribed. Many improvements have been made in the church property and last year the Women's Association purchased carpets for the auditorium.

◆ At the annual meeting of **St. Matthew's church, Grand Falls, Newfoundland**, on February 27, the congregation resolved to become self-sustaining as of that date. From the inception of this church in 1910, the congregation had received an annual grant from the Home Missions department beginning with \$1,200 which had in time been reduced to \$500 yearly. The congregation looks to the future with the hope that it will continue to make progress in the work and witness of the Church.

◆ The congregation of **St. Enoch's church, Hamilton**, has pledged \$50,000 in addition to the regular contributions) for improvement and extension of the church facilities for public worship and Christian education. The campaign was conducted by volunteer canvassers who received instruction in special classes held by the Rev. Mariano Di Gangi, minister. The pledges will be contributed on a weekly basis over the next three years.

◆ A joint Mission, in which the **Anglican, United, and Presbyterian churches** co-operated, was held in the United church, **Port Perry**, from March 2 to 16. The Rev. Robert A. Crooks of St. Andrew's Presbyterian church, Parry Sound, was the special speaker. His messages were direct and impressive and will have a lasting effect upon those who attended the meetings. Great interest was shown in the Mission and some 13 people made decisions for Christ.



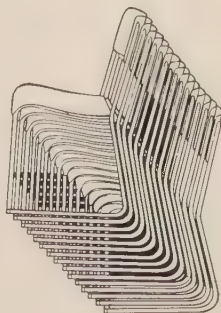
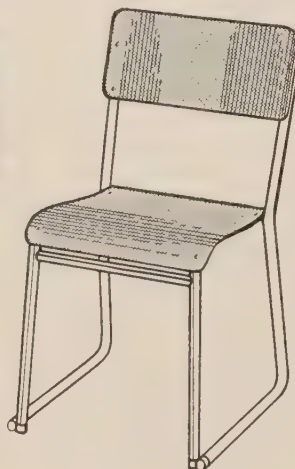
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## In Memoriam

### THE REV. JAMES McNEILL, D.D.

A minister who had served on three continents, the Rev. Dr. James McNeill, died on April 3 at Victoria, B.C., after a lingering illness. Born on April 15, 1887, he became a teacher of logic, philosophy and English, at Dunroon College in Scotland after his graduation. Receiving a call from Kinglassie Free Church in 1915, he served for six years in this parish. Seeking a wider field, he went to New Zealand and served The Presbyterian Church from 1921 to 1927, when he received a call to Grace church, Calgary, Alberta. There he was noted for his sound Biblical expositions, and after eight years in the West, he went to St. Andrew's church, St. John's, Newfoundland. The closing years of his ministry were spent in Parkdale church, Toronto, where he laboured faithfully for 12 years until retirement in 1953. Dr. McNeill is survived by his wife and one son.

### MRS. HERBERT GRAHAM

For many years a beloved member of St. Paul's church, Kemptville, Mrs. Herbert Graham died on February 27 at North Vancouver, B.C. Mrs. Graham was keenly interested in the church and in every phase of its activities. She loved people, and her letters were a source of inspiration to many shut-ins and to her friends. Her husband predeceased her in 1936. Surviving are two sons and one daughter.

### J. P. GARDNER

St. Matthew's church, East Oxford, Ontario, lost its senior elder when J. P. Gardner, 62, died on February 21. In addition to being clerk of session, Mr. Gardner had been treasurer of the church for 32 years. His death is a severe loss to the small congregation. May the foundations he laid be built upon by willing hands. Surviving are his wife, a daughter and a son.

### RYERSON CHAMNEY

Knox church, Listowel, lost its senior elder when Mr. Ryerson Chamney, 75, died on February 13. Ordained to the eldership in 1924, Mr. Chamney rendered faithful service to his Master and to his church. He had spent his entire life in Wallace Township, Perth County. His wife predeceased him in 1939.

### JOHN DOUGLAS CATHCART

Ashfield church lost a faithful elder when John Douglas Cathcart died on January 28. Ordained to the eldership in 1934, he was devoted to his church and was a true friend to all. He will be greatly missed in the community.

### ERNEST SANDHAM

Ernest Sandham, an elder of Erskine church, Victoria B.C., died on February 25. He became an elder in Erskine church in 1955. He endeared himself to all who knew him. Surviving are his wife, three sons and two daughters.

### MR. RAYMOND F. THOMSON

St. John's church, Hamilton, lost a faithful elder, Mr. Raymond F. Thomson, by death in February. For 23 years, Mr. Thomson had been an elder, and at the time of his death was treasurer and a trustee of the church. He had also been connected with the church school both as superintendent and as a teacher. His wise counsel and faithful attention to his duties contributed much to the congregation he served so well.

### GEORGE RADFORD

Knox church, Waterdown, lost its senior elder, George Radford, 88, by death on February 25. Ordained to the eldership in 1896, he served his church faithfully in the performance of his duties. He will be greatly missed. Surviving are his wife and daughter.

### ROSS D. MCKAY

The congregation of Chalmers church, London, lost a valuable member when Ross D. McKay died on March 8. He was a man with spiritual convictions which he translated into active service in the church. He was always interested in the extension of Christ's Kingdom. Surviving are his wife and two daughters.

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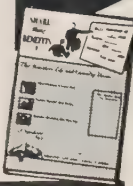
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# Church Calendar

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## VACANCIES

### Synod of Maritime Provinces:

Belfast, P.E.I., Rev. D. A. Campbell, Montague.  
Brookfield, P.E.I., Rev. Donald Nicholson, Clyde River.  
Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
Durham, N.S., Rev. Geo. B. Cunningham, Scotsburn.  
Harvey Station, N.B., Rev. H. Grace, St. Stephen.  
Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
New London, P.E.I., Rev. E. H. Bean, Kensington.  
St. Andrew's, N.B., Greenock Kirk, Rev. J. A. Crabb, 49 Foley Court, East Saint John.  
Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
Tyne Valley, P.E.I., Rev. J. D. MacKay, Summerside.  
West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.

### Synod of Montreal and Ottawa:

Athelstan, Que., Rev. Wm. M. Brown, Howick.  
Beauharnois, Que., Dr. C. Ritchie Bell, 3485 McTavish St., Montreal.  
Kirk Hill, Ont., Rev. E. E. Preston, Van-kleek Hill.  
Lachute, P.Q., Rev. W. J. O. Isaac, 1606 Letourneux St., Montreal.  
Lancaster, Ont., Dr. D. N. MacMillan, Dunvegan.  
Lansdowne, Ont., Rev. E. F. Smith, 12 Church St., Brockville.  
Lochwinnoch, Ont., Rev. Walter Allum, Renfrew.  
McDonald's Corners, Ont., Rev. P. G. MacInnes, 37 Gladstone Ave., Smith's Falls.  
St. Lambert, Que., Rev. H. Keith Markell, 5076 Victoria Ave., Montreal.

### Synod of Toronto and Kingston:

Amherst Island, Ont., Rev. J. W. MacDonald, R.R. 1, Kingston.  
Bala and Port Carling, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Bracebridge, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Caledonia East, Ont., Rev. J. F. Nute, Orangeville.  
Cookstown, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
Creemore, Ont., Rev. K. Guergis, Angus.  
Duntroon, Ont., Rev. W. E. Sayers, Meaford.  
Dromore, Ont., Rev. G. L. Hamill, Box 259, Durham.  
Elmira and Winterbourne, Ont., Rev. John G. Murdoch, 43 Young St., Waterloo.  
Englehart, Ont., Rev. G. W. Murdoch, New Liskeard.  
Kirkfield, Ont., Rev. W. S. Bell, Bobcaygeon.  
Lakefield, Ont., Rev. Gilbert D. Smith, 268 Lansdowne St. W., Peterborough.  
Mount Forest, Ont., Rev. A. Leggett, Arthur.  
Sonya, Ont., Rev. J. C. Beckley, Woodville.  
Tottenham, Ont., Rev. A. C. G. Muir, 59 William St., Allandale.  
Trenton, Ont., Rev. R. D. MacLean, 271 George St., Belleville.  
West Hill Ont., Rev. F. Conkey, R.R. 2, Scarboro Jct.

### Synod of Hamilton and London:

Brigden, Ont., Rev. R. U. MacLean, Queen St. Petrolia.  
Carluke, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
Corunna, Ont., Rev. D. S. Campbell, 254 North Brock St., Sarnia.  
Cranbrook, Ont., Rev. H. T. Colvin, Brussels.  
Duart, Ont., Rev. Donald MacInnes, Ridgetown.  
Hagersville, Ont., Rev. G. J. Gendron, Port Dover.  
Kirkwall and Sheffield, Ont., Rev. W. Graham Smith, 24 Melville St., Dundas.  
Mt. Brydges, Ont., Rev. Daniel J. Firth, 186 Waterloo St., London.  
Norwich, Ont., Rev. G. L. Douglas, 447 Hunter St., Woodstock.  
Paisley, Ont., Rev. W. A. Henderson, Box 392, Walkerton.  
Sarnia, Ont., Laurel Lea, Dr. J. M. Macgillivray, 2024 Lakeshore Rd., R.R. 3, Sarnia.

Sarnia, Ont., Paterson Memorial, Rev. W. I. McElwain, 774 Lakeshore Rd., Sarnia.  
Tara, Ont., Rev. D. C. McLelland, Chesley.  
Warton, Ont., Rev. E. F. Dutcher, 1295 — 4th Ave., W., Owen Sound.

### Synod of Manitoba:

Hartney and Melita, Man., Rev. R. A. Davidson, 315 Twelfth St., Brandon.

### Synod of Saskatchewan:

North Battleford, Sask., Rev. D. Burton Isaac, 2302 William Ave., Saskatoon.  
Stoughton, Sask., Rev. I. R. Carroll, Weyburn.

### Synod of Alberta:

Bassano, Alta., Rev. John MacLeod, 803 13th St. E., Calgary.  
Chauvin, Alta., Rev. J. W. Williams, Box 69, Lloydminster.  
Innisfail, Alta., Rev. T. E. Roulston, Box 356, Olds.

### Synod of British Columbia:

Kimberley, B.C., Rev. G. A. Johnston, General Delivery, Cranbrook.  
Nanaimo, B.C., Rev. E. A. Wright, D.D., Duncan.  
Vancouver, B.C., Marpole, Rev. Edward McPhee, 3722 West 15th Ave., Vancouver 8.

## INDUCTIONS

Moosomin, Sask., Rev. R. Bruce Herrod, B.A., April 10, 1956.  
North Bay, Ont., Rev. A. C. Young, B.A., April 5, 1956.  
Streetsville, Ont., Rev. D. K. Perrie, B.A., March 23, 1956.  
Timmins, Ont., Rev. N. F. Sharkey, B.A., March 20, 1956.  
Toronto, Ont., Evangel Hall, Rev. J. Muchan, April 6, 1956.  
Toronto, Ont., Trinity, York Mills, Rev. R. H. M. Kerr, B.D., April 3, 1956.  
Welland, Ont., St. Andrew's, Rev. Wilfred A. McLeod, March 15, 1956.

## INSTALLATION

Montreal, Que., Rev. C. A. R. Rowat, Synodical Missionary of Synod of Montreal and Ottawa, March 9, 1956.

## DEATHS IN THE MINISTRY

Rev. James McNeill, D.D., Victoria, B.C., April 3, 1956.  
Rev. R. A. Cranston, Toronto, Ont., April 11, 1956.

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## PERSONALS

**P**ROFESSOR Donald V. Wade of Knox College, Toronto, represented our Church at the Graduate Seminar on International Affairs, held in New York, April 2 to 6. The topic of discussion was, "International Responsibility and our Religious Heritage." . . . The **Rev. Dr. John A. Johnston**, currently taking post-graduate studies at Princeton Theological Seminary, New Jersey, has been invited by the World Council of Churches, to attend a meeting of the Church History professors of the world, to be held this summer at Bossey, Switzerland.

The **Rev. Joseph Muchan**, former missionary to India and latterly to British Guiana, has been appointed by the Board of Missions to the Superintendency of Evangel Hall in downtown Toronto. . . . The **Rev. Dr. Joseph Wasson** conducted the 122nd anniversary service of St. Andrew's church, Newmarket, on March 4. The following Sunday, the **Rev. Stuart Johnston**, minister, received 16 new members into the church, making a total of 92 members received since his induction into St. Andrew's March, 1955.

The **Rev. Dr. James D. Smart** of Rosedale church, Toronto, will address the Convocation of the General Assembly's Training School for Lay Workers of The Presbyterian Church, U.S., to be held in Richmond, Virginia, on May 21 . . . The **Rev. Donald F. Collier** resigned at the end of April, from his post as Secretary of the Student Christian Movement, University of Toronto. He will now devote his time to the new St. Mark's congregation at Don Mills, Toronto. . . . The **Rev. Stanley W. Vance** of St. Paul's, Hamilton, was special speaker at the 31st anniversary services of St. Andrew's church, St. Lambert, P.Q., on January 29 . . . The **Rev. George Hopton**, formerly of Sutton West, has been appointed by the Board of Missions to North Park congregation in West Toronto Presbytery.

The **Rev. Gordon Brett** has been appointed to the high potential charge of Oakridge Acres, London, Ontario. . . . The congregations of Mackay church, Timmins, and Knox church, Cochrane, have extended a call to the **Rev. Norman F. Sharkey**.

The **Rev. Dr. Finlay G. Stewart** of Kitchener, will address the banquet of Provincial Grand Orange Lodge of Ontario, on May 16. The Grand Master, **Mr. Carl William Smith**, is a member of St. Andrew's, Kitchener. The Deputy Grand Master is the **Rev. David P. Rowland**, M.C., of York Memorial church, Toronto. . . . The **Rev. Dr. G. Deane Johnston** of Brantford, was spe-

cial speaker on March 11 at Collingwood where the **Rev. Peter B. Reid** is minister. . . . The **Rev. Arthur C. Young** of Cainstown, has been called to the Presbyterian church at North Bay. . . . Special speaker at the 154th anniversary on March 4 of Drummond Hill church, Niagara Falls, where the **Rev. William McKeown** is minister, was the **Rev. R. Forbes Thomson** of Hamilton.

Church of the Air broadcast on Sunday, May 20, 4:30 p.m. (E.D.T.), over CJBC and the Dominion network, will be conducted by the **Rev. W. Ross Adams** of St. Andrew's church, Fergus, Ontario. . . . The congregation of Erskine church, Hamilton, has extended a call to the **Rev. Robert Armstrong** of Acton. . . . Knox church, Ottawa, has unanimously called the **Rev. Douglas Stewart** of Victoria church, Toronto.

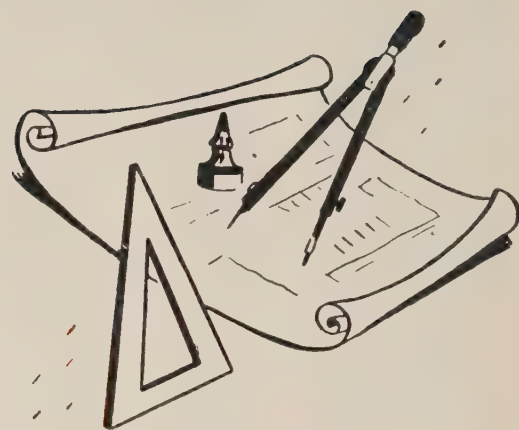
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*1956 may be a notable year in the development of the Every Person Canvass:*

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# the Presbyterian Record

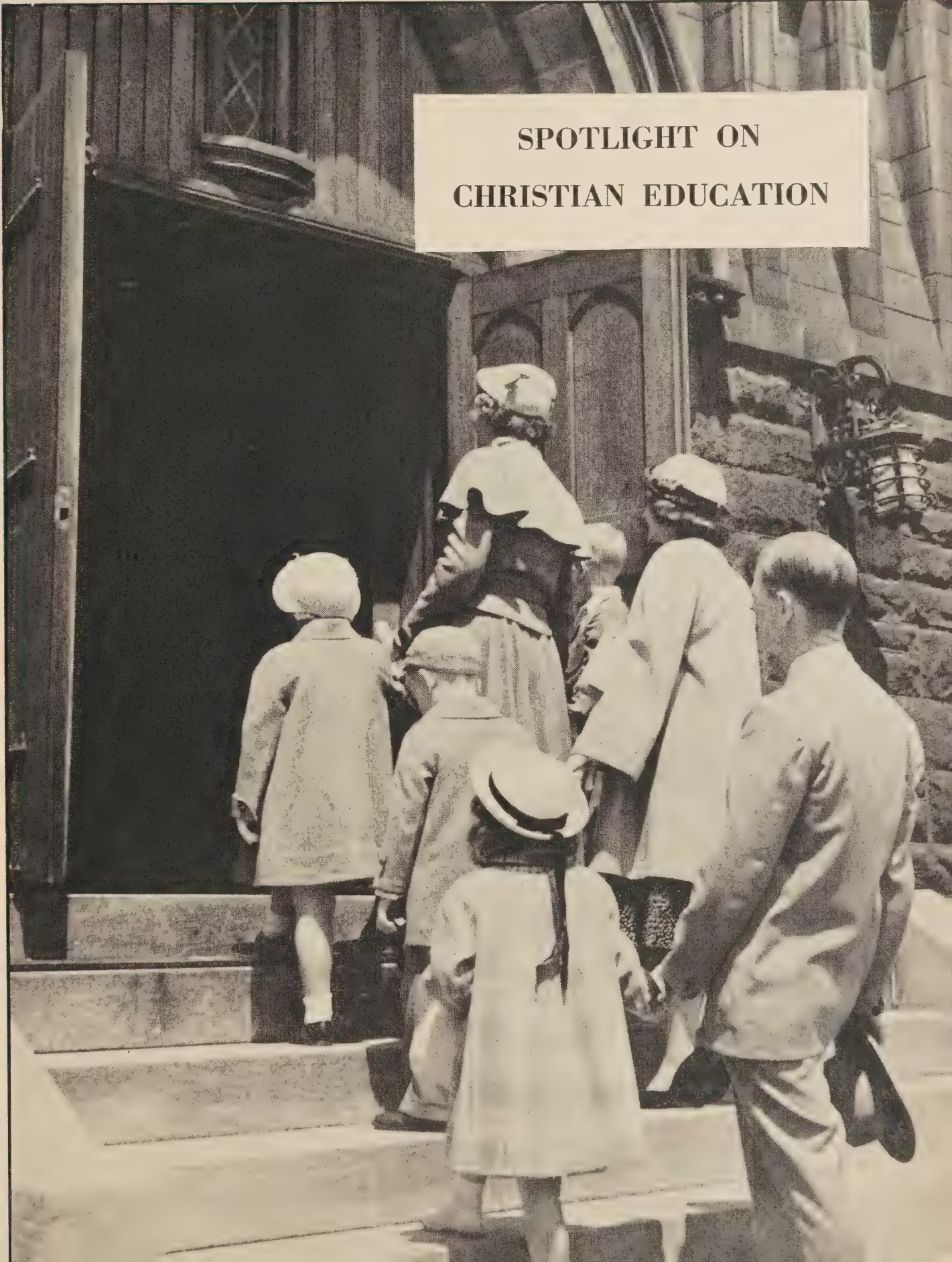
JUNE, 1956  
LXXXI No. 6  
TORONTO

## SPOTLIGHT ON CHRISTIAN EDUCATION

Bring your  
family to  
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Christian  
Education  
pages 12 to 17

H. M. Lambert  
Photo





# the Presbyterian Record

Official organ of The Presbyterian Church in Canada

Established 1876

**EDITOR: John McNab, M.A., D.D.**

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## IN THIS ISSUE

### ARTICLES

IS THERE RELIGIOUS FREEDOM IN RUSSIA? .....	4
Mikhail Tulin	
WHAT IS CHRISTIAN EDUCATION? .....	12
James S. Clarke	
WHAT PRESBYTERIANS BELIEVE ABOUT THE CHURCH .....	18
David W. Hay	

### EDITORIALS

DO IT YOURSELF .....	10
SPEAK — THE WORLD IS WAITING .....	10
John McNab	

### OTHER FEATURES

VICTORIA CHURCH WELCOMES THE ASSEMBLY.....	3
H. Douglas Stewart	
GRADUATION OF DEACONESSES .....	11
L. Jean Black	
IT'S A GROWN-UP'S WORLD .....	14
Agnes M. Conkey	
WHAT ARE WE TEACHING YOUR CHILDREN? .....	16
W. H. Fuller	
I THOUGHT MY LEARNING DAYS WERE OVER .....	17
W. J. Adamson	
KNOX COLLEGE GRADUATION .....	20
PRESBYTERIAN COLLEGE GRADUATION .....	29
Robert Lennox	
PLAN A VACATION SCHOOL .....	22
Ada E. Adams	
SYNOD EMPHASIZES MISSIONS .....	36
James K. West	

### DEPARTMENTS

THE CHILDREN'S CORNER .....	7
May C. Smith	
CHURCH CAMEOS .....	8, 24, 29
THE READERS' FORUM .....	24
A PAGE FOR BOYS AND GIRLS .....	27
A. Norman McMillan	
YOUTH IN THE NEWS .....	28
RELIGIOUS WORLD NEWS .....	26, 34

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## Great Thoughts

WHERE lies the hope of the world? Unhesitatingly we reply, "In Christian education." We must go deeper if we are to go forward. The eternal truths of the worth of the individual, of man's supreme loyalty to God, and of a Christian code of ethics must be the basis of tomorrow's civilization.

Hunter B. Blakely

*To keep religion out of public life is to shut it up in a stuffy back room with the aspidistras and the antimacassars when the streets are full of life and youth.*

Christopher Dawson

Jesus Christ was one of the greatest realists who ever lived. His message holds truth that will last as long as the world endures. When autocracies, totalitarian states and democracies are long forgotten, his word and his message will stand still. It is the implication of this truth that the world needs . . . and it is the duty and privilege of Christian men and women to make it clear.

John Short

*The home is the most vital agency for Christian teaching, and parents are the most effective teachers. We would not have it otherwise, although it places a tremendous responsibility upon us.*

Donald M. Maynard

Not one of us knows what effect his life produces, and what he gives to others; that is hidden from us and must remain so, though we are often allowed to see some small fraction of it, so that we may not lose courage. The way in which power works is a mystery.

Albert Schweitzer

*We shall preserve our liberty only by the religious education of our youth.*

George Washington

I have come to three conclusions: the first is that salvation is not to be found in science; secondly, we must have a moral revival, and thirdly, we can have no moral revival without a living religion.

University Physicist

*The picture of the family circle, the father, mother and children sitting together reading the Bible, is a scene of inspiring beauty. There the Word of God is at work—molding character, lighting the path of good, inspiring deeds of service. Religion has a vital meaning, touching every aspect of life. God is there in the home, working through purposeful lives to create His Kingdom.*

J. Edgar Hoover

## A Prayer For The General Assembly

**G**RACIOUS and Eternal God, whose spirit is present in every Assembly of Thy people, bestow Thy blessing on Thy Church. Forgive, we pray Thee, our sins and short-comings and baptize us afresh by Thy Holy Spirit.

Our Loving Shepherd, grant to all members, a new vision and a new charity, a fresh consecration and a deeper understanding. Revive and quicken us, so that Thy Spirit may shine through the darkness of this confused world. Send us out, we pray Thee, and through us send others out for the extension of Thy Kingdom throughout Canada and unto earth's remotest end.

Through Jesus Christ, who alone is the King and Head of the Church. Amen.

PRESBYTERIAN RECORD



# Victoria Church Welcomes Assembly

**T**HE tall tower of Victoria Presbyterian Church is a land mark in West Toronto and behind it lies a long story of wonderful loyalty, devotion and determination.

It all began on January 20, 1885, when fifty Presbyterians in the Village of West Toronto Junction held their first formal service of Divine worship in the waiting-room of the C.P.R. Station. The Rev. John Mutch, minister of Chalmers church, and an elder of his congregation by the name of Paxton, cared for and nourished this new extension charge until it was in a position to have a minister of its own. The waiting-room was soon overcrowded and a building committee was appointed, with the result that in October, 1885, a small stucco church was built across the street from the present structure at a cost of \$1,634.

At this time, property values in West Toronto Junction began to "sky-rocket." The influx of railroad men, housing developments and the general growth and prosperity of Toronto turned the early settlers, who held large parcels of land into potential millionaires in a matter of months. Then the present church was first envisaged.

As the church was approaching completion, an economic depression struck the community and the inflated land values were reduced to nothing. People who were millionaires weeks before were ashamed to meet on the street now for poverty. Stores closed, houses were boarded up and Victoria church stood as it was popularly called "The white elephant of West Toronto." Indeed, it too, would have gone into the hands of receivers if it had not been for the courage of some more substantial members like Mr. R. L. McCormack and Mr. George Syme who "staked their earthly all" that the creditors might be satisfied. The church opened with its congregation reduced to a handful and a debt of \$40,000.



*Victoria Presbyterian church, Toronto, host to the 82nd General Assembly.*

*Canada Pictures*

In 1897, under the ministry of the Rev. J. W. Rae, the church was named Victoria because *Victoria* is the Latin word for victory and because the Diamond Jubilee of Queen Victoria was being celebrated at the time.

Dr. George C. Pidgeon succeeded the Rev. J. W. Rae and under his ministry the congregation grew dramatically and the general prosperity of the community continued to improve. The big, cold and barren sanctuary was further furnished and the mortgage was reduced.

The name never to be forgotten at Victoria church is the name of Dr. D. T. L. McKerroll who came in 1910 and retired in 1937. Under his ministry the debt was liquidated and a new \$100,000 Christian Education wing added to the church. Dr. McKerroll was honoured when the Church called him to be Moderator of the General Assembly in 1935.

Major the Rev. John Y. Fraser suc-

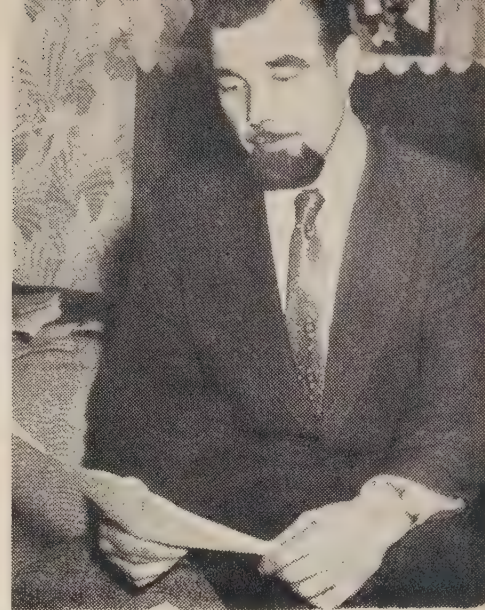
ceeded Dr. McKerroll and gave effective leadership until he resigned to undertake the chaplaincy service in World War Two. Major Fraser was followed by the Rev. Clifton J. MacKay who was inducted in 1941 and for the next eight years was the esteemed minister of Victoria church.

In 1950 the Rev. H. Douglas Stewart was called and, during his ministry, efforts of the congregation have been directed towards the restoration of the building and the extension work of the Presbytery. Victoria church has been redecorated and this spring the congregation will witness the opening of Victoria's first daughter church—Hillview Presbyterian in the Glen Agar development. A successful campaign conducted last winter raised over \$30,000 to buy property in this area and to erect a portable church on it. This has all been turned over to the Presbytery of West Toronto as a gift from Victoria church for the work in the Glen Agar area. ★ H.D.S.



# Has Russia Religious Freedom?

"I was a  
Communist  
in the Russian  
Army. As  
Political  
Commissar my  
responsibility  
was to indoctrinate  
all recruits against  
religion."



\* Captain Tulin escaped from East Germany in 1953, and went to England. In 1955 he came to Canada and is now living, with his wife, in Toronto.

**D**URING the first years of Socialism in Russia, I was in my early teens. We were brought up at school on the theory of evil caused by religious superstitions. My parents knew of this, and therefore never mentioned religion in front of us, except perhaps in connection with one or another religious feast. My mother had her little ikon hidden inside a chest, wrapped in a handkerchief. This she took out daily, placed it in front of her, knelt before it and prayed. She did so secretly, when we were not about, and at the end of her prayers, she carefully hid the ikon again in the chest, underneath some bed linen. However, she always made the sign of the cross over us and blessed us on all special occasions.

In families apart from ours, I came across a somewhat more serious attitude towards religion. I had a schoolmate, Vanya, and we were both *Pioneers*. We were sitting our finals and before going to school, I called for my friend. Vanya was a quiet, well-behaved lad, and joined the *Pioneers* only in order not to be too conspicuous. His mother, already elderly, packed some sandwiches into our pockets and just before we left, called us over to her. She took off the red neckties (Pioneer insignia), and Vanya obediently bowed his head. I followed suit. She read a short prayer, made the sign of the cross over us, then took out a

By Mikhail Tulin

small bottle with holy water and sprinkled it over us.

Superstitious fear gripped me. The solemnity of this ceremony made my heart beat in unknown terror. We went out. I felt too self-conscious to discuss anything, and Vanya briefly explained to me that his mother had to go a long distance in order to fetch the holy water. This incident made me think a good deal more about religion, but the unfavourable circumstances of my youth did not permit any serious delving into this forbidden subject. I knew only one thing, that in spite of all the persecution, the people continued to believe and to conduct their services. With regard to religious feasts, these were celebrated though officially they were not holidays.

**I** WAS born in 1927, near Moscow. At the age of 15 I volunteered for the Army, where I first joined the Communist Youth organization, the *Komsomol*, and later became a Party member. For three years, I worked in the Soviet counter-intelligence, and in 1951, after completing a course of political training at a special school for political officers, I was sent to Germany for indoctrination work among officers

and men. In Germany I entered a hitherto unknown world, and for the first time came across anti-Communist propaganda which was an eye-opener on Soviet activities and policy.

My political work proved most unsatisfactory, as I found it extremely difficult to teach the men something in which I myself had lost faith. For about eight months I made plans for escape, and in 1953, I brought these plans into operation and defected to the West, crossing the boundary into West Berlin.

**L**ONG before the Second World War, the Soviet Government had closed all churches, destroying some and turning others into museums and warehouses. At the same time, all religious men, irrespective of their denomination, were hunted, especially the preachers. The very fact of belonging to the category of preachers condemned one to arrest and concentration camp. An overall purge on religious literature was carried out, this being considered the most powerful evil against Communism. The possession of a Bible was punished by most severe methods. Thus, all who believed were driven underground, and gradually acclimatizing themselves to the circumstances, continued to believe.

Elderly people, under continual  
PRESBYTERIAN RECORD





Russia's Kremlin is a great walled citadel. It was once the residence of the Czars and is now the seat of the Government. Opening on one side to Red Square, the Kremlin is washed on the opposite side by the River Moskva. The Kremlin is the hub of the City of Moscow and the main streets radiate from it like spokes on a wheel.

threat of arrest, met in secret, in private houses, where they discussed their problems and prayed together. Religious services and ordinances, such as baptism and marriage, were conducted in private, in places known only to "the faithful." Holy ikons were taken off the walls and hidden from sight.

WHEN World War Two broke out, religion burst out with renewed strength. All family ikons were brought to light and placed in a special corner. At the same time, the Government introduced a new religious policy. Permission was given for some churches to be opened, but these were only a few dozen as against the 80,000 churches known to have been in Russia in pre-revolutionary period. Some high officials of the church were placed on the list of honours for their services during the war, especially those in Leningrad.

In 1943, while I was stationed in Arsamas, we learned that a church had been opened. We happened to be in town on one of the religious feast days, and in spite of belonging to the *Komsomol* and the Party, we were celebrating at the house of some friends. We had a good deal to drink and decided, for curiosity's sake, to go to this church, and see for ourselves what it was like. Together with a crowd of people, we slipped inside the semi-darkened church, took off our caps and listened. To our surprise, the priest was reading a sermon on the subject of the Government Loan,

calling to the people to give this loan all possible support. We went out, bursting with laughter. Our Kommissars forced us to support the Government Loan, and here the priest was exhorting the civilians to do the same. However, the church was full, and in spite of the political note in the sermon, I felt sure that there were many who found peace of mind in the strength of communal prayer.

DURING the war years, the wave of religious feeling took on such large proportions that it was impossible to stop it. The number of open churches increased, and even some cathedrals held services. Some of the most prominent singers in the country were invited to sing at special services. Bells were once again heard across the Moscow river. The spread of this religious movement affected even the youth of the country.

The reasons for slackening the persecution of the church on the part of the Government were: first, the Communist Party hoped that through the power of the *Komsomol* and the Party membership, it would be able to divert the religious enthusiasm into anti-religious channels. Secondly, by flinging the doors of the churches open to the masses, the Communist Party hoped to draw a red herring across the eyes of the churches abroad, especially the Russian Orthodox. With regard to the latter, the Russian emigrés in many parts of the world, divided into two camps: one, totally ignoring the "freedom" of the church of the Soviet Union,

and the other accepting the patriarch of Moscow as the spiritual head, thus becoming the so-called "Soviet" church.

The Government soon realised its misjudgment in placing its trust in the *Komsomols* and Party members and the intensive anti-religious propaganda they were to carry on. The population crowding into the churches did not consist only of the old. Young men and women also joined the mighty flood, and there were many of them who were members of both the *Komsomol* and the Party. At the end of 1953, it became necessary for the Central Committee of the Communist Party to launch an intensive offensive on religion, in the form of strong anti-religious propaganda. The leading article of the *Kommunist* (the chief organ of the Communist Party), September, 1954, states,

"We must intensify the fight against the religious prejudices . . . as proved by experience, the slackening of the fight against religious superstition leads to the increase of influence of religion on the minds of certain people. . . . The reason for this is that the Communists not only do not carry on anti-religious propaganda, but take part in religious practices themselves"; and

"Thus, the organisers of festivities during a religious feast at two of the collective farms, happened to be a secretary of Party organisation, a teacher by profession, and several other party members." (These were excluded from the Party membership in consequence, and punished).

In the same copy of the *Kommunist*, in a special article, Khadakov writes:

"Churchgoers and members of various sects have recently increased their propaganda of religious ideology . . . expertly coping with the existing situation. They seek out various means for poisoning the minds of the people . . . directing their





AMERICAN AND RUSSIAN CHURCHMEN IN CONFERENCE

During their 10-day visit to Russia in March, the delegation of American churchmen headed by the Rev. Dr. Eugene Carson Blake (at head of table) met in formal discussion with Soviet church leaders in Moscow. The National Council of Churches, which sponsored the nine-man delegation, will be host to an eight-man delegation of Soviet church leaders scheduled to arrive in the United States in June.

special efforts against the women and the young."

Further he writes:

"A direct loss to agricultural economy are the numerous religious feasts, i.e., Christmas, Easter, Whitsun, Kurban, Bayram, Uraza, etc. To work on such days is forbidden by religion, it is considered a 'sin' and may be punished by God."

IN their anti religious indoctrination, the political workers hold the teachings of Marx-Lenin as against religious beliefs, and these are based on the fact that all creation is a natural state, and not dependent on God. Religion is nothing but the remnants of capitalism, poisoning the human minds and playing into the hands of imperialism through the superstitious masses. Communism is also a sort of "religion," and hopes to tear the faithful out of the clutches of their belief in God. For this purpose, every Soviet citizen is compelled, from the earliest years, to study the text books of the Party, where the dangers of religion are discussed in detail. I have had to read many lectures on the subject, but, it seemed to me, with little success.

In 1953, the following incident occurred in my unit. During the routine desinfection parade, when the men took off their clothes, one of the soldiers was discovered wearing a small cross around his neck, and in the pocket of his tunic, sewn into the lining, was a small prayer book. The news passed on to my chief, and from him became known to the political deputy commander. The discovery of a

religious soldier, caught red handed, caused considerable disturbance among the political workers.

The soldier was called in for questioning and said, "But you yourselves say that religion is allowed." The cross and the prayer book were confiscated and forwarded to the Army political department with a special report. At the same time, an order was issued to make a thorough search of all the soldiers' belongings, and an intensified "clarifying" instruction to be given to the men, explaining why it was deemed unnecessary to have religion in the Army.

Such cases were no exception. I had a good friend who was deeply religious, but never dared to make it known, and never pressed his ideas on anyone. In order not to be discovered, he wore his cross sewn inside his cap, and thus had it always with him.

In the same year, namely 1953, I was on leave in Moscow. A friend of mine invited me to the baptism of his child. This again in spite of belonging to the Party. During the conversation he told me that his wife and his mother wanted the child to be a "Christian," so there was nothing to be done for it, but to go to church and baptise the infant. Before entering the church, my friend passed the child to his wife, and she entered the building with the mother, leaving us outside. About 30 minutes later, the two women emerged from inside, happy and contented. I was named godfather.

Nearly all the children of Party members are baptised. If the father is definitely against the ceremony, the wife has the child baptised secretly. In the last few years religious marriage ceremonies have become very popular, especially in the villages and small towns. In cases where it is really impossible for individuals to attend a church, they appeal to some elderly woman friend, to say a prayer for them and to bring back from the church the special "holy loaf" which is used in the Orthodox church for Communion. Calling to God for help is an every day form of speech, in all spheres of life, and on such occasions as an incident, illness or even a thunderstorm. Often a staunch Communist has been heard to say, "Thank God you have arrived" or something similar.

ONE of the most obvious proofs of the existence of religion, by which one can judge the grip it has over the people, is in the celebration of the principal church feasts, such as Easter. A few days before, the shops exhibit all sorts of Easter fare, special eggs, etc., for which there are long queues. Most of the households bake and cook all the traditional delicacies and paint eggs. On Easter Sunday, streams of people are seen on the way to church, carrying with them parcels with the Easter cake, which is taken to church for blessing.

No family sits down to a meal that day without saying "Christ is risen. He is risen indeed," this being the traditional Easter greeting. In each household, Communists or not, the table is festively spread for the occasion, even if it be only with a bottle of vodka, and friends call and are visited. Painted eggs are exchanged in greeting, with the same words of "Christ is risen." If any Communist does not follow the lead of the masses on that day, but stays at home, it is only because of his fear for his Party ticket.

The Communist Government fully realises the power of this formidable "rival" for the loyalties of the masses and therefore concentrates its strongest propaganda against religion. From all this it may be seen that religion still lives in Soviet Russia, but it lives and grows stronger not through any weakening of Communist policy towards it. It lives because the people need it as the only means of finding peace of mind. And the stronger it grows, the stronger will be the Communist anti-religious propaganda. And the more religion is persecuted, the stronger it becomes, as shown throughout the pages of history. ★





# The CHILDREN'S CORNER

by May C. Smith

## Jimmy's Chinese Friend

"O MOTHER", shouted Jimmy, rushing into the kitchen, "the Peterkins are going on a picnic today, and they want me to go with them. May I?"

"I thought your father said you must pick those plums," mother said quietly.

"Oh dear, can't I pick them tomorrow?"

"No, you are going to Grandma's tomorrow, and the next day will be too late."

Jimmy went to the door, and sat down on the steps, feeling very sorry for himself. Why did he have to pick the beastly plums? Suddenly he had a bright idea.

"Mother", he called, "Can I go if I get someone to pick the plums for me?"

"Why, yes," said mother, "but who would do it for you?"

"I'm sure Sam Wong would," said Jimmy.

Sam was a little Chinese boy who lived not far from Jimmy. He had just recently returned from China, where he had been since he was a baby, staying with his grand-parents.

He spoke Chinese much better than English, and when he went to school the boys teased him, and laughed at him. But Jimmie was kind. He helped Sam with his lessons, and taught him how to say things in English. Now the boys were good friends.

Jimmy ran over to Sam's house. "Say, Sam, will you do something for me?" he asked. "Sure," said Sam, "if I can."

Jimmy told him about the picnic. Sam was happy that Jimmy should come to him for help. Now he would be able to do something for Jimmy who had done so much for him.

But before Sam spoke, he stopped to think — Was there any reason he couldn't leave the house today? Had his father asked him to do anything? Was there anything he must do for his mother?

Because he was slow in answering, Jimmy thought he didn't want to help him, and he felt hurt and angry. "All right, don't do it if you don't want to," he shouted. "I thought you were my friend. I never want to see you again," and he rushed off home.

Poor Sam was very unhappy. When his father came into the yard he said: "What's the matter, son?"

"Grandfather taught me that a true Chinese never breaks his promise, and so I must always think very carefully before I make a promise," said Sammy.

"That is true, son," said Mr. Wong, "but what has that to do with your being so unhappy?"

Sam told his father what had happened. "But why was Jimmy so angry?" he said.

"Well," said his father, "White people do not always understand Chinese ways. When you were slow to speak

the mean things I said to you. I'm sorry I got mad."

Sam grinned. "You run away too quick. Next time more better you think twice, like Chinese," he said.

*Adapted from "Oriental Friends in the U.S.A.", by Katherine Smith Adams. (Courtesy Friendship Press)*

## Bible Limerick

The wife of a man, Zebedee,  
Asked the Lord: "May my sons sit  
with Thee,

One on left, one on right,  
In Thy kingdom so bright!" —

Now, who can these brothers be?

Answer — JAMES AND JOHN.

## Our Prayer

We thank, Thee, Oh, God,  
For the Son of Thy Love;  
For Jesus who died,  
And is now gone above.

## A Bible Puzzle

WHO AM I? I am a Bible DOCTOR.  
My first is in LIGHT, but not in DART,  
My second's in PUP, but not in BART;  
My third is in KNIFE, but not in FORT,  
My fourth is in BOTTLE, but not in COURT.

Answer — LUKE.

## Does God Always Answer My Prayers?

YES, God always answers your prayers. But He may not always answer them in the way you want Him to. Sometimes you ask for something which would not be good for you; then God does not send it. He answers your prayer by making you see that you shouldn't have what you asked for or by giving you something better. When you see His answer, you are glad He did not send what you asked for.

If you were a little boy and you asked your daddy for a jackknife, your daddy would know that jackknives are not safe for little boys. He would answer your asking by showing you why you should not have a jackknife. The next day you might see your little friend cut his finger very badly with his jackknife. Then you would be glad that your daddy answered you as he had.

From "Questions Children Ask."

Courtesy Zondervan Pub. House, Grand Rapids, Mich.



Gathering Eggs

Gedge Harmon

Jimmy thought you didn't want to help him."

"Oh, but I did. I would do anything to help him. He has been so good to me. I must go and tell him."

When Sam appeared Jimmy was up in the plum tree, feeling a little ashamed of the things he had said to his friend, and wondering how he could tell Sam he was sorry.

Sam looked up into the tree, and called: "I pick plums — you go on picnic."

At that moment the Peterkins car honked for Jimmy. He looked at the car, and then at Sam's smiling face.

"Do you really mean it?" he said. "You're mighty good to help me after



# Church Cameos

◆ British Columbia is the fastest-growing province in Canada. According to an attractive brochure issued by **New Westminster** Presbytery, the Church in that area has taken on a new lease of life. A Church Extension Fund has been started with a goal of \$300,000 to be raised over a period of five years. From congregations within the Presbytery they expect to raise \$150,000, and another \$50,000 from special gifts and bequests. They are asking the Church across the Dominion to supply another \$100,000. Listed in the brochure is a story of recent achievements and a brief survey of plans in almost every congregation. **Vancouver** City has reasonable pride in the new church erected at **Kerrisdale**. **Fraserview** will soon open a Christian Education building; **Fairview** hopes to start building soon, a site has been secured in **Burnaby**, and **Knox, New Westminster**, has become self-sustaining.

In the **Fraser Valley**, **Coghan, Bradner** and **Mount Lehman**, have completed additions to their churches or are putting on new wings. In **Victoria**, the **Gorge** congregation has turned the sod for their building, and **St. Andrew's** is embarking on a Christian Education building. Further up country, **Kitimat, Terrace** and **Haney**, have the fever and urgency to go ahead if money is soon forthcoming. **St. Giles** church, **Prince George**, is determined to complete its building programme.

◆ A stained glass window was dedicated on April 8 in **St. Andrew's** church, **Fort William**, by the Rev. Agnew H. Johnston, minister. Erected by the family of Hugh A. Auld, who came to Canada from County Down, Ireland, in 1903, the window is given as a symbol of their gratitude to God. The artist has fittingly depicted St. Patrick, the patron saint of Ireland, who began and ended his ministry in the County Down. On behalf of the family, Mr. C. A. Auld unveiled the window which was received on behalf of the congregation by Mr. J. W. Andrews of the kirk session.

◆ Three and one half years ago in November, 1952, a Sunday School was started by **St. Andrew's Church, Windsor**. In February, 1954, this was organized into a congregation and was called the **Paulin Memorial**.

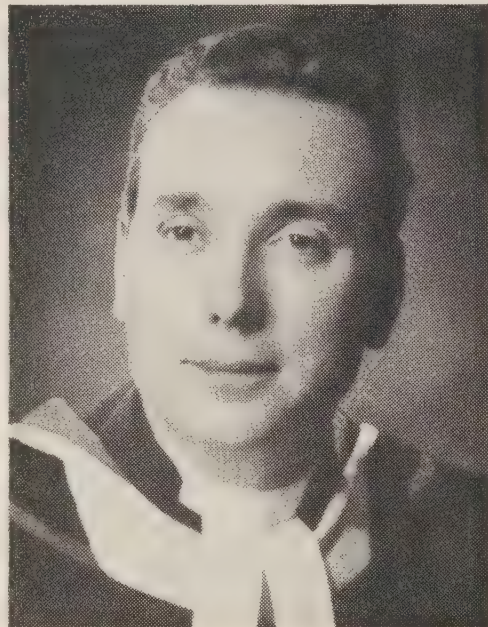
St. Andrew's congregation with great vision donated \$25,000 toward this struggling group and backed this up with more than \$50,000 in loans.

Two years ago the Rev. John B. Fox was appointed by the Board of Missions and a Church Hall was dedicated in Ford church. The attendance of 155

June, 1955. Now the congregation has become self-sustaining and Mr. Fox was inducted into the charge on March 29. If any one doubts the wisdom of church extension here we have a most remarkable example. The enrollment of the Sunday School today is 375 and the membership on the Communion Roll approximately 350.

◆ The Rev. C. H. Schmitz, who directs the training of broadcasting for the National Council of Churches, held a successful series of radio institutes during March in **Halifax, Truro, Sydney, New Glasgow and Charlottetown**.

The Radio Committee of **Pictou Presbytery** under the Rev. Ralph MacDonald is producing every Sunday afternoon a programme called *The Living Faith* which is now entering its third year.



*The Rev. H. Douglas Stewart, B.A., minister of Victoria church, Toronto, host to the General Assembly.*

◆ The Presbytery of **London** conducted a School on Canvassing from March 13 to 15, in **St. Thomas, London**, and **West Lorne**. More than 75 persons attended the school, with almost every congregation represented. The Every Person Canvass plan was presented in detail along with the experiences of those congregations which have tried it. This project was closely linked with London Presbytery's endeavour to raise \$75,000 for church extension during the next three years.

◆ On April 12, the **Presbyterian Men's Association of Niagara Presbytery** held their annual Spring banquet in Stamford church. The attendance of 155

was a fine indication of the growing interest that the men of Niagara have in church affairs. The Rev. Mariano Di Gangi was the special speaker. Basing his remarks on the parable of the Lord who went to a distant land and left certain monies with his servants, Mr. Di Gangi went on to consider the stewardship of Christians today. It is the feeling of the new executive of the Association that new life is springing up in the men of the Church, which will result in an expanded programme of stewardship and Christian education.

◆ **St. Mark's** church, **Don Mills, Ontario**, recently afforded another example of the effective work being done by the laymen of the Church. **St. Mark's** was officially established in March, 1955, with 38 members and a part-time minister. A building committee set to work at once, and an architect member of the congregation was commissioned to prepare plans for the church. In January a "home-made" canvass of the congregation was made by the men of the church, who prepared and completed the canvass for a cost less than \$50. The results exceeded expectation: \$37,000 in cash and pledges from 100 families and individuals. **St. Mark's** expects to begin building its first unit in June.

◆ In **Zion** church, **Charlottetown, Prince Edward Island**, on March 18, a sterling silver chalice and eight communion plates were presented to the congregation by Mrs. George Schleyer, in memory of her mother, Mrs. Murdoch MacKenzie. The Rev. William H. Brown, minister of Zion church, conducted the service of dedication.

◆ Eighty-three new members were received into **St. Paul's** church, **Glace Bay, Nova Scotia**, at the Easter Sunday service. This was the largest number on record to join the church at any time. During the past few months the congregation has been steadily growing and the work is going forward in every department of the church's life. The Rev. W. C. Nicholson, minister of St. Paul's, is giving excellent leadership.

◆ Thirty-seven members were received into the Church at the Easter Communion service in **St. Paul's, Winchester, Ontario**. The Rev. William Sutherland, minister, dedicated at this service, a pulpit Bible, presented by Mrs. Colin Hay and family, in memory of the late Mr. Colin Hay, a former elder of St. Paul's. The presentation was made by Dr. W. D. Hay of Kingston, on behalf of the family. In the past six months, the membership in this congregation has increased by 33 per cent.



◆ **Kerrisdale church, Vancouver**, opened the new building on Sunday, April 29, when this beautiful sanctuary, one of the loveliest west of the Rocky Mountains, was formally dedicated to the glory of God.

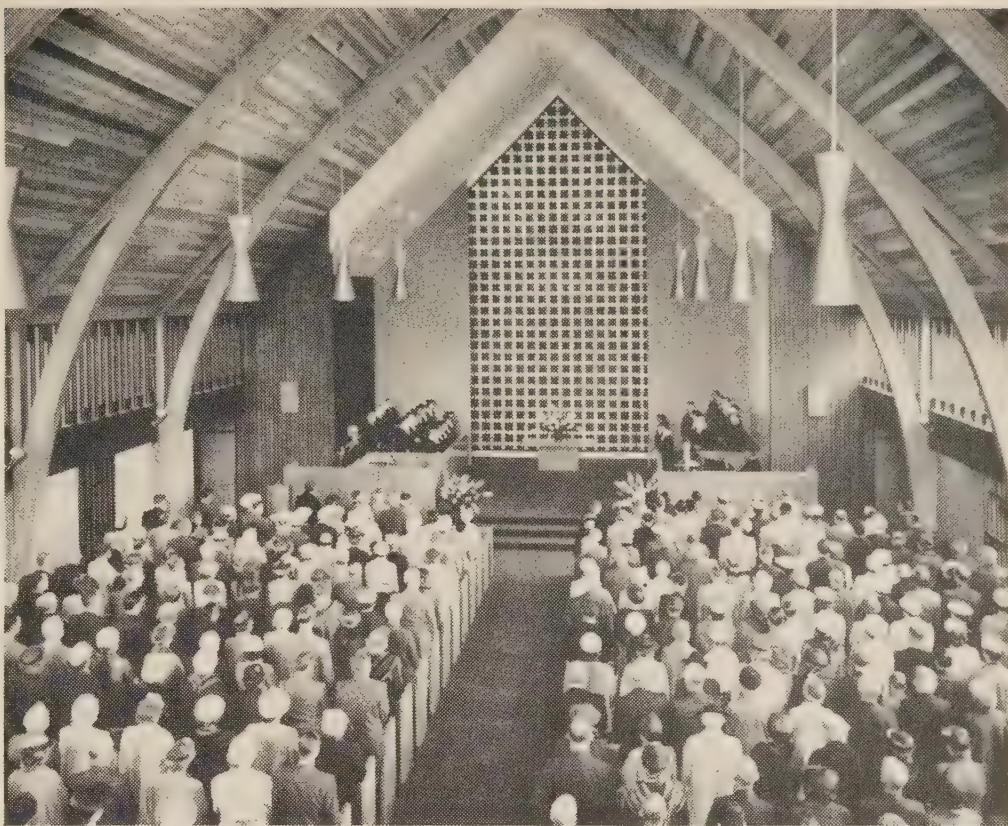
The congregation has looked forward eagerly to this day. One of the difficulties was to obtain a suitable site but through the generosity of the late Miss Sybil Verner, a large piece of property was made available. The sod was turned in August, 1955 and the cornerstone was laid in November. Fortunately with British Columbia weather they were able to work throughout the winter and this enabled the sanctuary to be dedicated at the end of April.

The Building Committee, under G. O. MacLaren, is glad to have such a chaste edifice with a sanctuary capable of seating 650 people. In addition there is the minister's study, a Church Office, Board Room, Lounge, Kitchen and Choir room, all of which will be advantageous to the efficient work of the church.

The minister, the Rev. Harry Lennox, has been untiring in his zeal to bring matters to a conclusion and they were most fortunate in securing the Rev. Dr. Neil Miller, secretary of the Stewardship and Budget Committee, to be the special speaker at the morning and afternoon worship. Mr. Lennox conducted the evening service.

◆ The Moderator of the **Waldensian Church in Italy**, the Rev. Dr. Achille Deodato of Rome, was the guest of a group of ministers from Toronto East and West Presbyteries, at a luncheon in the King Edward Hotel on April 17. Dr. Deodato is visiting the United States and Canada in connection with the 50th anniversary of the Waldensian Aid Society which has headquarters in New York. In his address, Dr. Deodato spoke of the affinity of the Canadian Presbyterian Church with the Waldensians as a Reformed Church. The Waldensian Church, he went on to say, became the first Reformed Church outside of Rome, and when the Reformation came in 1517, the Waldensians joined with other Reformed churches to make their witness across the world. Dr. Deodato asked for the prayers and assistance of our people since the Waldensians are mostly poor and live in the valleys close to the border between France and Italy. The Moderator of the General Assembly, the Right Rev. Dr. Walter T. McCree, presided at the luncheon.

◆ High hopes are expressed that this summer will see **St. Andrew's Hall** on the campus of the University of **British Columbia**, rise with its first unit, a residence and chapel. There is a stirring in the tree tops and the undaunted spirit now prevailing, will carry **British Columbia**, rise with its first unit, a



H. E. Addington

*The dedication of the new Kerrisdale church on April 29 was a red-letter day for Vancouver Presbyterians. Kerrisdale, where the Rev. Harry Lennox is minister, is one of the fastest-growing congregations in Vancouver.*



MORTGAGE BURNED AT YORK MEMORIAL, TORONTO

*The congregation of York Memorial church, Toronto, rejoiced when the first mortgage on their new church was burned on April 16. Officiating at the ceremony were (from left), The Rev. David P. Rowland, minister; Mr. H. S. Reid, chairman of the building committee; Mrs. J. McBride; Mrs. G. Keyes, treasurer; Mr. J. McBride, who with his wife, had the honour of burning the mortgage; Mr. T. Coxhead, clerk of session, and Mr. T. Wilson, chairman of the board.*





## "Do-It-Yourself"

**W**HAT a flood of "Do-it-Yourself" books is pouring into Canada from the United States! Most of us have either been prodded by advertisements, or by our wives, to take up a paint brush, hammer, saw, or even invest in expensive tools, that will become rusty or mouldy in cellars, to keep abreast of the "do-it-yourself" craze. Do-it-yourself has a certain value for the homemaker in a time when the plumber, or carpenter charges fabulous prices for dubious craftsmanship.

But something more dangerous has now been added to the list. Month after month there are so-called spiritual "Do-it-Yourself" books ranking high on the American best-seller list. One critic, during Canadian Book Week, thanked high Heaven that even if Canadians should attempt to write them, they do not get them published in Canada. But ever since *Peace of Mind* came on the scene at the close of a devastating war, to the publishing of *The Power of Positive Thinking*, dangerous detours from the path of truth and misleading sidestreets from the gates of Heaven itself have been offered to indiscriminating Christians.

The fact is that writers of these spiritual "Do-it-Yourself" books are capitalizing on the "back-to-religion" trend that is sweeping across this continent. Hence, the popular demand for the panaceas offered, the hints provided, and the attainment of promised goals. The delirium, the fever and the fret of modern living have produced a percentage of hypochondriacs that either jam the offices of the psychiatrists and amateur psychologists, or else buy the latest book on achieving personal happiness.

Dr. Norman Vincent Peale says, "As you think, so shall you be," and in his books he guarantees happiness, prosperity, friends, peace of mind, boundless energy, self-confidence and health. His is a "sure-fire" technique. It is a throw-back from Emile Coué's famous formula, "Day by day in every way I am growing better and better." (Repeat this 100 times daily.)

Writers like Peale, and they are not all so Biblical, are basing their *magic* on scientific formulas. Peale actually may be more dangerous since he makes the Bible into a source book for getting what we want. *The Power of Positive Thinking* emphasizes "Do-it-Yourself," and gives practical formulas for gaining an untroubled mind, three proven secrets on how never to get tired, four words that lead to success, and seven simple steps for releasing creative mind power, plus the release of spiritual energy through a "scientific mechanism" of prayer.

Granted, and we willingly do so, Dr. Peale's manifest sincerity, is he not teaching us to lift ourselves by our own bootstraps, to trust in our own powers, and "clothing something less than God in the garments of Christian faith?"

## Speak! The World Is Waiting!

**O**NE of our professors in theology was speaking of the great international issues raised at a convention he attended at Easter. Enthusiastically he talked of the live social issues there discussed that should be the concern of every thinking churchman. Then he asked, "Why are we as a Presbyterian Church

not giving more thought and searching for deeper answers to matters of world moment, in all our Church courts, particularly in the General Assembly?"

Strangely enough, there is lying on the editorial desk, a letter from a prominent layman. He is deploring the poor public relations in the supreme court of the Church. The fact is that we have been getting poor coverage by the press for many years and the fault does not lie solely with the newspapers.

First and foremost, our stitched minutes are placed in the hands of the commissioners too late for them to digest the reports, Assembly stitched minutes, with certain findings of committees, should be in the hands of every commissioner two weeks before the opening of the Assembly.

Providing the commissioners with food for thought in the days preceding Assembly would make for livelier debate and keep the court on its toes. Nevertheless, to return to the professor's forthright remarks in the editorial sanctum, we must have vital reports that are fearlessly dealing with great issues in the world scene. Once the Church says something with power, we will receive coverage greater than any public relations syndicate could ever supply.

## Questionable Sponsorship For The Arts

**N**EWSPAPERS have often been accused of being over-sensational or unethical. Now the President of the Dominion Drama Festival, David J. Ongley, accuses them of being too straitlaced. On various occasions Mr. Ongley had tried to secure newspaper publicity for their sponsors, the Calvert Distillers, but the newspapers refused to swallow his bait. Was it pique, therefore, that caused Mr. Ongley to determine to secure publicity by writing a letter to 3,000 friends of the Drama Festival, urging them to boost the distillers who finance the festival?

Mr. Ongley wrote:

"So much is being done by Calvert for us, but what are we doing or what can we do for Calvert in a tangible and practical way?"

"It doesn't require involved plans to do one more important thing. Each and every friend of the Dominion Drama Festival and their friends, when the occasion arises, can remember and support Calvert."

"Increased sales means increased budgets for D.D.F. to be used in our plans for development and growth of the theatre across Canada."

The letter concluded:

"I hope you will agree with me this bears thinking about and simple action."

Everyone did not agree. One wonders if Mr. Ongley could not see the handwriting on the wall when the newspapers had scorned his attempts to secure publicity for the distillers. Can he be tone-deaf to the conscience of the Church or of the Nation?

The Governor-General of Canada, the Right Honourable Vincent Massey, whose name appears on the Festival letterhead, as its patron, has been greatly embarrassed. So has Prime Minister St. Laurent. Surely a government that spends a million dollars on one super-bomber, can provide a paltry \$25,000 for the development of Canadian Arts rather than leave such sponsorship to questionable benefactions. ★





1956

## GRADUATING CLASS

# Presbyterian Missionary & Deaconess Training School



## Eight Deaconesses Graduated

A LARGE congregation filled the chapel of Knox College to capacity on Thursday evening, April 26, for the annual Graduation service of The Presbyterian Missionary and Deaconess Training School. Professor Hulda Niebuhr, M.A., Litt.D., Professor of Christian Education at McCormick Theological Seminary, Chicago, addressed the eight graduates on the subject of Christian Education.

Dr. Niebuhr described the task of the Christian educator in opening the door of faith, to prepare the way for the work of God's grace. She pointed out the necessity for the educator to be a type of artist. As the true artist does not merely tell about things, but

By L. Jean Black \*

presents facts within a context, appealing to the whole person, so the teacher must strive to present the Biblical narratives in context, and to make them part of the pupils' own experience, relevant in the situations where they live and think and act.

The Rev. K. M. Glazier presented the students for proficiency awards. The scholarships for highest standing in each of the three years were awarded to Joyce Pearsall in the third year,

\* Miss Black, now deaconess at Port Credit, has been appointed assistant to the Secretary of Missionary Education, effective June 1.

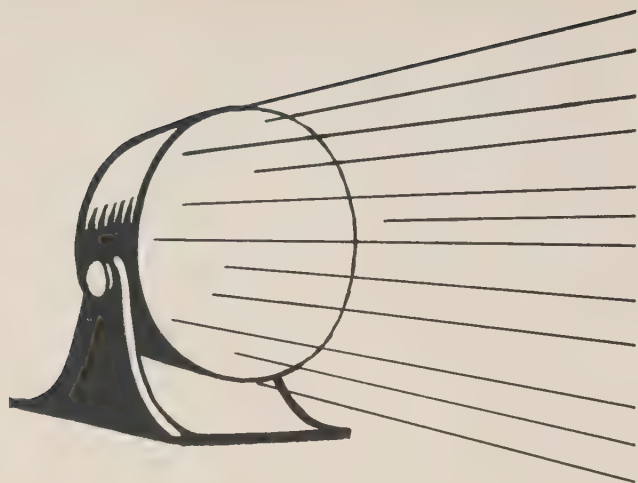
Marie Jack in the second year, and Donna Truscott in the first year, and were presented by Mrs. D. K. Taylor of Burlington.

The Alumnae Scholarship for the highest standing in Bible courses was presented by Mrs. Frank Conkey, president of the Alumnae, to Marie Jack of Sydney, N.S. Miss Jack was also congratulated on having received a prize given by the Protestant Women's League for an essay on the subject: "The Contribution of Protestantism to Liberty."

Two gold deaconess pins, honouring 25 years of service by graduates of the School, were presented by Mrs. G. D.

(Continued on page 37)





# What Is Christian Education?

**“WHY** the puzzled look on your face, Bill?”

“It’s funny, but it never occurred to me before what is happening here each Sunday morning.”

“What do you mean?”

“Well, I was just coming up the front steps when all those children began pouring out of the Sunday School.”

“What’s so strange about that? That happens every Sunday.”

“That’s just it. It happens every Sunday and we never think anything about it. Just when we are coming to church, most of the children are going home. It seems to me there is something wrong here.”

By James S. Clarke \*

“I’m afraid I don’t see the point.”

“Don’t you see that for these children the Sunday school has become a substitute for the church service? That’s not good — especially for those teen-agers.”

**T**HE next night was the meeting of the kirk-session and Bill Thomas thought that this was a good place to raise the question. He could never remember that the Session had ever dis-

\*The Rev. James S. Clarke, B.A., is General Secretary of The Board of Christian Education.

cussed the Sunday school, but he determined to introduce it anyway.

After some of the other business had been cleared away, Bill Thomas started. “Mr. Moderator, could I raise a matter for discussion? It’s about the Sunday school.”

“Yes. I think so,” Dr. MacLeod replied.

“Yesterday morning when I was coming into the church I met all those children coming out of Sunday school and going home. Here we were just coming to church and they were going home. It seemed to me that something was happening here that wasn’t right. I thought a good deal about it as I sat in church. Then I recalled that Baptismal service which we had last Sunday. At the end of the Baptism you said—‘These children are now received into the Church.’ I’ve been wondering just what those words mean.”

Dr. MacLeod gave a rather lengthy explanation, as he usually did. It sounded very scholarly but it didn’t satisfy Bill Thomas.

“I’m not sure that I know what all this means, but it seems to me that it means more than what is happening to those children and teen-agers.”

**W**ITH this Bob Gray spoke up. He had three children in the church school. Two of them were teen-agers.

“I think Bill has hit on something here. My two kids, Helen and Tom, have been coming to this Sunday school for nearly ten years. Betty and I try to get them to come to church with us but their reply is that none of the others do. Tom said to his mother the other Sunday that church was only for adults.”

Mr. Brown cleared his throat in his usual manner before he spoke. He is the senior elder. But, he had been a school principal and always has good ideas.

“It has always been the tradition in



Canada Pictures

Regular “staff meetings” of the Board of Christian Education are held to discuss the work in the various departments. Here the staff is gathered in the office of the General Secretary, the Rev. James S. Clarke, (at head of table). Standing is the Assistant Secretary, the Rev. Robert P. Carter. Miss Margaret MacNaughton, Secretary for Girls’ Work, is sitting next to Miss Ada E. Adams, (foreground) Secretary for Children’s Work. The Rev. W. H. Fuller, Editor of the Publications for the Board of Christian Education is at left.



this church that the Sunday school was for children and the church service was primarily for the adult members. I have never agreed with it but I have given up trying to change it.

"I have always felt that one of the reasons we lose our young people is because we have never helped them to feel that they are a part of the church. The Sunday school meets in the basement at a different hour from the church. It has its own course of studies and staff of teachers. It finances itself and we never try to interfere or even to know what is happening. It's no wonder that the children feel strangers to the congregation."

When Dr. MacLeod spoke, his voice was half-apologetic and half-thankful that the discussion had taken this turn.

"What you are saying is that there is something very wrong with our whole educational work. We have been taking it for granted that what was happening here was quite all right because we have always done it this way. I think the time has come for us to look at it in a new way and perhaps there is no better time to begin than right now."

**T**HIS gave Roy Wilson a chance to get into the discussion.

"I'm a member of the city council, you know. The other night we were preparing our estimates for the next financial year. We have a lot of big projects on hand that are going to cost us a lot of money. But the biggest single item is education—new schools, new equipment and salaries for additional teachers. Tonight as we were talking I began to wonder how much we spend in the church in the education of our boys and girls."

Jack Thomson, who happens to be the treasurer of the church, spoke up—"I don't know where the Sunday school gets its money but the congregation doesn't provide it. We seem to spend money on everything else around here. I would think that our educational work should be more important than many of the other things."

"The truth is," Dr. MacLeod pointed out, "that the Sunday school is financed by the offerings which the children bring. The teachers are asking for a lot of things but we never have money to buy them. I know that the teachers cannot do all that they want to do because they haven't things to work with and they are so crowded down there in the basement."

**H**ERE Bob Gray broke in: "Speaking again as a parent I would like to confess my own ignorance and my inability to answer the questions which



*Canada Pictures*  
The office staff of the Board of Christian Education. Miss Helen Proudfoot is shown speaking over the telephone; Mrs. C. R. McLean and Miss Mary Gilson are at left, and Miss Christine Stewart is at right.

Helen and Tom ask me. Betty and I have a feeling that we are failing our youngsters because we have so little to say to them about things which are so important in their lives. I wish there was just some place in the church where other parents and adults could discuss some of these things and perhaps even study together."

This was Mr. Brown's chance again and his pet subject.

"For as long as I can remember we have carried on this church on the assumption that only children need to be taught. It is a long time since we have had any adult class in our church."

**A**T this point Roy Wilson spoke again. "I'm not a parent and I shouldn't say anything about this. But I would like to make a confession of a different kind. I've been a member of this church for more than twenty years. I think that I have done my share of work here also. But somehow I feel that I don't know very much about what the Church really means. Almost everything we do is done right here within these four walls.

"It seems to me that this business of being a Christian should count for more than it does out in the world where we spend most of our time. Certainly in our homes, as you men have said, but also in the office and factory and store. I feel that I am not a very good Christian at my work, even though I am about as faithful as anyone else in coming to church. But I

don't feel that I know enough to apply my Christian beliefs to life and especially to my work and my place on the city council."

"This may sound strange, coming from me as the minister of this Church," said Dr. MacLeod, "but this discussion, and what Mr. Wilson has just said, gives me quite a different outlook on what we should be doing here in our church. Our educational work is not just for children as we have always thought. It should include the whole congregation.

"We must think especially of the parents, but also of the men who represent the church in places of work and responsibility in our community. It seems to me that our educational responsibility is to prepare and equip all our church members to be the church, to be intelligent and informed members of the Church. Only in this way can the Church make its influence felt in every part of life. I guess that this is the main business of the Church and we must give a great deal more thought to it."

Bill Thomas who had started this discussion admitted that he had no idea how big a subject it was. He finally said: "We probably need to begin this whole educational work with ourselves as elders. If we don't know where we are going, we cannot give leadership to any of the others in the church. I suggest that we try to discover for ourselves what our church is meant to be and to do right here in our own community." ★





Rialto Studios

One of our best-equipped churches for Christian Education is MacVicar Memorial, Montreal. Here an absorbed group of children listen as their teacher tells them a story.

# It's a Grown-up's World

By Agnes M. Conkey \*

YOU have heard the expression "it's a woman's world;" or is it "a man's world?" Be that as it may, there is still another side to the story. If a little child in church could express his opinion, he might very well declare that it's "a grown-up's world," because most everything around the church is planned for grown-up minds, or made to fit grown-up bodies.

In evaluating the space and equipment provided for children's work in the church, one good way to check up is to look things over from a child's point of view. Crouch down on your heels and look around, to see what a child sees from his eye level. Too often coat racks are too high for the child to reach, pictures too high for him to see properly; chairs and tables too high for him to sit at comfortably; windows set so high that he can see only the sky through them; and so on.

Speaking about trends in Christian Education work in the Church, *The International Journal of Religious Education* (July, 1955) had this to say: "The trend, especially in children's work, has been, for a generation or more, toward small departments, meeting in self-contained rooms used throughout the church school period." Across the country in our own Church, there seems to be a growing awareness of the need for providing separate rooms and equipment in our church schools. But there are still many places where too little thought is given to grading and departmentalizing, both for class instruction and for worship.

ONE sometimes wonders what impression of the Church our chil-

dren are receiving as they move back and forth from day school to Sunday school. Can they help but compare the standards we set? Can they avoid forming negative conclusions regarding the importance that we adults attach to education in the church school?

A little boy went to church school for the first time, and when the offering plate came around, he put his five cents on the plate. Then he turned expectantly to his friend and asked: "What do I get for it?"

We may smile at this childish misunderstanding of the offering. But it raises a good point about the financing of the church school. How much education would the boys and girls in our public schools receive if we had to depend on the nickels and dimes brought by the children? The church school is one of the principal tasks of the Church. Its expenses should be met by adequate amounts written into the congregation's annual estimates. What better investment could there be for the future of the Church?



\*Agnes Conkey is the wife of the Rev. Frank Conkey, minister of St. Andrew's church, Scarborough, Ontario, and is a graduate of The Missionary and Deaconess Training School in Toronto.

THERE will be those who have guarded opinions about the need for some of the newer teaching aids and equipment. "Why are they always making something?" "Why don't they teach the Bible?" "Why all this talk about class activity, and pupil participation?" These are questions to be dealt with patiently. The truth is that the teacher is "teaching the Bible," in ways that are more meaningful to the child.

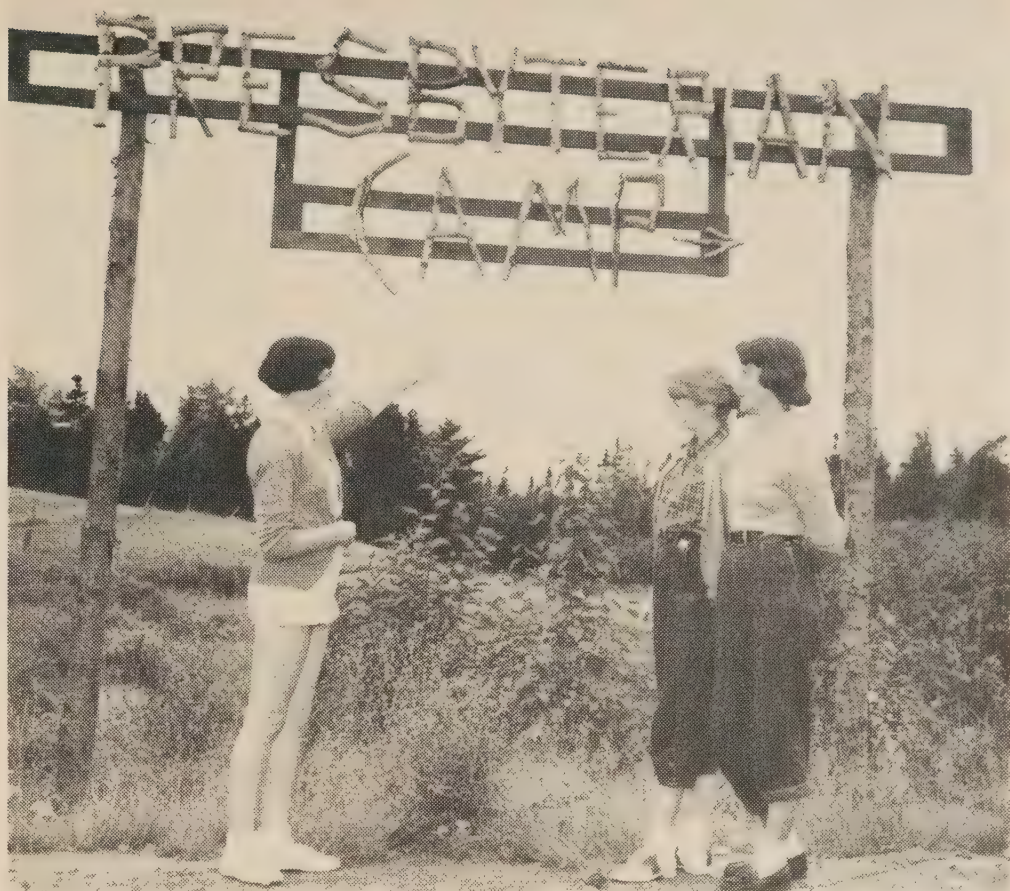
A teacher requires equipment if he is to relate teaching to the everyday experiences of those he teaches. Children learn in many ways, and perhaps the least effective is when they sit still while the teacher does all the talking. The equipment needed will vary with the age of the children and the course of study being used. There are helpful books and filmstrips available to guide those who wish to provide better facilities for their teaching staff.

It has been truly said that children learn from their surroundings and absorb ideas which their surroundings engender, as much as they learn from things that are said and done. What are the surroundings, the rooms and equipment, in your church school teaching the children?

"And he took a child, and set him in the midst of them . . ." (Mark 9:36.). Let us place the children in our midst—in the centre of our attention, our concern, our prayers. There is no greater task than to bring little children, boys and girls, and teenagers to Christ. ★



# Calling All Campers!



Two campers stand at the entrance to Cape Breton Presbytery's new camp, situated at Mira Ferry, Nova Scotia.

## Nova Scotia

*Cape Breton Presbytery Camp, Mira Ferry:* Junior Girls, July 4-12; Senior Girls, July 16-26; Junior Boys, August 1-9; Senior Boys, August 13-23.

*Camp Geddie, Merigomish:* Ministers and Laymen, June 26-29; Junior Boys, June 29-July 7; Senior Boys, July 10-19; Family and Church Workers, July 20-25; Junior Girls, July 27-August 4; Junior Girls, August 6-11; Senior Girls, August 14-23; Young People, August 25-September 3.

## Prince Edward Island

*Camp Keir, French River:* Boys, July 4-13; Senior Girls, July 18-27; Junior Girls, August 1-8; Young People, August 25-September 3.

## Ontario

*Peace Memorial Camp, Lancaster:* Young People's Week-end, June 29-July 2; Junior Girls, July 3-11; Junior Girls, July 12-19; W. M. S., July 20-23; Intermediate Boys, July 23-August 1; Intermediate-Senior Girls, August 2-11; Junior Boys, August 13-21; Young People, August 24-31; Y.P. Labour Day Week-end, August 31-September 3.

*Camp Glen Mhor, Beaverton:* Intermediate Boys, June 29-July 7; Junior Boys, July 7-15; Junior Girls,

July 16-24; Junior Girls, July 25-August 2; Y.P.S. Retreat, August 3-6; Intermediate Girls, August 7-15; Intermediate Girls, August 16-24; Junior Young People, August 24-September 2.

*Kintail Camp (Perrie Memorial):* Intermediate Boys, June 29-July 7; Junior Girls, July 9-17; Intermediate Girls, July 19-28; Junior Boys, July 30-August 7; Junior Girls, August 9-17; Senior Girls, August 17-24; Young People, August 24-September 3; Y.P. Week-end, September 1-3.

*Camp Kwasind, National C.G.I.T.,* July 9-19.

## Manitoba

*Clear Lake Camp:* Presbytery Retreat, (elders and ministers) June 26-28; Ladies' Week-end, July 7-8; C.G.I.T., August 3-6; Junior Boys, July 9-16; Intermediate-Junior Boys and Girls, July 16-23; Young People's Summer School, June 30-July 6; Y.P.S. Labour Day Week-end, September 1-3; Junior Girls, July 23-30; Intermediate-Senior Boys and Girls, August 6-13.

## Saskatchewan

*Buena Vista Camp:* Boys, July 9-17; Girls, July 19-27.

*Round Lake Camp:* Mixed camp, July 23-30.

*Christopher Lake:* C.G.I.T., Senior Girls,

## Alberta

*Camp Kannawin, Sylvan Lake:* Women, June 22-24; Leadership Training, June 30-July 1; Senior Girls, July 3-11; Junior Girls, July 12-21; Junior Girls, July 23-August 1; Junior Boys, August 2-11; Intermediate Girls, August 13-22; Senior Boys, August 23-31; Young People, August 31-September 2.

## British Columbia

*Roberts Creek Camp:* Senior Boys, July 2-11; Intermediate Girls, July 12-21; Junior Girls, July 23-August 1; Senior Girls, August 2-11; Junior Boys, August 13-22; Young People's Week-end, September 1-3.

*Camp Wasa:* August 6-16.

## Win Presbytery Trophy

**Rockway North Pelham** young people were awarded a trophy on April 3 which they had won in the Niagara Presbytery in play competition. They were one of those societies which gave a drama presentation of "The Prodigal Son" for which presentation they were awarded a total of 86 points. The Rev. G. Taylor-Munro is minister of the congregation.



# What Are We Teaching Your Children?

by W. H. Fuller

**J**UST as a lively youngster is full of questions, so a living Church, awake to its work in the world, continually asks, "What are we doing? And why do we do it this way?" The Church should seek to understand herself and her work in all its varied aspects.

The following questions about the curriculum used in Presbyterian Church Schools have quite likely arisen in many minds across the Church.

## What do you mean by "curriculum?"

A curriculum consists of a course of study, a set of lessons. Thus a Junior curriculum is made up of a limited series of lesson subjects based upon Scripture texts, for children from 9 to 11 years of age. A Church School curriculum is the collection of all the courses to be studied by the various age-groups in the School.

## Who decides on the curriculum?

The General Assembly's Board of Christian Education either selects some existing curriculum or itself draws up the broad outlines of a lesson-series. These are submitted to the General Assembly for approval. When approved, each becomes a "recommended curriculum."

## What are the "themes" of this curriculum?

A series of lessons must have some unifying and basic foundation. For the nine months ending in June, 1956, the theme has been **The Bible**. Beginning next October the theme will be **The Church**; and commencing a year later the theme will be **Jesus Christ**. By concentrating the thought of the pupils on these three recurring themes, it is hoped to bring

children, young people and adults into a living communion with God in Christ, to nurture them in a Christian life of faith, hope, love and obedience, and to train them in active discipleship as Christ's Church in the world.

## What are the recommended courses of study?

At present there are three. 1. *The Canadian Graded Bible Lessons*, for Nursery (3 year-olds,) Kindergarten (4 and 5 year-olds,) and Primary children (6-8 years.) These are produced in Canada cooperatively by the Baptist, the Presbyterian, and the United Churches.

2. An alternative series for the above age-groups, called *The Christian Faith and Life Programme for Church and Home*, produced by The Presbyterian Church in the U.S.A.

3. *The Presbyterian Uniform Lessons*, produced by The Board of Christian Education of The Presbyterian Church in Canada. This is for pupils from 9 years up through adulthood. The lesson materials are pictured in the adjoining illustration.

## What principles guide the development of the curriculum?

The planning, writing and teaching of lessons is effective only as the living God speaks to and through the writers and teachers. It is *the work of the Holy Spirit* to witness through the Word to the redeeming work of Christ, and to bestow the gift of faith on the hearer, drawing him to repentance and guiding him into all truth.

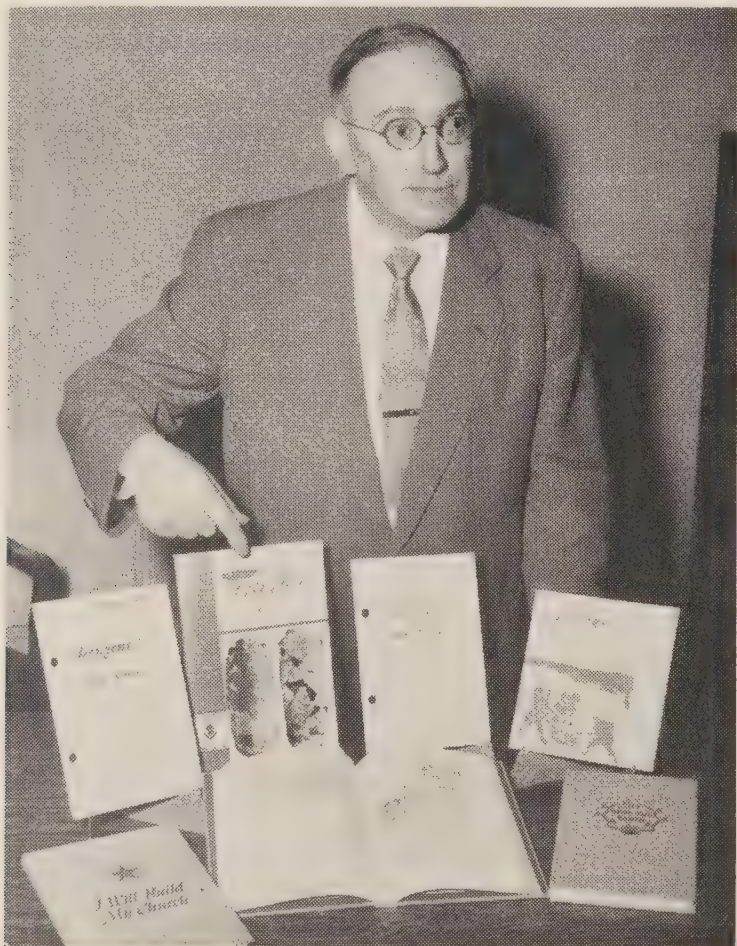
The curriculum is a tool for making known first of all *what the Scriptures teach* of our redemption through Jesus Christ. The lessons try to interpret the Scriptures in fidelity to our Church's doctrinal standards. They also seek to relate the Christian faith to the daily life of the pupils and to bring them to faith and obedience.

The interpretation of Scripture can be fully given only within *the life of the Church* and of a local congregation. Through the curriculum, and by the work of the Holy Spirit, the pupil may be brought into the full life, worship and work of the Church.

*The family* has a primary responsibility for Christian nurture. The curriculum seeks to assist parents in this task and to unite the Christian teaching of the church school and the home.

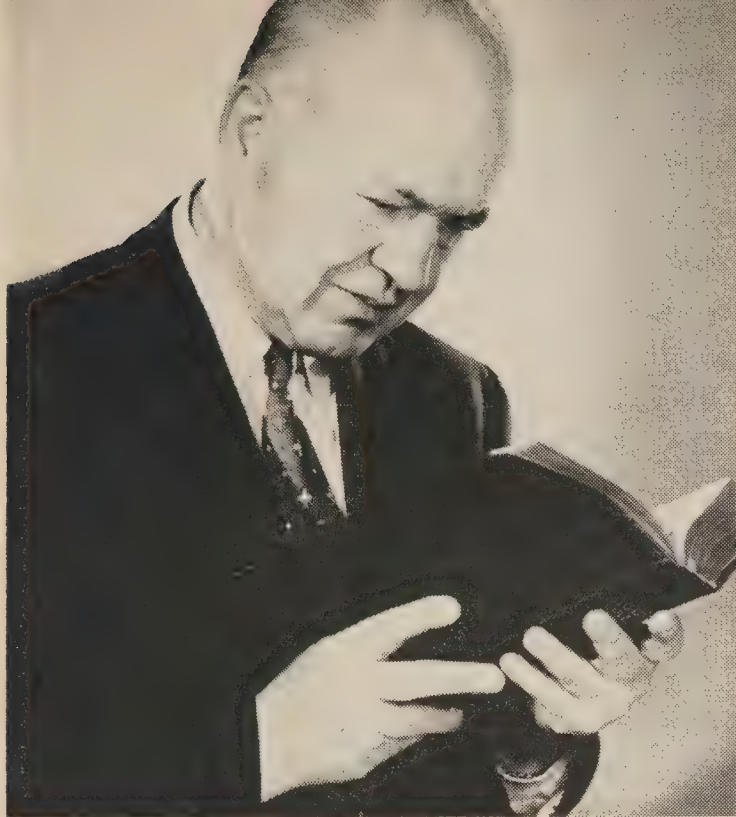
Church School lessons are suited to the needs and abilities of the pupils at each stage of their development. A variety of educational methods are built into the lessons, since pupils learn according to no one set pattern. In the Church School, learning takes place through a study of the lesson itself, through the witness of the teacher's own life and faith, and through shared group experiences of Christian fellowship in the class.

The learning process is a life-long task, leading the individual onward through small and great decisions and choices, toward commitment to Jesus Christ and maturity of faith. ★



Canada Pictures  
The Rev. W. H. Fuller, Editor of Publications, displays some of the teaching materials recommended by the Board of Christian Education for use in church school and young people's and adult Bible study groups.





Harold M. Lambert

# "I thought my learning days were over..."

as told by W. J. Adamson\*

"AFTER all, I am an adult. I have been an adult for a number of years. I didn't see any need to continue learning; certainly not in any formal kind of way. Wasn't that just for the early years of life?

"So I thought. I recognized that the Church must provide for the Christian education of its children and young people. And in my own congregation I was noted for emphasizing this. My fellow-members always expected me to have some remarks to make about it at the annual meeting, and I never failed them. I was always urging that we buy better equipment for the church school.

"Indeed, some of the congregation regarded me as a kind of radical, because I thought there should be tables and blackboards and flannelgraphs and maps, and all sorts of helps. Yes, I was right behind the church school,—and the midweek groups too.

"But I was still thinking in terms of children and young people. I continued to hold the prevalent idea that when you got to be around 25 you had run the course, and there was no further need. I knew there were still a few adult Bible classes around. But we didn't have one in our own congregation, and I didn't think we needed it. I thought my learning days were over.

"I HAD passed through the church school: they used to call it a Sabbath school in those days. I had been in the various classes. I even had some old diplomas for faithful attendance and memory work. I realized that I didn't know everything, but I thought that my knowledge was ade-

quate; certainly, I knew as much as most people.

"I could name all the disciples—perhaps not all of them on the first try, but after a couple of attempts. I was fairly familiar with the contents of the Bible, and could find my way around in it. I even had some knowledge of the Shorter Catechism, at least, I still remembered the answer to the first question.

"But, a few months ago, I started to have some doubts about my knowledge of the Christian faith. My children asked me some questions about religion that I couldn't answer. I began to wonder just how clear my understanding really was. Could I give a reason for my faith? Would I be able to hold my own in a discussion with Jehovah's Witnesses? If someone asked me about Christianity, could I answer intelligently?

"I realized that I had been pretty much standing still in my religious growth. Oh! I attended church regularly. You could count on my being there every Sunday. I listened intently to the sermons. And they were good! I always found them instructive and helpful. But, now I know that I needed more than that. How could I be a committed Christian and a responsible church member unless I kept growing in my knowledge and understanding of the Christian faith and life? I

realized that I should never be too old to learn.

"I BEGAN to suspect that there must be others in the same boat. I thought of how often conversation with my friends got on some religious topic. We were all interested in it. We argued back and forth. But we seemed to keep going around in circles. We never reached any real conclusions. We never got anywhere in our discussions. We even admitted that we didn't know too much. I wondered why we couldn't do some serious studying and learning. So I decided to do something about it.

"At first, I was a little dubious about getting any support. But then I read that every year over 30 million adults in Canada and the United States are supplementing their education. If that could happen in secular life, why not in the Church? Why not supplement our Christian education?

"So I talked to the minister about it. He was delighted, of course, and suggested how we might proceed. I was surprised when he told me that the Church had a programme for adult education. They still had Bible classes; but they were different now. The teacher didn't lecture any more; the whole class dug into the subject, sharing insights and learning together. Then there were midweek groups of all kinds. They met whenever it was convenient for them. They were real discussion and study groups.

"Well, the outcome of it all is that we have formed an adult group in our

\*The Rev. William J. Adamson, B.A., is Convener of Christian Education in the Synod of Toronto and Kingston, and Chairman of the Committee on Young Adult Work of the Assembly's Board of Christian Education. He is the minister of St. Giles church, Humber Valley, in the west end of Toronto.

(Continued on page 33)



THE late Senior Clerk of our General Assembly, Dr. T. Wardlaw Taylor, once gave me a valuable expression of the Presbyterian doctrine of the Church: "The Church is Christ and His people with the government." He set this definition over against a slogan found frequently on the lips of Dr. Ephraim Scott, who at the time of the union controversy kept protesting against the undemocratic methods of the union leaders by affirming up and down the country, "The Church is the people."

Slogans always lead to bad doctrine. They leave out important parts or shades of truth. Our doctrine of the Church cannot be understood merely by applying the levelling principles of democracy. *Theological* principles are involved, not secular political ones, whether aristocratic or democratic. Dr. Taylor's formula is a splendid safeguard at this point and at others also.

### "The Church is Christ and His people . . ."

IT is perhaps pardonable for non-Christians to think of the Church merely as an association of human beings. No wonder they are always predicting the disappearance of this all-too-human institution. They have no knowledge of its divineness. But the man of faith cannot think of the Church as merely human, because Christ is its main part. It is he who creates it by incorporating men and women into himself and into one another. There is no Church without him, and there are no Christians without the Church. The stock and the branches together make one vine (*John* 15.) The Church is his body, not by a mere metaphor but in all reality (*Romans* 12:5; *1 Cor.* 6:15; *etc.*) It is a covenanted people, but he is the sacrifice that makes the covenant (*Mark* 14:22.) Therefore, the Christian says, "I believe in the holy, catholic Church," in the same breath as that in which he says, "I believe in God." Sometimes it is necessary to have the human members primarily in mind when we speak of the Church (*Cp. Ephes.* 1:22,) but this partial use of the term must not be mistaken for a definition.

There being but one Christ, there is but one Church (*Ephes.* 4:4, 5.) Christians are called to foster and promote that unity in every way possible, unless some matter of principle—and it will need to be a grave one—stands in the way. It is characteristic of Presbyterian doctrine to insist that there is only one Church and to refuse to admit that denominational differences touch the root of the Church's existence. Divisions of this sort are

differences *within* the one Church, not of the one Church.

Presbyterianism, therefore, has always been markedly ecumenical in spirit, as we demonstrate at every Lord's Table, when we habitually invite communicants of other churches to partake with us. The communion of the saints—and that means fellowship in the fullest sense—"as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus" (*Westminster Confession* 26:2.) It has never been the habit of Presbyterians to "un-church" other churches. But it does not follow that one church is as good as another (*ibid.* 25:4); nor does it follow that divisions need not worry us. No removable cause of disunity must be allowed to continue.

There being but one Christ and one Church, outside of it "there is no ordinary possibility of salvation (25:2)." God may save some by *extraordinary* means, but he does not make Christians outside the Church. With high approval, Calvin quotes the saying of Cyprian: No man can have God for his Father who does not have the Church for his Mother. The reason is not simply that the Church proclaims Christ and offers him to men in the sacraments, unless we understand the Word and sacraments as organs by which Christ lives in the Church. Then we can see that, if this is the place where Christ lives among men, it is only here that we can find him. To be joined to Christ and to be joined to the Church are aspects of one event.

The fact that we have the Bible in no way detracts from this truth, although unfortunately for many it obscures. For the Bible is the voice of the Church in the persons of its highest authorities, namely Christ and the Apostles, who are the cornerstone and foundation of the Church (*Ephes.* 2:20.) To read the Bible is to hear the



By David W. Hay \*

Church in its highest representatives. That is why the Bible is the rule of faith for the Church. But this function does not put the Bible outside the Church, any more than Christ and the Apostles are outside the Church. After we have said something about government, this point should be clearer.

### " . . . With the Government"

IT is of the gravest importance for Presbyterian doctrine that in thinking of government we start at the right point—and that is *not* with the Church courts. This error is all too frequently made, and it puts everything out of focus. "There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof (*W.C.F.* 25:6)." The heart of our doctrine is that Christ governs the Church *in his own person and presence* by the Holy Spirit.

If we ask where he reveals his person and presence, the answer is that he does so in the preaching of the Word and the administration of the sacraments. Well we know this—to our joy and uplifting. By the Word and sacraments he takes control of our consciences and rules in our hearts and lives. For this reason the doctrine of the ministry is cardinal in our doctrine of the government of the Church. "Unto this catholic visible Church Christ hath given the *ministry*, oracles, and ordinances of God (*WCF* 25:3)." We speak of the "parity" of ministers, not for democratic reasons, but because there can be no office higher than this in the Church. A better term is the "oneness" of the ministry—the human office by which Christ exercises his ministry and lordship.

The well-meaning attempt made by some to obliterate all distinction between ministers and elders is an unintentional playing of ducks and drakes with our doctrine. We are very liable to do this if, in the name of democracy



# Concerning The Church

or through sheer oversight, we think of government firstly in terms of courts. We must start instead with Christ's own rule by the primary means of grace, which are entrusted to special stewards who are called, prepared, and ordained for this task (1 Cor. 4:1.)

Others, it is true, such as parents and Sunday school teachers, share in their different ways in this function under ministerial supervision and with ministerial assistance. But it is to ministers, in their apostolic office, that the authoritative exercise and control of this function belong, especially in the solemn worship of the Church, where Christ's rule becomes most visible.

## The Primacy of Word and Sacraments

FROM this centre we can understand Church courts in true perspective. They are *subsidiary* agencies by which Christ exercises his rule (for, naturally, the primary means of grace—Word and sacraments—must not be allowed to lose their primacy.) "The Form of Church Government" tells us that "Christ, who hath instituted government . . . hath furnished some in his church, beside the ministers of the word, with gifts for government . . . who are to join with the minister in the government of the church. Which officers reformed churches commonly call Elders."

The matter is often put correctly by saying that the task of the minister is to sow the Word and that of the elder is to assist in gathering its fruit. The office of the elder is essentially a spiritual one, belonging to what we call "*discipline*," that is, the building-up of the people in Christ. Part of this task is the function of declaring Christ's will in particular cases and causes. The

bodies that do this are called *courts*, not *houses*, in order to emphasise the declaratory and judicial rather than the legislative character of their function.

To settle matters of more than local concern, we organize courts on a wider basis. "It is lawful, and agreeable to the word of God, that the church be governed by several sorts of assemblies, which are congregational, classical (i.e. presbyterian,) and synodical." "Synodical assemblies may lawfully be of several sorts, as provincial, national, and ecumenical (FCG)." These wider courts (beyond the kirk session) are not "higher" courts, save in regard to appeals.

The so-called "higher" courts have no authority to lord it over "lower" courts. The General Assembly is not our equivalent of a pope, nor presbyteries our equivalent of a bishop. Ministers are bishops. We have no king or head save Christ, who governs us—let me say it again—primarily by the Word and sacraments, not by a "hierarchy" of courts. But we regard it as a grave breach of brotherhood ("divisiveness") if an individual person or local court sets his or its own interests before the good of the whole. In such cases, an individual or court may be "disciplined," but the sanctions normally used will be entirely spiritual.

## Christ Is King And Head

THE Church, then, is a *complex* whole that inescapably has a particular shape, or *structure*, or *order*, which corresponds to the very nature of the Christian revelation as God gave and gives it in history. The God-man, Christ Jesus, is the foundation upon which, in a unique sense, all else rests (1 Cor. 3:11).

Second to him come the Apostles, the "eye-witnesses of his majesty" and particularly of his resurrection (2 Peter

\*The Rev. Dr. David W. Hay is Professor of Systematic Theology at Knox College, Toronto.

1:16; Acts 1:21f.), without whose testimony, now preserved in Holy Writ, there could be no Church. Dependent upon them come their successors, the continuing ministry, associated with whom for disciplinary purposes are "other church governors."

These offices and functions are not equal. They all stand, under Christ, in a decreasing order of authority. Power is carefully distributed in the Presbyterian system according to theological principles, with a strict regard to the preservation of due power for the people also. Much of the organization of the Church is a matter of expediency, but the central features of *order* belong to the character of the *faith*, and cannot be destroyed without destroying the Church. As Lesslie Newbigin says, the Church has always been "a vertebrate organism." ★



June 1	—	Jonah 3: 1-10
June 2	—	Jonah 4: 1-11
June 3	—	Matthew 28: 16-20
June 4	—	Daniel 1: 8-16
June 5	—	Daniel 5: 1-9
June 6	—	Hebrews 12: 22-24
June 7	—	Daniel 5: 17-31
June 8	—	Daniel 6: 1-9
June 9	—	Daniel 6: 10-14
June 10	—	Daniel 6: 15-23
June 11	—	Ezekiel 2: 1-10
June 12	—	Ezekiel 3: 1-12
June 13	—	Ezekiel 3: 15-21
June 14	—	Ezekiel 17: 22; 18: 4
June 15	—	Ezekiel 33: 1-11
June 16	—	Ezekiel 37: 1-10
June 17	—	Ezekiel 47: 1-9
June 18	—	Zechariah 4: 1-6
June 19	—	Malachi 1: 9-11
June 20	—	Malachi 3: 1-4
June 21	—	Malachi 4: 2-6
June 22	—	Matthew 3: 1-6
June 23	—	Matthew 3: 7-12
June 24	—	Matthew 3: 13-17
June 25	—	Revelation 2: 1-7
June 26	—	Revelation 2: 8-11
June 27	—	Revelation 2: 12-17
June 28	—	Revelation 3: 1-6
June 29	—	Revelation 3: 7-13
June 30	—	Revelation 3: 14-22



# Convocation Speaker Emphasizes Personal Religion

**E**IGHTEEN students received their graduation diplomas and certificates at the 112th annual Convocation of Knox College held in Convocation Hall, University of Toronto, on May 1. This was one of the largest classes to graduate in recent years.

Convocation speaker was the Rev. Dr. George M. Docherty, formerly of North Church, Aberdeen, Scotland, and now successor to the late Dr. Peter Marshall in the New York Avenue Presbyterian church, Washington, D.C.

Dr. Docherty opened his address with a dialogue between a theological classmate and himself on the spiritual life. When Jesus asked his disciples, "Whom do men say that I am?" they compared him with other great men: John the Baptist, his heroic forerunner; Elijah, the prophet who walked closely with God, and Jeremiah, a man of supreme courage.

Dr. Docherty told the graduates that these comparisons were not sufficient, they required a personal experience that Jesus had risen from the dead and is significantly alive. He deplored a "fair weather" ethical gospel that had nothing to do with the problem of sin and nothing to say about redemption.

Two ministers of the Church received the Doctorate of Divinity (*honoris causa*:) the Rev. John A. McMahon of First church, Port Arthur, for the sterling quality of his long ministry; the Rev. Dr. James D. Smart of Rosedale church, Toronto, for his leadership in the field of Christian Education and his contribution to Christian literature.



Canada Pictures

Members of the Knox College graduating class absent from picture at right: Reading from front: Hugh L. Nugent, B.A.; John N. Buchanan, B.A.; Gordon G. Hastings, B.A.; Robert B. Cochrane, B.A.

Four students were awarded valuable post-graduate scholarships. Edward McKinlay, who led the graduating class, received the Travelling Scholarship of \$900. Messrs. John N. Buchanan and Hugh L. Nugent received over \$700 and Christian M. Costerus \$300.

Significant is the immediate destination of these four young men. Mr. McKinlay will return to his native Scotland to pursue graduate studies; Mr. Buchanan, who has specialized in student work, will serve as secretary of the Student Christian Movement at the University of British Columbia; Mr. Nugent will join the staff in the work among the French-speaking Protestants in Quebec, and Mr. Costerus has been appointed to mission work in Formosa.

The Degree of Bachelor of Divinity was conferred on the Rev. Reginald E. G. Dennys of Toronto; the Rev. Neil MacLean of Grand River, N.S., and the Rev. Russell Self of Jhansi, India. Professor Kingsley Joblin of Victoria University, Toronto, won the coveted distinction of Master of Theology.

Principal J. Stanley Glen, D.D., presided, assisted by Professor D. Keith Andrews, Professor David W. Hay, Professor Donald V. Wade and Professor Allan L. Farris. The Moderator of the General Assembly, The Rev. Dr. Walter T. McCree, conducted the devotions. The choir of Knox Presbyterian church, Toronto, under the direction of Mr. James Davies, L.T.C.M., led the service of praise.

*Opposite page — THE GRADUATING CLASS OF KNOX COLLEGE, TORONTO. Front row: David A. Smith, B.A.; David Murphy, B.A.; William F. Duffy, B.A. Second row: D. Neil McCombie, B.A.; John D. Yoos, B.A.; Gordon Firth, B.A. Third row: John Calvin Elder, B.A.; Christian M. Costerus, B.A.; Edward McKinlay, B.A. Fourth row: Alexander M. Ziedman, B.A.; Rex G. Krepps. Back row: Les. Pandy-Szekeres, LL.D.; Douglas J. Fox, B.A.; Wilfred D. Jarvis, B.A.*









N. B. Reed

*In this bright room in the new Christian Education building of St. Andrew's church, Port Credit, everything has been designed to meet the needs of primary children. The wide windows throw plenty of light into the room; the tables and chairs are an ideal size, and the adequate display board can be easily seen by each child.*

*For the children in your congregation plan*

# A Church Vacation School

SUSAN and Mary skipped up the road to the little church. Just as they disappeared through the door, a car drove up and stopped. Children popped out and they too disappeared into the church. The last one turned and waved to the driver, "Bye, Daddy."

"Bye, Johnny, I'll come back for you later on."

More cars came and more children. There was an air of expectancy and an eagerness in all the children as they went into the church. And no wonder. A number of adults had transformed the rather dreary meeting room into a place full of interest to children. A Palestinian village made by one group of children was set up. Nearby on a table were scissors, paste, paper, paints,

By Ada E. Adams \*

brushes, crayons, and other materials which they had used in making the little Palestinian houses.

Across the room several children were choosing Bible story pictures from the picture file. They were going to tell the stories to other children. Behind them, a picture of Jesus and the Children brightened the bulletin board.

In another corner a group of children were putting on costumes. Watching them you suddenly discovered that these could have been children who lived in Palestine and knew David or Zacchaeus. These children were learn-

ing the Bible stories they enjoyed, by playing them out.

HERE in this remote rural community parents were concerned that their children should have the guidance they needed in their growing Christian faith and life. And so it was they planned a Church Vacation School to supplement the work of the church school.

How did this come about? Well, it began back in the winter months. In response to a request from parents and teachers in the congregation, the Regional Secretary was invited to conduct a short leadership training conference. The planning and operation of a Church Vacation School was studied and discussed. A few weeks later plan-

\*Miss Ada Adams, B.Sc., is Secretary for Children's Work.



ning began; materials were ordered; teachers and leaders chosen; and the study and training commenced in earnest. When Church Vacation School time rolled 'round, everyone was ready. And the results more than justified all the effort of careful preparation.

The Church Vacation School is not the only part of children's work that has grown in this congregation. Sunday school teachers have begun to adopt some of the interesting ways of working with children learned at Church Vacation School. The children are responding in regular and increasing attendance. New week-day groups are springing up for them. And more and more parents are showing an active interest in the Christian growth of their children.

Busy farmers pause in their morning's work to drive a carload of children to Church Vacation School, and housewives collect a group of Juniors after school to take them to the Explorer group. Everyone in the congregation seems to realize in a new way that Christian Education is vital to the life of the Church and that they each have some responsibility in it.

**I**N the past ten years or more, the child population of Canada has increased by leaps and bounds. This presents both an opportunity and a problem for church schools and week-day children's groups.

Fortunately, our people are becoming aware of the present urgency in the field of Children's Work, and are searching for ways in which to meet the challenge. Many churches are constructing new buildings for Christian Education, and improving equipment. Many requests are being received from church school teachers, leaders of Mission Band and Explorer groups, for guidance and training for their work with children.

The Presbyterian Children's Work Committee is preparing assistance for these children's workers. A new handbook for leaders is to be ready in the Fall, which will contain help in both the organization and programme of children's groups. In addition, training conferences are to be held in different parts of Canada during the Fall. These training conferences will provide an excellent opportunity for training and inspiration and will feature well-trained conference leaders, audio-visual materials, charts, exhibits, and book displays. More detailed information about the training conferences will be released in the early Fall. If you are a children's worker or are interested in the work, plan to attend the training conference to be held in your area.



## PROTESTANTISM IS AN ERRONEOUS FORM OF RELIGION



"... the propagation of imperfect Protestant teaching tends to destroy the full faith of Catholics. Truth carries its own right to exist. It is a good thing to spread knowledge of the truth. But error has no right to exist. It is a good thing to destroy error. Now the Catholic Church, having the truth, has a right to exist and teach everywhere. In fact, she has to do so, for Christ commanded her to teach all nations. **Protestantism has not the same right.** It retains some elements of Catholic truth, but many corruptions of its own. However sincere Protestants may be, **Protestantism is an erroneous form of religion,** and it keeps people from the real truth. The Catholic Church therefore rightly objects to the propagation of error among those who have the truth, and rightly propagates the truth among those in error..."

(Rev. Dr. Leslie Rumble, Roman Catholic radio broadcaster in his volume *Radio Replies*.)  
(The Christian Irishman, April, 1956)

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# The Readers' Forum

Contributions must not exceed 200 words

## Women In The Church

Dear Editor:

It was with a good deal of interest that I read the article by Doctor Frank S. Morley on "The Place of Women in the Church" in the May Record.

Although I have the greatest respect for Doctor Morley, I feel that the criticism of the Women's Missionary Society in his article was most unfair.

In my humble opinion, the phrase "the atrophy in the W.M.S.," was poorly chosen indeed. I believe that the word 'atrophy' means the total or partial disintegration of the whole. Such is certainly not true of the Women's Missionary Society. It is my conviction that this great organization is neither spiritually nor physically dead as Doctor Morley seems to imply. While it may be true that not enough concern is evident, "for the pagans on its own streets, concern for its needy neighbours—the shut-in, the old, the sick, the poor, the unsaved youth, the strangers, and the lonely," is it not also true, that in a large number of instances the same can be said to be true of the Kirk Session to the same degree?

The answer, if a youngster in the pulpit may be so bold, is to *evangelize* as Christ knew the meaning of the word! Evangelize, by instilling the Spirit of Jesus Christ in all the people of His Church, beginning with the Session, the Managers, etc. etc., and following through into all the organizations that are present in our churches today!

In a church such as ours, the "buck is all too often passed," especially when we seek to lay the cause for "lack of concern" at anyone's feet other than where it should be honestly placed!

Let us then rise up; in the pulpit, in the pew, in the church organization—and let us, every one of us, proclaim the "unsearchable riches of Christ" as He speaks to each of us. In so doing we shall honour His command, "Go ye," and in honouring it, we shall bring the world to His feet.

This is the responsibility of every Christian in the world, not the responsibility of the W.M.S. alone as so many are prone to let it become!

KINGSLEY E. KING

New Westminster, B.C.

## Vestments and Titles

Dear Editor:

It is refreshing to see that the spirit of the Reformation is not entirely dead in The Presbyterian Church in Canada, and that the Third Year class of Knox College is asking serious questions regarding vestments, titles, etc., the significance of which escapes many ministers within the Church.

Of the two answers suggested, we thought the one suggested by the Rev. Dr. McLelland the more witty, the one by yourself the more Presbyterian. Since both of these were written in a similar vein, however, we are still looking for a serious explanation of a custom which, to many ministers who were ordained since 1925, is somewhat of an innovation. An article on the subject, written by a competent historian, and dealing also with the Geneva gown, the stole, the authority of the academic hood and the roman collar (no personal reference) would be a service to the Church.

It is fortunate that this question was raised by the Third Year class, for within a few short weeks their ranks will be diluted by the great mass of Canadian clergy who do not trouble themselves with such matters. But before the subject comes to rest, let us have an answer which is worthy of the Official Organ of The Presbyterian Church in Canada.

ROBERT K. ANDERSON.

Whitehorse, Yukon Territory.

## Origin of Reverend

Dear Editor:

The Knox students who are concerned by the use of the official or courtesy titles of "Reverend," "Very Reverend" and "Right Reverend" might consult the Oxford (Murray) dictionary which may provide them with some light.

There are two adjectives thus used, "honourable" and "reverend." The first adjective is a prefix given among

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others to younger sons of earls and sons and daughters of peers below the rank of Marquess. Most Honourable is applied to Marquesses; also to the Order of the Bath and H.M. Privy Council (collectively.) Right Honourable is applied to peers below the rank of Marquesses, to Privy Councillors, and to certain civil functionaries.

The first dated use of the adjective 'reverend' was in 1449, and as a courteous or respectful form of address about 1486. Deans were then called Very Reverend, and bishops Right Reverend; Archbishops were addressed as Most Reverend. In 1642, the word was abbreviated to "Rev.", affixed to the name of the person and applied to a cleric or divine.

A similar adjective "Venerable" is applied in Roman Catholic or Anglican circles to certain ecclesiastical persons, especially archdeacons, and in the Roman Catholic Church to those who have attained the first stage of canonization.

In the United Church of Canada, the custom of designating the moderator as Right Reverend and preceding moderators as Very Reverend was taken over from Presbyterian usage.

Should they also wish to consult the Westminster Confession under *Form of Church Government*, page 174, there is an interesting paragraph, viz., "Those teachers that excel in exposition of the Scripture, rather than application, may be called teacher or doctor."

CLARIS EDWIN SILCOX  
Toronto.

◆ Thirty laymen from **Lunenburg, Bridgewater, Windsor, Dublin Shore, Dartmouth** and **Halifax** attended a Presbytery laymen's course that was held in Knox church, Halifax. The purpose of the classes of instruction was to give guidance on the conducting of church services in the absence of clergymen.

The instructors were the Rev. J. J. Edmiston of Windsor, the Rev. Frank Lawson and the Rev. A. H. Stephen of Halifax. Mr. Edmiston spoke on the devotional aspect of the church service. Mr. Lawson spoke on the content and delivery of the messages and Mr. Stephen gave advice on the choice of effective scripture lessons and how they should be read.

◆ The Rev. Dr. Robert Good of Ottawa was special speaker at the 22nd anniversary services of **York Memorial church, Toronto**, on April 15. The Rev. D. P. Rowland, minister, conducted the services. On the Monday, a congregational fellowship night was held, with some 300 members and friends in attendance. Features of the evening were the burning of the first mortgage on the church, and the presentation of gifts towards the new Youth Centre, the building of which will shortly begin.

## Quiet Stands The House

(One hundred years ago this June, George Gordon sailed for the South Seas to martyrdom in Erromanga. On hearing the tragic news his brother, James Gordon, immediately volunteered to take his place, went out, and was martyred on the same island. The little homestead of the Gordons still stands in Alberton, P.E.I.)

*Quiet stands the house,  
Grass over stone,  
Starlight in empty rooms,  
Night-winds' moan.  
But there comes a sound in the dark  
Like the ghost of a bugle blown:  
And the gay Gordons go riding,  
Riding to the sea:  
"O who will break a lance with us,  
For Christ's own chevalrie?"*

*Quiet stands the house;  
Shadows throng,  
Whispering of older days  
When blood ran strong;  
When Huntly's men on the Scottish  
hills  
Arose to the gathering-song;  
And the Gay Gordons went riding,  
Riding to the sea:  
"O who will couch a lance with us  
For King and Liberty?"*

*Quiet stands the house,  
Listening still,  
For the voice of the blind mother  
Old and shrill,  
When she arose and cried in the dark,  
"It is well—not ill,  
When the Gay Gordons go riding,  
Riding to the sea.  
Would God I had another son  
For that sweet company."*

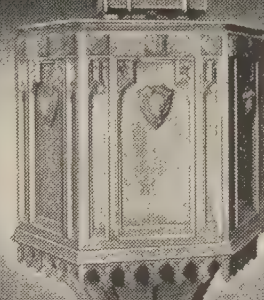
*Quiet stands the house,  
Forlorn and far.  
Softer the way we take,  
Lower the star.  
But still I hear that bugle blowing  
When the men of Christ are gaily  
going  
Where the high emprises are.  
For the Gay Gordons are riding,  
Riding to the sea:  
"O who will break a lance with us  
For God's dear chivalry?"*

C. J. ST. CLAIR JEANS

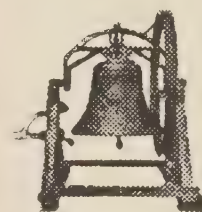
Arnprior

◆ A Preaching Mission was held in March in the **Appin** and **Melbourne** congregations. Neighbouring ministers assisted in the service. A men's choir led the service of praise each night. A feature of the project at Appin was a laymen's visitation of all the homes in the congregation on the Sunday afternoon. Attendance at the services was most encouraging.

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# Religious World News

## New Problems For Foreign Missions

Speaking in Upsala, Sweden, the Rev. Ronald K. Orchard of London, a secretary of the International Missionary Council, commented on the fact that Asia's old religions are going through a revival and spreading even to Europe. On the foreign field itself, he said, many governments and non-church groups are sponsoring large-scale social welfare programs in countries where such work has been a major effort of the missions. He indicated that in future,

missionaries should devote themselves chiefly to the spread of Christianity and not permit themselves to be so tied up with social questions.

The Rev. Nelson Chappell, secretary of the World Council of Christian Education, recently returned from a world tour and speaking in Toronto, also commented on the way in which schools, which were formerly operated by the missions, are now being placed directly under the government, thus passing from church to secular control. This was true in South Africa,

Southern Rhodesia, the Congo, Nigeria, the Gold Coast and even in India. "In Egypt today," he said, "no child of non-Christian parents can now be given a Christian education in any form in a Christian school, even if his parents agree." He drew the conclusion that the mission churches would have to build up strong Sunday schools to fill the vacuum.

## Baptists In Russia

In statements recently issued by Protestant church delegations to Russia, the vitality of the Baptist churches in Russia has been noted. The visitors have usually been present at the service in the large and only Baptist church in Moscow where congregations usually number about 2,500.

The Swedish Baptist leaders who have just returned from Russia indicate that there are now 6,000 Baptist missions in Russia with a total membership of more than 500,000 and that the Baptists are increasing in that country at the rate of 10,000 a year. In Tallinn, the former capital of Estonia, the Communists in 1944 gave the Baptists a former Catholic church, seven hundred years old, where they hold their services.

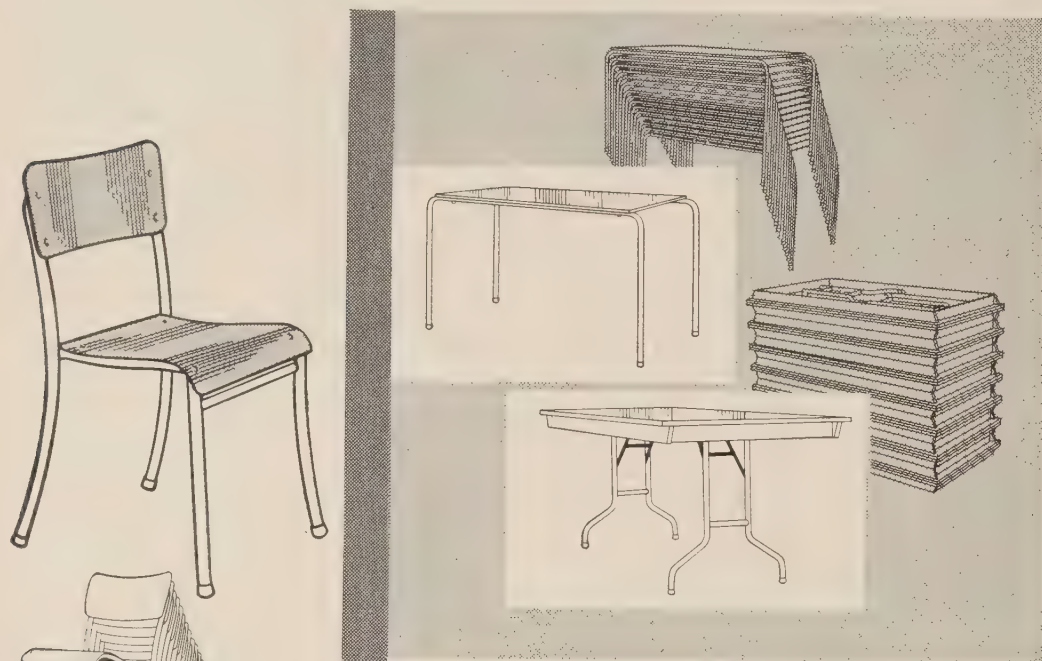
Recently a three-man delegation, consisting of the spiritual leader of all Mohammedans in the Soviet Union, the general secretary of the All-Soviet Council of Evangelical Christians (Baptists) and the Metropolitan of Krutitsky and Kolumna (second-ranking prelate in the Russian Orthodox Church) visited Sweden.

## Problems Facing German Christians

The divorce rate in West Germany has shown a slight recession. In 1954, there were 44,438 divorces as compared with 49,000 in 1946 and more than 88,000 in 1948. However, some confusion is being created by the nature of the divorces granted in East Germany where a new law defines the aim of marriage as to serve "the joint development of the partners and the education of children in the spirit of democracy, Socialism, patriotism and friendship among peoples," and stipulates that divorce may be granted if a marriage has "lost its sense for the spouses, the children and society."

It is also announced from Berlin that less than five per cent of the Soviet Zone young people eligible for the "youth dedication" ceremonies developed by the Communists to replace confirmation, register for them despite the Communists' inducements which include gifts, money prizes and offers of special holidays.

More than half a million German Protestants are expected to attend the German Evangelical Church Day at Frankfurt-on-Main, August 8 to 12; and approximately one million Roman Catholics to attend the Roman Catholic Day at Cologne from August 27 to September 2.



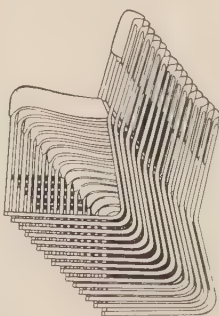
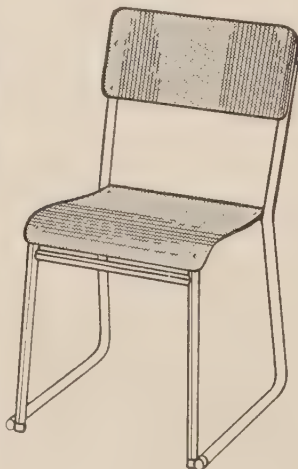
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# A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



## St. Thorlacus, Valiant Bishop Of Iceland

THE government of Iceland has issued a set of stamps commemorating the 900th anniversary of the consecration in 1056 of the first Christian bishop of Iceland. A surcharge on the stamps will aid a fund to restore the ancient cathedral at Skalholt.

On this set of three stamps, in addition to a picture of the old cathedral and a portrait of a noted Lutheran leader, appears the portrait of one of the ancient Icelandic bishops, Saint Thorlacus, who was the sixth bishop of the island from 1178 to 1193.

The story of St. Thorlacus is interesting, for it reminds us of a fact which we are apt to overlook to-day, that there were a number of valiant reformers in the Christian church long before Martin Luther (1517). If these men of earlier centuries were not successful in purifying the church, it was not for want of effort, and if it had not been for such men of courage and devotion, the Christian church might have crumbled away into the general anarchy that swept Europe during the Dark Ages.

According to an Icelandic saga, St. Thorlacus was born in 1133, the son of a fisherman. He was a brilliant child, who was ordained to the ministry at the age of 18 and was sent abroad by the proud Icelanders to undertake further study in Paris and London.

When he returned home a brilliant Doctor of Theology, it was evident that he was disturbed by the worldliness in the church. Already the Gospel of Christ lay forgotten while churchmen sought for wealth, power, and influence.

Disgusted with the sinful life led by the clergy, Thorlacus sought the seclusion of a monastery. Soon, however, many monks, fired with reforming zeal, left the monastery to preach the Word of God. The fame of Thorlacus, now the abbot of the monastery, grew far and wide and the common people flocked to his support.

At the age of 38 his election as auxiliary bishop of Skalholt was forced by popular demand and in 1178 he became head of the church in Iceland.

As head of the Icelandic church he continued his reforms. He told the



clergy under his care to live proper and upright lives themselves that they might be an example to their people. He continued to champion the cause of reform until his death in 1193.

Within five years, however, the devotion of the people to his memory caused the Althing (Parliament) to declare him Iceland's first saint. This canonization by popular demand was never confirmed by the Pope of Rome. Nonetheless the Roman Catholic church carries Thorlacus on its roster of saints today, as does the Church of Iceland which became staunchly PROTESTANT early in the Reformation.

We may be grateful that there were men like St. Thorlacus in the Middle Ages, for they helped preserve Christianity. It is significant that the grateful people of Iceland have honoured

him again on this postage stamp eight centuries after his death.

*Adapted from Glenn Everett, Religion in Stamps*

## Let's Go Camping

CAMP is a word filled with adventure to every real boy and girl. It stands for freedom, fun and adventure. Unfortunate is the boy or girl who has never had a taste of camp life.

To-day we are fortunate for there are hundreds of camps for boys and girls in every province of our Dominion. Some of these are luxury camps with more than all the comforts of home, some are Church camps where we train for leadership under trained Christian counsellors. Some are camps sponsored by your group — What is it? — Scouts, Sigma-C., C.G.I.T., Boy's Brigade, Y.M.C.A. or Guide. They all provide a time of happy fellowship where we can improve our health and develop our soul.

Perhaps you will not be able to attend one of these well organized camps, then why not go camping with a few chums. Where? Well, let's talk about the ideal camp site.

Here is the formula—shelter, water, wood! These are very important. Your camping spot will be sheltered against prevailing winds. Water you will want within a reasonable distance not only water for drinking but also for swimming. Remember to play safe in regard to water. Both the water you drink and the water in which you swim.

Wood for fuel and for making camp gadgets must be present in sufficient quantity. You don't want to go miles for your wood. Remember the safety rules in regard to fires. Help to conserve our great woods and forests. Be sure your fire is out!

What you need to take to camp you will find listed in any book on camping—See "Tenderfoot to Queen's Scout." "Camping for All" by Jack Cox, or any manual published by your boys' or girls' group.

Good camping to you!

## A Prayer At Close Of Campfire

"O God, mercifully grant unto us that the fire of Thy love may burn up in us all things that displease Thee, and make us meet for Thy heavenly Kingdom. Amen."



Gedge Harmon





Amid great rejoicing, St. David's church, Hamilton, burnt their mortgage at the conclusion of the service on Palm Sunday. The two ministers shown in the picture are, left, the Rev. Stanley W. Vance, B.A., of St. Paul's church, and the Rev. Charles Carnegie, minister of St. David's.



Thirty lay leaders of the Halifax Presbytery took a special training course to aid them in the conducting of church services in the absence of clergymen. The lay members, young and old, were greatly helped by the instruction.

## Church Cameos

◆ A \$4,000 mortgage was burned in St. David's church, Hamilton, at the close of the service on Palm Sunday. The Rev. Charles Carnegie, minister, conducted the ceremony, and the mortgage was presented for burning by Mr. William D. Stewart, chairman of the board of managers. The congregation received memorial gifts which were dedicated by the minister. Mrs. Robert Foulds presented a Communion Table runner in memory of her husband. A Communion Table desk was presented by Mr. and Mrs. Alexander F. Reid in memory of Mr. and Mrs. James Aird. A Communion table Bible was presented by Mr. and Mrs. Fred. Heath in memory of Mrs. Ellen Wilson.

◆ The facilities of Alma Street congregation in St. Thomas have been enlarged to meet the needs of a growing church school. A service of dedication was held on February 19, with the Rev. James S. Clarke, General Secretary of the Board of Christian Education, as special speaker. Greetings were brought from Presbytery, by the Moderator, the Rev. D. J. Firth. The Rev. James K. West, minister, conducted the service, assisted by the Rev. Harry S. Rodney and Mayor Peter Laing of St. Thomas, who is the church school superintendent of Alma Street.

◆ The congregation of Queen's Road church, St. John's, Newfoundland, has decided to move from its present downtown location to a new housing development in the suburbs of the city. This means that the small Presbytery of Newfoundland will undertake three church extension projects this summer. Suitable sites are being examined and it is expected that construction of at least two buildings will begin in a few months. In order to coordinate this work, a Layman's Association has been formed in St. John's. The Men's Club of St. Andrew's church has offered the services of its members to Presbytery, and plans are being made for a preliminary survey of the homes in one of the development areas. When construction work begins the men of the three city congregations intend to "get their jackets off" and by their labour keep down costs on the new church buildings.

◆ A Communion Table was dedicated on Sunday, February 12, in Melrose Park church, Toronto, by the Rev. J. H. Marshall, minister. The Table was presented to the congregation by Mrs. James Bell and family, in memory of the late James Bell, a faithful member of the congregation.



# Presbyterian College Convocation

By Robert Lennox

**T**HE Eighty-Ninth Annual Convocation of the Presbyterian College, Montreal, was held on Tuesday, May 1, 1956, in the Church of St. Andrew and St. Paul. Again as in recent years the interest in this "School of the Prophets," of our Church was manifested in the great congregation which filled the large and beautiful church almost to overflowing and in the reception which followed in Kildonan Hall, the place which the College fills in the life of our Church in this area was the common topic as people mingled in friendly conversation.

It was an impressive sight to see the seven young men of the Graduating Class come forward to receive their diplomas and to go forth to become licentiates and ministers of the Church. The report of Professor C. Ritchie Bell, the registrar of the College, indicated that this was one of the largest enrolments in the College of recent years and already twenty-eight young men are enrolled in the various Colleges and Universities throughout the country looking forward to theology and the Christian ministry.

Those who were graduated were John R. Cameron, Charles A. MacDonald, Frederick A. Miller, J. J. Harold Morris, James Edward Morton, Leslie R. Renault and Charles M. Shaver. All received their diplomas and Mr. Shaver also had the degree of Bachelor of Divinity conferred.

Two distinguished ministers of the Church were honoured with the doctorate of this College, the Reverend Hugh Jack, B.A. of the Presbyterian Church of Sydney, N.S. and the Reverend E. H. Johnson, B.Sc., B.Th., who gave the Convocation address on "The Good News for All Mankind."

This address, indeed, was the high light of the whole impressive ceremony, as the speaker outlined the relevance of the Christian Gospel with its emphasis on a Gospel which is for all mankind and the all embracing purpose of God in the whole of human

life and nature in a day of far-reaching and challenging crisis.

It was a statesmanlike statement by a man, who, as Principal Lennox pointed out, like the prophet Ezekiel was expounding no mere fine theories from an ivory tower, but had sat where the people sit.

Perhaps the greatest tribute to the significance of this whole Convocation was expressed by a young woman, a student in McGill University, who confessed at the close that she had in the course of the service heard the call of the Christ to full-time Christian service and like Isaiah of old had responded: "Here am I, send me." ★

## Medicine Hat Training School

**T**HE graduation exercises of the Presbyterian Training School at Medicine Hat, Alberta, were held on April 13. Four students completed the course and received their diplomas from the Rev. Dr. John Brent, Principal of the school. The graduates were Miss Bernice Munro of Brandon; William Allen of Winnipeg; Robert Fraser of Stoughton, and Robert Wyber of Fleming, Moosomin.

The address to the graduates was given by the Rev. Robert Taylor. Mr. Taylor also paid tribute to the work of Dr. Brent, who is retiring this year from the principalship of the school. During the five years' of the school's existence, it has trained and equipped 30 young people to be effective workers in local congregations. Nine of the graduates are either in the ministry at present, or are in training.

The students spoke highly of the staff, the Rev. David Crawford and Miss Marguerite Quickfall, and of the three seasonal lecturers, the Rev. Dr. D. C. Hill, the Rev. Robert Carter, and the Rev. W. O. Nugent. Tribute was paid to the Matron, Mrs. Gillespie, whose motherly care has been a source of inspiration to students and staff alike. Mrs. Gillespie is also retiring at the end of the year. ★



## New Books For Minister and Layman

### THE PRESBYTERIAN ENTERPRISE

Edited by Maurice W. Armstrong, Lefferts A. Loetscher and Charles A. Anderson. This book is a new departure in religious history. It consists of records from American Presbyterian sources which give a vital, warm glimpse into the lives of the men and women who were the Presbyterian church. \$4.50

### CHRIST AND HIS CHURCH

By Anders Nygren. The author bases his book on lectures given at Knox College, Toronto. He discusses a central meeting ground for all communions. A book for ministers, teachers, theological students and all those concerned with the ecumenical movement. \$2.50

### THE NEW MAN *Christianity and Man's Coming of Age*

By R. Gregor Smith, Editor, the S.C.M. Press. The author seeks a new Christian anthropology, in which man is related to God not by a metaphysic but in the midst of history. He draws on the writings of Buber, Bultmann, Tillich and Bonhoeffer. \$2.25

### THE EXISTENTIALISTS AND GOD

By Arthur C. Cochrane. The author discusses what he considers the basic problem for theology today — that of distinguishing between concepts of Being held by existentialists and the Christian doctrine of the Being of God, revealed in Jesus Christ. \$3.00

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## Revolutionary Books

● Two outstanding books, *Encounter With Revolution*, by M. Richard Shaul, and *This Revolutionary Faith*, by Floyd Shacklock, concentrating on re-thinking missions, were reviewed in the May issue.

There is one book, *Shock and Renewal*, by Keith R. Bridston, which is a compilation of excerpts from six important books on the missionary task of the Church. The six books are: *Mission to America*, by Trueman B. Douglas; *That the World May know*, by Charles W. Ransom; *Christian Missions and the Judgment of God*, by David M. Paton; *The Presence of the Kingdom*, by Jacques Ellul; *The Household of God*, by Leslie Newbigin; and *Missions Under the Cross*, edited by Norman Goodall.

The thesis of Bridston's book is that the missionary era has come to an end and that the ecumenical era has begun. This does not mean the end of the missionary task of the Church, but that the missionary task must be re-conceived in a new and larger setting. The thesis of this book gives cause for serious thought. Does the ecumenical thought of this new era move us closer to the will and purpose of God? If so, why? And if not, why not?

*The Christian Mission*, by Max Warren, covers much the same ground covered by other books reviewed. It points up some of the questions raised in the other books much more sharply. Dr. Warren raises the question whether God is the God of the Church or the God of all life? The answer to that question and the implications of the answer for the future of missions are very determinative. This book raises some real theological issues which cannot be avoided if the task of the Church is to be faced honestly.

Some readers will disagree with the viewpoints of the authors, theologically and otherwise. However, it is certain that no one thinking seriously about the problems of our day can be anything but stirred and helped by what is written. What would God have us do in this day? In how far do we need to rethink missions if we are to do His will today?

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# Presbyterian Girls to Attend National Camp

**S**IXTY-NINE Canadian Girls In Training representing groups from every province, leaders from all over Canada and guests from other countries will meet on July 9, 1956, and will live together for 10 days at beautiful Camp Kwasind, Ontario.

The 1956 National Campers have been chosen by the denominations and provincial C.G.I.T. Boards. Each of the four communions, Baptist, Churches of Christ (Disciples), Presbyterian, and United Church which have C.G.I.T. as the official teen-age girls' programmes, had the privilege of appointing one delegate from each provincial area to National Camp. Then each provincial C.G.I.T. Board was also given the privilege of selecting delegates to represent the province.

The purpose of the camp is to provide opportunity for senior Canadian Girls In Training to share in policy and programme planning for the whole organization; to emphasize that the strength of the whole movement lies in each C.G.I.T. group; to deepen the spiritual life of national campers; to make possible a happy, healthful time of Christian fellowship for representative Canadian Girls In Training from all parts of Canada.

The National C.G.I.T. Committee has appointed their secretary, Miss Marjorie McBride, as Camp Director. She will be assisted by the National Girls' Work Secretaries of the Denominations and by leaders from each of the provinces. The National Campers will have a unique experience in living, working, playing and worshipping together in small groups, under the guidance of qualified and understanding counsellors.

Will the Second National C.G.I.T. Camp be a success? Certainly—if the sixty-nine campers, the leaders, the members of every C.G.I.T. group across Canada and the members of the whole church who can support and pray for it—all combine to make it so! ★



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 Sydney, Nova Scotia



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## Youth in the News

**"AMBASSADORS for Christ"** was the theme of Algoma-North Bay Presbytery P.Y.P.S. Spring Rally held in Knox church, Sudbury, over the weekend of April 6. The Rev. Russell Self, on furlough from Jhansi, India, presented the theme addresses in such a manner that the delegates made the decision that they would in future be better ambassadors for Jesus Christ.

Discussion groups were conducted by four members of the Synod of Toronto and Kingston Executive, Alan Powell, Ina Hill, Don Christie, and Peggy Graham. The 50 young people attending the rally entered heartily into discussion on topics such as "The Place of Worship in the P.Y.P.S. Programme," "Programme Planning," and "Evangelism and Publicity."

On the Saturday afternoon the young people enjoyed a sight-seeing tour of Sudbury and visited the new hospital which while completely equipped is unable to obtain an adequate nursing staff. A tour of the T.V. station made the delegates think about the potential of evangelism through television channels.

*Don Christie*

### B.C. Exchange Summer School

**A**RE you eager for travel, for adventure, for Christian fellowship? Would you thrill to a camping trip in the mountains? Would you like to do Christian study, geared for young people, in a setting of rugged beauty in the Canadian Rockies? Then the "Exchange" Summer School at Camp Wasa, B.C., August 6-16, 1956, is the place for you.

For a second year the Synod of British Columbia has authorized the "Exchange" Summer School for senior young people (18 years and over) from any part of Canada. With reduced railway fares available and the lowest possible fees, it offers an exciting, long-to-be-remembered holiday at small cost.

Interested young people should write immediately to the registrar, Mr. J. E. McKay, Box 763, Kimberley, B.C.

### Young People Aid Bursary

Special services were held in the Presbytery of Huron and Maitland on March 4. The object was to take special offerings for the Student Bursary Fund which gives financial aid to needy students studying for the ministry.

PRESBYTERIAN RECORD



We were fortunate in securing some of the students who are studying at Waterloo College, and these with young people from the local congregations, participated in the services of worship. An evening rally was held when John Allan of Thorold spoke to the young people on the seemingly impossible tasks of life that great individuals had overcome with the help of Christ. Over \$500 was received for the Bursary Fund.

## Y.P.S. Bible Quiz

**T**HE Spring Bible Quiz conducted by the young people's societies of Cape Breton Presbytery, was held on April 2, in Brookland Street church hall, Sydney. Taking part were Miss Ina McQueen and Miss Beth Wetmore representing Sydney P.Y.P.S.; Miss Marilyn Stewart and Miss Donalda Stewart of Sydney Mines, and Mr. George MacLean and Mr. Lawrence Mawhinney of North Sydney. For the third straight time the challenge trophy was won by the members of Sydney society. The questions from the Gospel of Luke were asked by the Rev. Hugh Jack of Sydney. Presentation of the cup was made by the Rev. Douglas A. Wilson of Sydney Mines, on behalf of the Christian Education Committee.

### Learning Days Aren't Over

(Begins on page 17)

congregation. We were surprised at how many have shown interest in it, and how they have shared in our meetings. You ought to hear some of our discussions. They really get lively. And how we enjoy them! We wouldn't miss them for anything.

"We're becoming more intelligent and stronger Christians. We're learning to be better church members. We're finding a richer faith and a deeper loyalty to Christ. Our learning days aren't over, by any means. Why don't you try it in your church."

## Church Cameos

◆ Dr. David Scott writing to some of his former parishoners speaks of the royal visit to his Kinclaven Church. "The Royal Pew was quite an object lesson for my parishoners — just a father and mother and their two children at Church. The children—divided up by their parents—were as good as gold. Prince Charles got quite excited when I gave out a Children's Hymn and got his Mother to look it up for him. They both seemed to know it and I'm told, sang lustily."

◆ The two charges of **Duff's, Puslinch and Grief** honoured the Rev. J.

June, 1956

Douglas Gordon before his departure to become an Army Chaplain. Both congregations presented him and his family with parting gifts and a cheque. Appreciation of his fine work since 1953 was warmly expressed. Mr. Gordon will be stationed at Valcartier.

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# Religious World News

## World Population Figures

The U.N. Statistical Yearbook just published contains some interesting facts about the growth of the world population which, despite World War II, seems to be nearly 32% greater than in 1930 and about 18% greater than in 1940. Here are the figures:

1930	....	2,013,000,000
1940	....	2,250,000,000
mid-1954	....	2,652,000,000

This rapid growth may be due in

part to more thorough methods in taking a census or even to a certain inflation in some of the less prosperous countries anxious to claim a greater importance than they have. But there is undoubtedly a rapid increase of population due to better health conditions, less maternal and infant mortality, and greater longevity.

Though more than half of the population of the world live in Asia, Europe (excluding the U.S.S.R.) is still the most densely-populated continental

area of the world with 82 people to the square kilometre.

It is much more difficult to estimate the relative size of the world-religions. So far as **Islam** is concerned, the usual estimate is about 349,000,000 of whom 80,000,000 are in Africa, and 269,000,000 in Asia and Europe. So far as **Christianity** is concerned, methods of computation vary greatly, even within Protestantism, and how is one to judge today the numerical strength of Eastern Orthodoxy or even of Roman Catholicism? Certain recent estimates give the following world figures for Protestant denominations: Lutherans, 68,500,000; Reformed or Presbyterians, 41,000,000; Congregationalists, 5,000,000; Anglicans, 30,000,000 baptized and 9,000,000 communicants; Methodists, 30,000,000; Baptists, 18,000,000 baptized adults or some 40,000,000 adherents.

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## In Memoriam

### THE REV. RICHARD ALLAN CRANSTON, B.A.

The Rev. Richard Allan Cranston, 84, died at Toronto on April 11. Born in Caledon East, Mr. Cranston attended public and high schools in Streetsville, and graduated from Knox College in 1897. He held charges at Cromarty, Palmerston, Trenton, and Welland, and retired from the Presbyterian church in Welland in 1941. Mr. Cranston had been an elder in Melrose Park church, Toronto, since coming to live in Toronto after his retirement. Mr. Cranston was a man of deep convictions, an able preacher and a sympathetic pastor. His wife, Jeanette Martin Cranston, predeceased him four years ago. Surviving are a son and a brother.

### CHARLES D. MACDONALD

One of the elders of Livingstone Presbyterian Church, Baden, Charles Dalton MacDonald, 58, died on April 14. Mr. MacDonald was well known in the community and honoured for his integrity. His death came at the end of a long illness. He is survived by his wife, the former Vera Nesbitt, and one son Donald.

### CLARENCE FORD

In the death in March of Mr. Clarence Ford, Knox Church, Sixteen, lost a valued member and a faithful elder. Mr. Ford was ordained into the eldership in 1944 in Knox Church, where his father and grandfather had been elders before him. He is survived by his sister, Miss Marion Ford.

### ALLAN MASTON

Mr. Allan Maston, 79, an elder at Glebe Presbyterian Church, Toronto, for many years, died on March 14th, 1956. Mr. Maston was born at Tarland, Aberdeenshire, and came to Canada over fifty years ago. For some time he was a member of St. Paul's Presbyterian Church, but has attended Glebe Presbyterian Church for the past thirty years. He is survived by his son, Alan.

### MRS. W. P. RIGSBY

First church, Chatham, lost a faithful member when Mrs. W. P. Rigby died in March. An active worker in the Ladies' Aid and in the Women's Missionary Society, of which she was a life member, Mrs. Rigby was a quiet, cheerful and capable woman who always sought the advancement of Christ's Kingdom. During the last year of her life, and in the midst of great pain and the knowledge that she could not recover from her illness, Mrs. Rigby displayed her utter confidence in Christ's forgiving, redemptive work. She is survived by a son and a daughter.

### HUGH CUNNINGHAM

Mr. Hugh Cunningham, a beloved elder of Paris Presbyterian church, died on February 18. For over 30 years he carried out his commission as elder with an interest and devotion and was an inspiration to all who knew him. Always cooperative with the minister and the session, he was welcomed in any home in the congregation and was a favourite with the children and older members. He is survived by a daughter and two sons.

### FRANCIS GORMAN ALLAN SENIOR

Francis Gorman Allan Senior, 48, an elder of St. Andrew's church, Kinburn, died on March 28. Mr. Senior was an active member of the congregation and had been clerk of session and superintendent of the church school for a number of years. Throughout his life the church had always come first. He is survived by his father and mother, and a sister and a brother.

### JAMES GRIEVE

St. Andrew's church, Moorefield, lost a senior elder when James Grieve, 82, died on March 19. Mr. Grieve became the first clerk of session after the reorganization of the congregation in 1925, and at the time of his death was clerk of session. Always he had the interests of The Presbyterian Church at heart. He will be greatly missed by the congregation and by the community which he had served as postmaster for many years.

June, 1956



1804 - 1956

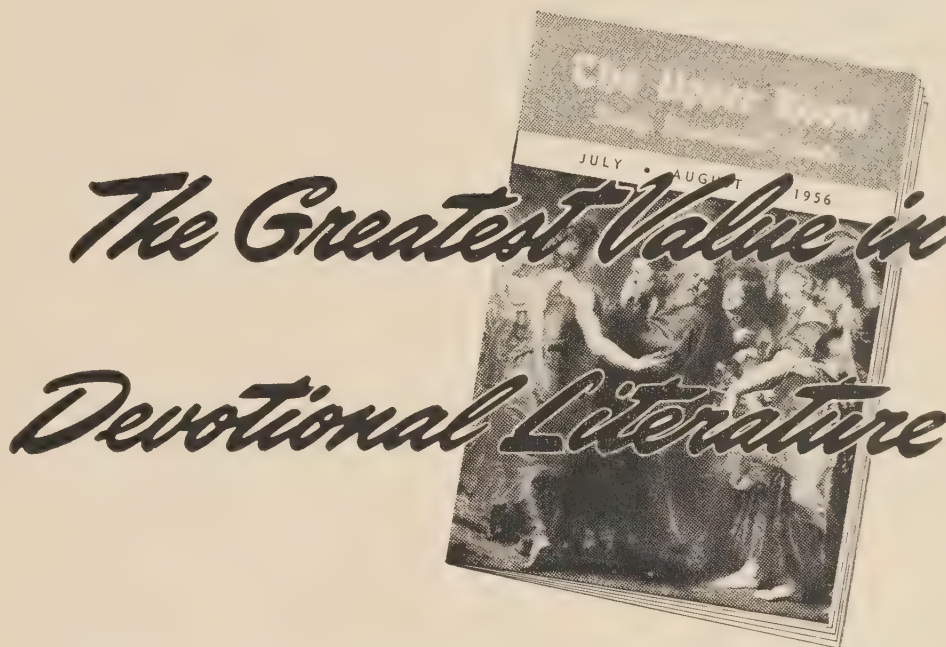
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# SYNOD INSTITUTE

## EMPHASIZES MISSIONS

By James K. West

**C**ENTRAL CHURCH, Hamilton, was host to the 82nd meeting of the Synod of Hamilton and London, April 30 to May 2. Increased attendances at Synod—over 150 this year—have made billeting a problem, but Synod favoured continuance of this courtesy. Rev. Chas. Carnegie of Hamilton was chosen from among four nominees for the position of Moderator, succeeding the Rev. Alex. Nimmo of Wingham.

The Synod Institute was in charge of the Missions Committee, and included an address by the Rev. J. A. Munro, D.D., on the problems confronting our Home Mission work, of which the chief is Church extension; and an address by the Rev. E. H. Johnson, D.D., who related the impressions he had received concerning overseas Mission work as a result of his recent tour of our missions in Africa and India. Next year's Institute will be in charge of the Committee

on Evangelism and Social Action.

Other guest speakers at Synod included the Moderator of the General Assembly, Dr. W. T. McCree, and the Rev. John McNab, D.D., Editor of the *Presbyterian Record*.

A recommendation of the Evangelism and Social Action Committee to ask the Assembly to reopen the study of capital punishment was rejected after some spirited discussion. The Synod agreed to approach the General Assembly on several other matters by way of overture, including the defining of what constitutes documents of historical value; the defining of boundaries between the Presbyteries of Hamilton, West Toronto, and Guelph, in which there has been a great deal of industrial expansion involving the opening up of new Church work; the resolving of difficulties in connection with the conflicting dates of Synod and Knox College Convocation; and the matter of pensions to those who come from



The Rev. Charles Carnegie, Moderator of the Synod of Hamilton and London.

Churches which have no comity agreement with the Presbyterian Church in Canada.

Christian Education and Camps brought out much discussion. Informed that permission had been given for religious instruction in secondary schools of Ontario, the Synod went on record as favouring instruction on interdenominational lines. The Christian Education Committee was enlarged and given general oversight over all camps carried on in the name of the Synod.

An invitation from St. Andrew's Church, Windsor, to meet there next year was accepted, and after some discussion, Synod decided to keep up the established custom of meeting on the last Monday of April. ★



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## CONFERENCE ON

## FRENCH WORK

THE first meeting to consider the whole work among French-speaking protestants, in Canada since 1925, was held at Mont Gabriel, Quebec, April 26-27. The meeting was presided over by the Rev. Wilfred Butcher of Quebec City, who has undertaken studies at Laval to be conversant with the thought, concern and hopes of the French people.

In an early statement Dr. J. Alan Munro pointed out that French speaking people today are to be found in Quebec, New Brunswick, areas of Ontario and right out to British Columbia. The Rev. Andre Poulain said that in the 135 years of settlement of French-speaking Protestants there has been little done by the English speaking congregations to come to real grips with the work. It is most important that the French language and culture be not lost. They should be educated in their native tongue. Naim Kattan, Quebec City journalist, said that the French people had gone through a period of crisis in which they were anti-clerical and almost anti-everything. Industrialization and an increased interest in literature, science and the two World Wars had been factors in this crisis. Today the French having passed the peak of crisis are playing an increasing role in Canadian culture and citizenship.

It was felt that English-speaking ministers should be trained in the French tongue but that the best evangelists must be the French-Canadian people themselves. The Presbyterian Church can play a dynamic role in this challenge.

## Deaconess Graduation

(Begins on page 11)

Ralston to Miss Frieda Matthews, Director of National Missions of the W.M.S. (W.D.) and *in absentia* to Miss Isabel Taylor, A.T.C.M., of Formosa.

Eight graduating students who received diplomas were Miss B. Fern Birch, who will train as a nurse. Miss Jean E. Brown, B.A., appointed by the W.M.S. (WD) to overseas work. Mrs. Valda Elder, B.A., goes to Bay d'Urfee, P.Q. Miss Joyce M. Pearsall, appointed Regional Secretary for Manitoba. Miss Louis Powrie will be director of Christian Education at P.Q. Miss Dorothy M. Preisler will go to Nigeria. Miss Leone Su will serve on the staff of the W.M.S. and Miss Flora Whiteford appointed deaconess for the Presbytery of Victoria.

The Rev. Dr. Joseph Wasson conducted the service of worship, and the Westminster House Choir under the leadership of Mr. Henry Rosevear, F.C.C.O., led in the service of praise and provided special music. The Rev. Dr. James D. Smart, Chairman of the Board of the school, presided, and commented on the strenuous "growing pains" at the school, with a record enrolment of 33 girls crowding residence and staff resources beyond capacity. He expressed the hope that the current speaking and singing tour of the Deaconess choir would provide a still greater increase in much-needed recruits, and that the Church would also respond with increased interest and support in providing enlarged and adequate facilities for the training of young women for full-time service within the Presbyterian Church in Canada. ★



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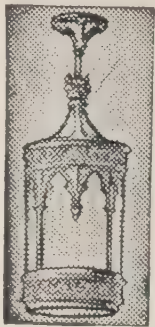
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# Church Calendar

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## VACANCIES

### Synod of Maritime Provinces:

Brookfield, P.E.I., Rev. E. H. Bean, Kensington.  
Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
Clyde River, P.E.I., Rev. Donald Nicholson, Belfast.  
Durham, N.S., Rev. Geo. B. Cunningham, Scotsburn.  
Harvey Station, N.B., Rev. H. Grace, St. Stephen.  
Marshfield, P.E.I., Rev. D. A. Campbell, Montague.  
Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
New London, P.E.I., Rev. E. H. Bean, Kensington.  
St. Andrew's, N.B., Greenock Kirk, Rev. J. A. Crabb, 49 Foley Court, East Saint John.  
Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.

### Synod of Montreal and Ottawa:

Athelstan, Que., Rev. Wm. M. Brown, Howick.  
Beauharnois, Que., Dr. C. Ritchie Bell, 3485 McTavish St., Montreal.  
Kirk Hill, Ont., Rev. E. E. Preston, Van-  
kleek Hill.  
Lachute, P.Q., Rev. W. J. O. Isaac, 1606  
Letourneux St., Montreal.  
Lancaster, Ont., Dr. D. N. MacMillan,  
Dunvegan.  
Lansdowne, Ont., Rev. E. F. Smith, 12  
Church St., Brockville.  
Lochwinnoch, Ont., Rev. Father Allum,  
Renfrew.  
McDonald's Corners, Ont., Rev. P. G. Mac-  
Innes, 37 Gladstone Ave., Smith's Falls.

### Synod of Toronto and Kingston:

Acton, Ont., Rev. K. G. McMillan, 153  
Norfolk St., Guelph, Ont.  
Amherst Island, Ont., Rev. J. W. Mac-  
Donald, R.R. 1, Kingston.  
Bala and Port Carling, Ont., Rev. T. DeC.  
Rayner, Box 804, Gravenhurst.  
Bracebridge, Ont., Rev. T. DeC. Rayner,  
Box 804, Gravenhurst.  
Cookstown, Ont., Rev. A. C. G. Muir, 59  
William St., Barrie.  
Creemore, Ont., Rev. K. Guergis, Angus.  
Duntroon, Ont., Rev. W. E. Sayers,  
Meaford.  
Dromore, Ont., Rev. G. L. Hamill, Box 259,  
Durham.  
Duff's, Puslinch and Crief, Rev. D. Craw-  
ford Smith, 5 Mutual Ave., Guelph, Ont.  
Elmira and Winterbourne, Ont., Rev. John  
G. Murdoch, 43 Yonge St., Waterloo.  
Englehart, Ont., Rev. G. W. Murdoch, New  
Liskeard.  
Erin, Burns, Rev. D.R. Sinclair, Dundalk,  
Ont.  
Kirkfield, Ont., Rev. W. S. Bell, Bobcay-  
geon.  
Lakefield, Ont., Rev. Gilbert D. Smith, 268  
Lansdowne St. W., Peterborough.  
Mount Forest, Ont., Rev. A. Leggett,  
Arthur.  
Sonya, Ont., Rev. J. C. Beckley, Woodville.  
Tottenham, Ont., Rev. A. C. G. Muir, 59  
William St., Allandale.  
Trenton, Ont., Rev. R. D. MacLean, 271  
George St., Belleville.  
West Hill, Ont., Rev. F. Conkey, R.R. 2,  
Scarboro Jct.

### Synod of Hamilton and London:

Brigden, Ont., Rev. R. U. MacLean, Queen  
St., Petrolia.  
Carluke, Ont., Rev. T. M. Bailey, 81  
Cloverhill Rd., Hamilton.  
Duart, Ont., Rev. Donald MacInnes, Ridge-  
town.  
Hagersville, Ont., Rev. G. J. Gendron,  
Port Dover.  
Kirkwall and Sheffield, Ont., Rev. W. Gra-  
ham Smith, 24 Melville St., Dundas.  
Mt. Brydges, Ont., Rev. Daniel J. Firth,  
186 Waterloo St., London.  
Norwich, Ont., Rev. G. L. Douglas, 447  
Hunter St., Woodstock.  
Paisley, Ont., Rev. W. A. Henderson, Box  
392, Walkerton.  
Sarnia, Ont., Laurel Lea, Dr. J. M. Mac-  
gillivray, 2024 Lakeshore Rd., R.R. 3,  
Sarnia.

Sarnia, Ont., Paterson Memorial, Rev. W.  
I. McElwain, 774 Lakeshore Rd., Sarnia.  
Tara, Ont., Rev. D. C. McLelland, Chesley.  
Warton, Ont., Rev. E. F. Dutcher, 1295 —  
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Winnipeg, St. James, Hartney and Melita,  
Man., Rev. R. A. Davidson, 315 Twelfth  
St., Brandon.

### Synod of Saskatchewan:

North Battleford, Sask., Rev. D. Burton  
Isaac, 2302 William Ave., Saskatoon.  
Stoughton, Sask., Rev. I. R. Carroll, Wey-  
burn.

### Synod of Alberta:

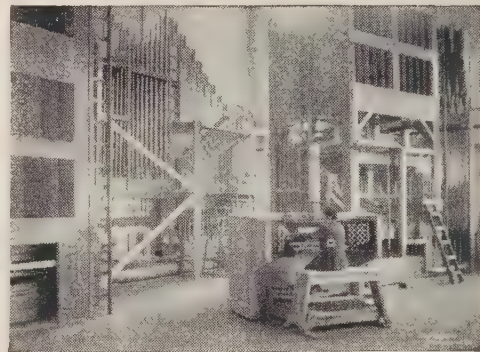
Bassano, Alta., Rev. John MacLeod, 803  
13th St. E., Calgary.  
Chauvin, Alta., Rev. J. W. Williams, Box  
69, Lloydminster.  
Innisfail, Alta., Rev. T. E. Roulston, Box  
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### Synod of British Columbia:

Kimberley, B.C., Rev. G. A. Johnston,  
General Delivery, Cranbrook.  
Nanaimo, B.C., Rev. E. A. Wright, D.D.,  
Duncan.  
Vancouver, B.C., Marpole, Rev. Edward  
McPhee, 3722 West 15th Ave., Vancouver  
8.

## INDUCTIONS

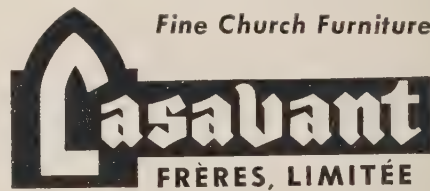
Windsor, Ont., Paulin Memorial, Rev. John  
B. Fox, B.A., March 29, 1956.  
West Vancouver, B.C., Rev. Dr. A. A. Rat-  
tray, April 16, 1956.  
Moosomin, Sask., St. Andrew's, Rev. R. B.  
Herrod, B.A., April 10, 1956.  
Corunna, Ont., Rev. S. H. Hill, B.D., May 11,  
1956.  
Tyne Valley, P.E.I., Rev. Lee M. MacNaugh-  
ton, May 8, 1956.  
Belfast, P.E.I., Rev. Donald Nicholson,  
May 31, 1956.



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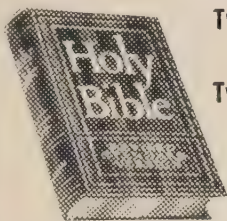
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## PERSONALS

**T**HE Very Rev. Dr. William A. Cameron has resigned from his post as Secretary of Missions and Evangelism of the Canadian Council of Churches. His resignation became effective on May 14. A few days later Dr. Cameron, with his wife, sailed for the British Isles and the Continent. He will be a delegate to the General Assembly of The Church of Scotland meeting in Edinburgh early in June. . . . The Rev. DeCourcy H. Rayner of the Montreal Bible Auxiliary, who is now in Great Britain, was also a delegate to the Scottish Assembly. Mr. Rayner addressed the English Presbyterian Assembly, which met in London, and he will also represent our Church when the Assembly of the Presbyterian Church of Wales meets in mid-June.

Another overseas delegate will be the Rev. Matthew Bailie of Coldstream church, Toronto, who will address the Irish Presbyterian Assembly which convenes in Belfast on June 4. . . . The Rev. William E. Knox of Sherbrooke, N.S., sailed for Ireland in May and expects to attend the Irish Assembly.

Church of the Air Broadcast over CJBC and the Dominion network on Sunday, June 17, at 4.30 (E.D.T.) will be conducted by the Rev. J. H. Williams of St. Paul's church, Sault Ste. Marie, Ontario. . . . Calvin church, Toronto, has issued an unanimous call to the Rev. Douglas G. M. Herron, former minister of St. Andrew's, Kimberley B.C., who is now taking post-graduate studies at Princeton Theological Seminary. Mr. Herron did outstanding work particularly in spearheading the witness of laymen in British Columbia, where he was also Moderator of the Synod.

The Rev. James S. Clarke, General Secretary of the Board of Christian Education, left on April 25 for a two-months' visit to British Guiana where he will make observations and recommend a programme of Christian Education suited to the needs of the youth in British Guiana. . . . Margaret Rodger's Memorial, Lachute, P.Q., has issued a call to the Rev. James Armour of Doagh, Northern Ireland. . . . The Rev. Dr. Walter T. McCree, Moderator of the Assembly, officiated at the sod-turning on May 6 of the Church of St. Columba-by-the-Lake, Valois, Quebec.

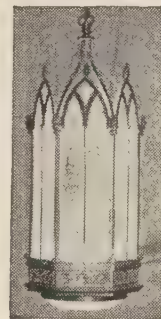
The Rev. Dr. David H. Marshall, former minister of St. Andrew's, Guelph, returned to that congregation as special speaker for the 128th anniversary on April 15. This also

marked Dr. Marshall's 50th anniversary of ordination to the ministry. . . . The Rev. Dr. Alexander A. Rattray was inducted into West Vancouver church on April 20 when the congregation took a forward step and became self-supporting. . . . The Rev. Hugh F. Davidson of Chatham, Ontario, was special speaker on April 22 at the anniversary of St. Andrew's, Tillsonburg.

The Rev. J. K. and Mrs. West of St. Thomas are leaving on June 20 for Europe. . . . The Rev. Harry Rodney of St. Thomas was guest speaker at Ohio State University, Columbus, on May 2.

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# CANVASS QUERIES

## On Whom Will the Canvassers Call?



Why, on you, of course. If you attend a Presbyterian church (even occasionally).

or if you look toward our Church to baptize your children



bless  
their  
marriage

or to serve you in any way; then we know that you will have a strong desire to support the Church so it will be here to do these things.



WHO, ME?  
YES, YOU!

## WHY SHOULD I PLEDGE?

Well now, WHY?????

Have you ever worked for an organization that had no plans? The only way a business can lay plans is by having some idea of how much it can count on to support those plans.

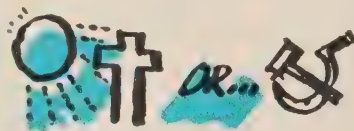
Make no mistake, the Church does have to consider practical business and financial questions.

We not only have to provide for salaries, fuel, light, general expenses and Church school, but more important are our Church's missionary programs going to be given the support they so vitally need.



Then we've got to support them! Or, at least, help.

Is a new church to be built in an area where it is needed to help resist aggression?



It depends on whether there's money . . .

## SO OUR PLANS START WITH YOU!

### How Much Should I Pledge?



This question is between you and God. No one else can answer it for you.



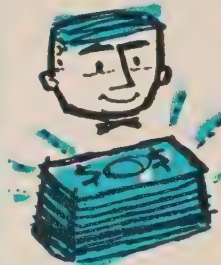
You need to pray about it. You need to plan. You need to ask yourself "How much of all that God has given me am I going to

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return to Him for the work of His Church?" You need to give more than you would casually give a hat check girl.

Your Church certainly means more to you than many of the small incidentals of our daily lives . . .

. . . or does it?



You would be surprised at how giving one amount to the Church will hurt your pocket-book, but giving even more will make you feel good. So we could tell you to give until it feels good.

But obviously, people with more \$ can give more \$, and people with more children can give less. We could send you a chart to

Suggest how much to give; but no chart will take the place of your conscience.



Nor can any chart calculate your responsibilities.

It would be better to try to do too much rather than to plan to do too little.

## WHAT WILL MY MONEY BE USED FOR?

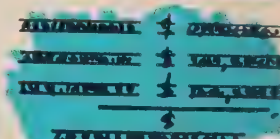


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**Any more...?'s?**

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# the Presbyterian Record

GENERAL ASSEMBLY ISSUE

JULY—AUGUST, 1956

LXXXI, No. 7—8

TORONTO

The new  
Kerrisdale  
Presbyterian  
Church,  
Vancouver,  
B.C.  
Meeting  
place of  
the 1957  
General  
Assembly



Photo:  
H. E. Addington



# the Presbyterian Record

Official organ of The Presbyterian Church in Canada

Established 1876

**EDITOR: John McNab, M.A., D.D.**

Editorial Assistant: Eileen J. Thompson  
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## IN THIS ISSUE

### ARTICLES

- A LAYMAN'S VISIT TO MISSION FIELDS ..... 4  
H. M. Jackson  
THE CHURCH IN THE CRUCIBLE ..... 16  
Walter T. McCree

### EDITORIALS

- WHO IS MY NEIGHBOUR? ..... 14  
RURAL CHURCHES MUSTER FEW RECRUITS ..... 14  
THE SPIRIT OF THE ASSEMBLY ..... 14  
John McNab

### GENERAL ASSEMBLY IN REVIEW:

- VICTORIA CHURCH WELCOMES ASSEMBLY ..... 6  
REPORTS OF ASSEMBLY ..... 6-9; 12, 18, 25

### OTHER FEATURES

- THE NEW MODERATOR ..... 3  
PAGE FOR BOYS AND GIRLS ..... 15  
A. Norman McMillan  
W.M.S. COUNCIL MEETS IN OTTAWA ..... 21  
Edith M. Keefer  
ENGLISH PRESBYTERIAN ASSEMBLY ..... 23  
DeCourcy H. Rayner  
REVERENDS, RIGHTS, VERYS, and IRREVERENDS ..... 29  
Roman Collar  
THE SCOTTISH ASSEMBLY ..... 30  
John B. Logan  
MY EXPERIENCES IN CANADA ..... 32  
Wilfred Jagnandan

### DEPARTMENTS

- CHURCH CAMEOS ..... 10, 22, 24  
BOOK CHAT ..... 20  
THE READERS' FORUM ..... 26  
RELIGIOUS WORLD NEWS ..... 27  
PERSONALS ..... 35

*Prayer for the Month is by the Rev. John S. McBride of Ephraim Scott Memorial church, Montreal.*

### CONTRIBUTING EDITORS:

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C. Edwin Siscox, M.A., D.D. A. Norman McMillan  
O. Mary Hill, M.A. "P.M."  
May C. Smith "Roman Collar"

Correspondence on editorial matters should be addressed to The Editor, The Presbyterian Record, 63 Saint George Street, Toronto 5. Articles, photographs and news items should reach The Editor by the deadline, the 5th of the month preceding publication.

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## Great Thoughts

WHICH one of us has not confronted the Door of Temptation? This is the painted door. Probably it is the gaudy door in your life. It is in mine. Nobody has much trouble finding it. Neon signs blaze about it. . . . The outside of the Door of Temptation is never shoddy. It is well kept in fresh colours. But sin is crouching at the door. We never see the shabby side until we have spent the night on the other side of it and start to come out in the morning.

Robert E. Hargis.

*The great Easter truth is not that we are to live newly after death—that is not the great thing—but that we are to be new here and now by the power of the resurrection; not so much that we are to live forever as that we are to, and may, live nobly now because we are to live forever.*

Phillips Brooks.

The man who does not pray, who does not even have five minutes a day in his own room face to face with God, is simply playing with his soul. And if he is the father of a family, he may be playing with his children's souls. He says he believes in God the Father Almighty. But does he? Would not half-an-hour's honest thinking about it drive him to his knees?

James Stewart.

*Our life is always deeper than we know, is always more divine than it seems, and hence we are able to survive degradations and despairs which otherwise must engulf us.*

William James.

There is no central planning for Protestant missionary work. . . . "Like a mighty army moves the Church of . . ." Rome. The Protestant churches are on the whole content to shamble along like the rabble of camp followers, but let us at least admit that they are a bit better than they were a century ago.

Bishop Stephen Neill.

*Every man should have a fair-sized cemetery in which to bury the faults of his friends.*

Henry Ward Beecher.

Man is not doomed to destruction unless by his own misconduct he destroys himself. The hour is late, but not too late for him to mend his ways, and to do those things which will resolve the tensions by which the peace is imperilled. It is yet possible to achieve an international order in which justice and the reign of law shall prevail.

## A Prayer For Courage

ALMIGHTY God, who has taught us that all things are to be done decently and in order, let Thy blessing be upon the decisions of the General Assembly. Whatever has been for Thine own glory—let it prosper, whatever has been done out of our own pettiness—let it perish forever.

Sweeten and hallow the lives of our Church members throughout this great land. Unite us in the glorious task of being witnesses for Christ. Make us consistent on every occasion. Give courage to the weak, peace to the troubled, light to the perplexed and assurance to the doubtful.

O Lord, bless those on vacation. Enable them to set their affections upon the things of God. Teach them, that, by waiting on Thee, they shall renew their strength. Convince all, that at Thy right hand, there are to be found true pleasures for evermore.

Hear our prayer in Jesus' Name. Amen.

PRESBYTERIAN RECORD



# The New Moderator

**T**HE Assembly elected as Moderator a minister noted for his tremendous energy, the Rev. Dr. Finlay G. Stewart of St. Andrew's church, Kitchener. In Kitchener, Dr. Stewart's name is a household word and his truly cosmopolitan congregation is a witness to the magnetism of helpful preaching.

Many of our ministers have come from rural areas and Finlay Gordon Stewart was born in 1910 on the old homestead near Dutton, Elgin County. There his grandfather had staked a claim, on reaching Canada from Macrahanish, Scotland.

When does a call come to the ministry? As Convener of the Committee on Recruitment, Dr. Stewart has studied that question. His own call came as a lad in public school. He scarcely remembers the time when he did not wish to be a minister. The big problem was how to get enough money to go through arts and theology.

Entering Normal School, Dr. Stewart afterwards received a teaching appointment in Ottawa. Besides his school work, he taught at a Business College in the evenings. In four years he had accumulated a nestegg, to be used for an education at the university.

During his teaching years he took extra-mural studies and then entered Western University. He was graduated from Knox College in 1933 and was ordained at Huntsville, where he had supplied as a student. Here he also met Miss Molly MacInnes, a nurse from Orillia, who became Mrs. Stewart.

His first ministry was at Drummond Hill church, Niagara Falls, a short pastorate of three years, where John Anderson, (now Major the Rev. John Anderson, M.C., with bar) was appointed his beadle. John was then planning to enter the ministry.

Next, came an unexpected call to St. Andrew's church, Kitchener. The former minister had been ill and the finances were in a difficult condition. The call went too far for Dr. Stewart to refuse and he accepted a cut in stipend to begin his new labours.

This congregation has expanded from 300 members to 1,800. Its cosmopolitan membership includes white, red, black and yellow races. Presbyterians alone have not expanded the membership which comes from many denominations, attracted by a great personality, and 137 in the congregation are converted Roman Catholics.

Dr. Stewart was chairman of the Kitchener-Waterloo High School Board for three years, and is still a reserve army chaplain. One of his greatest services for Canada and the Church was his overseas service as an army chaplain, where he was mentioned in dispatches.

A brief biography such as this, cannot be closed without referring to Dr. Stewart's active interest in recruiting young people for full-time service in the Church. This began in his own congregation, with the Rev. Max Putnam of Listowel as the first recruit. At one time 11 young men and women of the congregation were in training for full-time service.

As Convener of the Committee on Recruitment, Dr. Stewart organized the combined choir of Knox and Presbyterian colleges, and also the Westminster House (Mis-



N. B. Reed

THE RIGHT REV. DR. FINLAY GORDON STEWART

sionary and Deaconess Training School) Choir for singing missions throughout the land. Dr. Stewart believes that the young person who has volunteered to serve Christ has a greater appeal for other young people.

So as the new Moderator of our Assembly goes forth, may his personality and the power of the Holy Spirit bring to us a new and even stronger group of young people volunteering for full-time Christian leadership. ★

## Conveners of Assembly's Committees

Board of Administration—Mr. James Dutton

General Board of Missions—The Rev. Dr. G. Deane Johnston

Board of Christian Education—The Rev. Ferguson J. Barr

Board of Evangelism and Social Action—The Rev. Mariano Di Gangi

Senate of Knox College—Principal J. Stanley Glen

Board of Knox College—Mr. A. W. R. Adair

Senate of Presbyterian College—Principal Robert Lennox

Board of Presbyterian College—Professor John Hughes

Pension Board—Mr. Clarence M. Pitts

Missionary and Deaconess Training School—The Rev. Dr. James D. Smart

Presbyterian Record Committee—Edward M. Shortt LL.B.

Board of Education—The Rev. Dr. Donald N. MacMillan

Committee on Church Worship—The Rev. T. H. B. Somers

Committee on History—The Rev. Dr. John A. McMahon

Committee on Inter-Church Relations—Mr. H. M. Jackson

Chaplaincy Service—The Rev. J. Gavin Murdock

Alliance of Reformed Churches—Principal J. Stanley Glen

Committee to Strike Standing Committees—The Rev. P. A. Ferguson

Canadian Council of Churches—The Rev. S. B. Coles

Committee on Recruitment for Full-time Service—The Right Rev. Dr. Finlay G. Stewart

Committee on Architecture—The Rev. Dr. Kenneth M. Glazier

Committee on Home Religion—The Very Rev. Dr. Charles L. Cowan



# A Layman's Visit To Mission Fields

By H. M. Jackson \*

**W**E HAVE had a marvellous experience. Mrs. Jackson and I visited mission fields in Japan and Formosa during March and April. The warmth of welcome from our own missionaries and other English and United States missionaries working in those lands enabled us to understand their anxieties and also their enthusiasms.

Before the Second World War, we had 75 congregations among the Koreans of Japan, but only three buildings and two pastors remained at the close. It is heartening to find 42 congregations today, 8 of them self-supporting, with an excellent group of pastors. Many of the 900,000 Koreans in Japan lean towards Communism. The Korean Church in Japan stands firm in proclaiming Christ and His Gospel with vigour and conviction, which is a positive opposition.

The Rev. Donald H. Powell, with the Rev. John Talmage, of the Southern Presbyterian, is carefully supervising the whole work. The post-graduate studies of Pastors Kisun Cho at Montreal, and Wenchi Kim at Knox, are proving helpful. There is an excellent group of Korean pastors warmly enthusiastic for their indigenous church.

We attended an engagement ceremony in the Kawasaki church. In the presence of their families and friends, the young couple sought the blessing of God, in announcing their intention to marry. A party followed, with songs and refreshments, the guests sitting in Japanese style on the floor, and we Canadians were thoughtfully given the three chairs available.

Dr. Marion Powell is contributing valuable assistance in the new 65-bed hospital at Osaka. Besides giving medical care to many of the missionaries and their families, she works in the Obstetrical Department of this hospital, provided by the women of the

Presbyterian Church, U.S. who donated over \$200,000.00.

**S**OON after our arrival in Formosa, the Council tendered us a Tea and Reception, enabling us to meet many of the leaders of the Formosan Church, who honoured us with a feast that same evening. We stayed at the "Hermitage", the home of Miss Hildur Hermanson, who was travelling in the country teaching better health methods, along with the gospel message.

Our neighbours in the compound were Dr. and Mrs. Hugh Mac Millan and the Rev. James and Mrs. Dickson, all of whom have spent 30 years on the Formosan field.

\*Mr. Jackson, is an elder of St. Paul's, Simcoe, and chairman of the Committee on Inter-Church Relations.



On arrival at Taipei, Mr. and Mrs. Jackson were welcomed by members of the mission staff. From left: Mr. Jackson, Miss Isabel Taylor, the Rev. S. Moore and Mrs. Gordon, Miss Dorothy Douglas and Mrs. Jackson.

On our visit to the Happy Mountain Leprosarium, accompanied by Mr. Dickson, we heard the hearty singing of the leper congregation in a beautiful chapel provided by the W.M.S. A monument is there erected to the late Dr. Gushue-Taylor, commemorating his pioneer work in the treatment of leprosy.

We witnessed the great joy of the children of leper parents, who have been installed in clean homes separated from contact with contagion, when they greeted their benefactress, Mrs. Dickson. There are other activities that she has developed: a sort of boys' home for orphans who have been rescued from prison, and a hillside sanitarium, where we saw cheerful T.B. patients. At a country roadside clinic, we found the lame, the halt and the blind being treated by volunteer workers, and lepers who were being cured are provided with facilities to learn handicrafts and make new clothes.

**D**R. HUGH MacMillan, who is a member of the Board of Governors of the new Christian University at Tunghai, arranged for conversations with the President, Dr. Beauson Tseng, who thrilled us with the vision of establishing a Christian campus in this oriental environment. We were also greeted at the Theological Seminary of the Southern Synod, where Principal C. H. Whang, Formosan delegate to Princeton and Evanston, gave us a warm welcome. We also stopped at Chupei to see a Bible School in improvised quarters, where 40 boys and girls are studying how to make a contribution to the life of their church. Another stop was Hualien, where we saw a similar group, preparing themselves for lay service in the mountain churches.

Mr. and Mrs. Gordon, in their new station wagon, took us on a tour of the





Girl Scouts enjoying camp life on the school grounds at Tamsui.

Island. We shall not forget the gracious hospitality of the mission homes where we stopped. On our visit to Tamsui, we were the guests of Miss Douglas, Miss Taylor and Miss MacKenzie, and the Malcolms, the Sutherlands, the An-

draws and the McGills, all keen and earnest young Missionary couples. Before leaving Formosa, Mr. Dickson took us to see the new Theological College being built in the mountain suburbs of Taipei. The residence for one teacher

is now complete, and such progress is being made that we believe the buildings will be available for opening of the fall term.

THE Presbyterian Church in Formosa today, with its many fine buildings, splendidly trained Ministers and many self-supporting congregations, is an accomplishment worthy of the early pioneers, the English missionaries and our own Dr. George Leslie Mackay. Across the years, much effort and prayer have gone into the establishment of Bible Schools, Secondary Schools, Hospitals and Theological Colleges, in addition to the development of congregations.

Formosa is a small island with an open door to the Christian gospel. It is only 200 miles off the coast of China, where millions of souls are at the moment cut off from Christian fellowship. As we saw it, there are still problems and difficulties that will take years to iron out and there will be heartaches and tension for many devoted missionaries on that field. Each one of us at home and the missionaries in Formosa has a part to play that demands our best. Words fail to express our gratitude to God for what has been accomplished in three generations. As we are faithful to God, he will make clear the way we are to go forward together. ★

#### World Y.M.C.A. Leader Sees

## Resurgence of Religious Faith

“WE are standing in one of the thrilling moments in world history, where God is breaking through to the minds of men as never before,” said Paul Gratten Guinness, Editor of *World Communique*, magazine of the world-wide Y.M.C.A., in an address to the Toronto Y.M.C.A., on May 24. Mr. Guinness was passing through Toronto *en route* to Geneva after spending five months in Asia and Africa.

Dispassionately, yet optimistically, he reported his unshakeable conviction that there is a new hope that both the Eastern world and the Western world are in the process of being re-born. Christianity has discovered that it has a double message. It not only

possesses the message of personal salvation but the prophetic message to the nations, the ushering of them into the light of the Kingdom of God.

“Communism, Fascism, Nazism and all totalitarian groups declare the individual exists to serve the state; Democracy says that the state exists to serve the individual, but Christianity believes that we are shaped to serve God, to enrich the nation, and to assist our brethren.”

Speaking of the contribution of the Y.M.C.A., in different nations, Mr. Guinness revealed the diversity of programme and the cosmopolitan character of its world membership. In Jerusalem, which has one of the most beautiful “Y” buildings in the world,

97 per cent. of the 23,000 who pass through its doors, are Jewish. In Cairo, 45 per cent. are Moslems; India’s “Y” membership is almost all Hindu.

Mr. Guinness found even in the most devout leaders of other faiths, thinking akin to that of Gandhi, who said: “I think of Christ as belonging not to Christianity alone, but to the whole world, to all its people.” One Buddhist Seminary Principal asked that Christian leaders would “send us someone to share with us this wider vision of the Kingdom of God.”

In Japan during the past year or so, 12 million copies of the *New Testament* have been purchased by people of other faiths, even though the percentage of Christians in Japan is very small. Mr. Guinness also said that the work of the churches still proceeds behind the Bamboo Curtain despite the tensions of the new regime in China.

This resurgence of religious faith both East and West gives the Christian Church a new opportunity. Can we rise to it? “The role of the Christian Church today is not primarily to extend the Church, but to be prophetic, to proclaim the Kingdom of God to all nations.”—J. McN. ★



# GENERAL ASSEMBLY IN REVIEW

THE 82nd General Assembly had one of the most colourful elections for Moderator in many years. Four strong leaders in the Church were nominated for the Moderatorial chair—the Rev. Dr. Frank S. Morley of Grace church, Calgary; the Rev. Dr. Finlay G. Stewart of St. Andrew's Church, Kitchener, the Rev. Dr. A. Ian Barnett, of St. Andrew's church, Ottawa, and the Rev. Agnew H. Johnston of St. Andrew's church, Fort William. Those nominating the four ministers gave excellent reasons why they should be chosen Moderator. When the final ballot was announced, Dr. Stewart was elected Moderator.

One cannot but wonder at the method of electing the Moderator of Assembly. Three excellent men were not elected this year and they may not be commissioners again for four or five years. Can we not devise some other system, and this is written before the Committee on Past-Moderators has made its report, similar to the procedure used in The Church of Scotland and in The Presbyterian Church in Ireland? One cannot but

feel that the Moderator elected ought to have had a period of preparation of his own soul before he comes to the Moderatorial office.

Victoria church, Toronto, welcomed the commissioners to a building well-prepared by loving hands for the meetings of the Assembly, which opened on Wednesday evening, June 6. The retiring Moderator, the Rev. Dr. Walter T. McCree, delivered a thoughtful sermon on the 53rd chapter of Isaiah, to a crowded church. Among other things, Dr. McCree told the Assembly that "the truth proclaimed by the prophet of the exile, is seen more fully in the teachings of Jesus. It is always God's Son Who makes known to us the full message of the Scriptures." The Moderator further said that "Faith which continues under stress brings glorious results." The destinies of a nation, a Church, or an individual do not come easily. In the fierce crucible of life, the true gold of our belief comes to the surface.

"In later years there has been a steadily growing consciousness," Dr.

McCree continued, "that this was the destiny that God had planned for us as a Church. Our people are being seized with a new enthusiasm."

The minister of Victoria church, the Rev. H. Douglas Stewart, assisted in the service of worship, and the choir under Mr. Austin D. and Miss Inez Spence led the service of praise.

A gavel and block was presented to the new Moderator by the Rev. H. Douglas Stewart, minister of Victoria church. This was a personal gift "from one Stewart to another," to be used during the Assembly and retained afterwards by Dr. Stewart. The gift represented the handiwork of Anglican, Baptist and Presbyterian workmen.

## Alliance Of Reformed Churches

THE Rev. Dr. Marcel Pradervand, General Secretary, has found that of the world's 250,000,000 Protestants, 45,000,000 are in the Reformed and Presbyterian fellowship. Mr. Clarence M. Pitts presented the report. He emphasized the work of financing the restoration of the Calvin Auditorium (Knox's Chapel), for which Canadian Presbyterians are asked to contribute \$3,000. Congregations that have not already done so, are asked to send in their share immediately.

"There is freedom of worship" but no religious liberty such as we have in Canada, the Rev. Murdo Nicolson told the Assembly. The constitution can be readily set aside and persecution may follow upon the worshippers.

## Recruits For Ministry

THE fruits of recruitment are only true of a Church that has fulfilled its highest witness. The whole Church is concerned in the task of recruitment, Christian Education and Christian literature," said the Moderator.

Dr. Stewart added, we have continued to maintain that the witness of young people to young people is the greatest avenue of approach. Twenty young men from the Theological Colleges and a group of young women from the Deaconess School have travelled on singing and teaching missions across the Dominion seeking to gain volunteers for full-time service.



N. B. Reed

### REGISTERING FOR THE 82nd ASSEMBLY

Commissioners in line at the registration desk in Victoria church. From left: the Rev. J. M. Ritchie, the Rev. Louis H. Fowler, joint Clerk of Assembly; the Rev. A. J. Simpson; Mr. Harvey Freeman, Fort St. John, B.C.; the Rev. J. H. Marshall, and Mr. A. Graham, Guthrie, Ont.



## Observe Holy Communion

**T**HURSDAY morning saw the observance of the Sacrament of the Lord's Supper, when the Moderator and the Rev. H. Douglas Stewart administered the elements to the commissioners.

Greetings from the City of Toronto were conveyed by Controller Leslie Saunders. The Rev. Dr. A. H. O'Neil, General Secretary of The British and Foreign Bible Society praised the missionary effort and the work of translation carried on by Presbyterian stalwarts like Dr. John Geddie in the South Seas and Dr. James Gale in Korea. "Christianity is not going back," Dr. O'Neil told the Assembly, "Christianity is marching forward. Whereas there were seven translations before our Board of Translators in 1937, we have 75 translations in their hands today."

## The Wide Missionary Sweep

**T**HE Chairman of the Board of Missions, the Rev. Dr. G. Deane Johnston, in an impressive speech, brought the growing demands of the Home and Overseas fields before the Assembly.

Heartening evidences of advance are to be seen in the Bhil field, India, where Dr. Ian Cunningham and other workers are performing outstanding service. In Formosa, the new Theological College, nearing completion, will provide a greatly improved course for our Formosan students. Bethel College in British Guiana, will be reopened to ensure adequate training for its own nationals for the ministry. The Nigerian field, where we are cooperating with The Church of Scotland, will be strengthened by the appointment of the Rev. Earl and Mrs. Roberts. Our major problem in overseas work is lack of missionary personnel.

Turning to the Home Mission picture, Dr. Johnston said, "Ministers remain in short supply in our Canadian Church and we can use . . . 30 or 35 ordained men immediately." The Board received 215 requests for appointment this year, 185 of which have been filled.

"Expansion is in the air," Dr. Johnston told the Assembly. "Cities are bursting at the seams, and a totally unforeseen birth-rate is boosting our population rapidly. We must realize that we are a *Canadian Church* . . . and not spiritual clubs for expatriate Scottish and Irish. . . . Our doors must be open to men and women of all races. . . . In our extension work evi-



N. B. Reed

### OPENING NIGHT OF ASSEMBLY

*In the crowded sanctuary of Victoria church, commissioners and visitors gathered for the opening of the Assembly on Wednesday evening, June 6.*

dence pours in that men and women are willing to cross denominational barriers in their search for an expression of the Gospel which suits their needs.

"Canada needs what the Presbyterian Church has to offer; needs it badly and needs it *now*. We are not at liberty to spew out upon our people the vain imaginings of our unregenerate minds as we have a doctrinal position majestic in its conception of God and both realistic and sympathetic in its understanding of man. In the shifting sands of contemporary morality this gives our Church a basic strength.

"Let us not faint nor grow weary; let us not faint nor flag," concluded Dr. Johnston. "God called us to a great destiny in this land; let us be found worthy in the day of our calling."

## Administration Board Studies Extension

**T**HE credit of The Presbyterian Church in Canada is very high," said Chairman James Dutton, in presenting the report of the Board of Administration. He pointed out that when an additional \$100,000 had to be found for the financing of St. Andrew's Hall on the campus of the University of British Columbia, one of Canada's major banks readily agreed to put up the money.

"Church Extension is not only a major problem now," continued Mr. Dutton, "It is an ongoing problem that the Church must encounter for many years." He told of the great satisfac-

tion that it had given all boards to see Synods, Presbyteries and congregations grapple with the problem of special campaigns.

"We have made available all the money that we possessed," said Mr. Dutton. He appealed to ministers and sessions to encourage the "people to an increased measure of sacrificial giving."

## Treasurer Shows Small Balance

After several years of deficit, Mr. James Dutton, acting-Treasurer of the Church, presented a balanced statement to the Assembly. Our receipts showed a slight surplus in 1955. "We want not only to hold the line," said Mr. Dutton, "but we are determined to advance."

## More Adequate Pensions

**I**N A rousing speech, Clarence M. Pitts of Ottawa, indefatigable chairman of the Pension Board, presented what he called "the best report ever" of that Board. Not that Mr. Pitts was satisfied. But he added, "Today is the day if God is willing and the General Assembly cooperative, to raise the Pension Fund by January 1957 to \$1,000 for ministers and \$500 for widows.

"Our rates of pension," reported Mr. Pitts, "are scandalously meagre in comparison with the provision made by other Communion." He urged immediate and more adequate provision. "The financial condition of the Fund continues to improve—but not enough



to fulfil our obligations satisfactorily to the aged servants of the Church."

Group Insurance for life has been revamped, under Plan 2, and all ministers are urged to join at the advantageous rates and coverage now to be enforced.

On resuming the discussion of the report, the Board of Administration reported that they had agreed to the request of the Pension Board. On motion of Mr. Clarence M. Pitts, the objective of \$1,000 for ministers with 40 years' service, and \$500 for widows, becomes effective January 1, 1957. A one hundred dollar increase will begin on July 1, 1956.

## The One Million Dollar Budget

**T**WELVE "pilot" sector projects are planned throughout the Church this Fall," said the Rev. Dr. A. Neil Miller, in speaking to the Stewardship and Budget survey. "These projects alone, if heartily supported . . . could mean an increase in total revenue of \$1,000,000, and an increase of \$250,000 in Budget revenue for 1957," said the Stewardship Secretary.

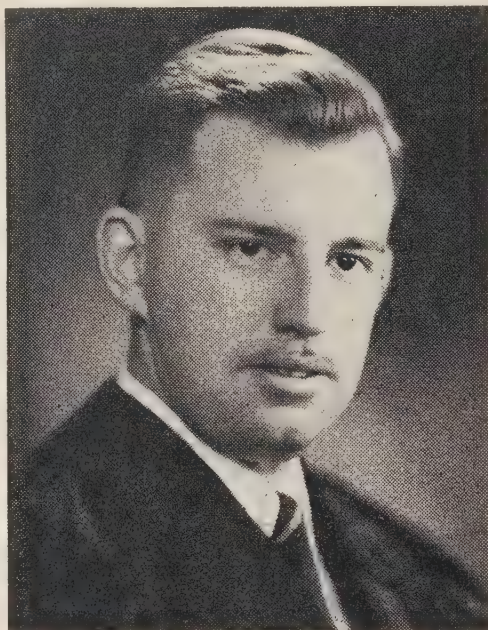
One important recommendation unanimously endorsed by Assembly

was that "Presbyteries arrange for a "team" visitation by sessions and boards of management of all congregations, to present, through charts supplied, the financial needs of the whole Church." It was also agreed that the Budget Allocation be brought without fail before the congregational meeting.

## Christian Education

**T**HE report of the Board of Christian Education was given by the Rev. Ferguson J. Barr, who introduced Miss Margaret MacNaughton, successor to Mrs. Douglas Herron, (nee Helen Bricker.) Mr. Barr stated that important changes in the curriculum had met with widespread approval. The Rev. W. H. Fuller had edited the Church School materials and now he would have as his assistant, the Rev. A. E. Bailey.

## APPOINTED TO INDIA



Ashey & Crippen

THE REV. JAMES W. MILNE, B.A.,

who will sail for India in the Fall, where he will work with the staff on the Bhil field.

In September a new programme will be ready for senior teen-age groups. In 1955 programme materials with manual were published for Young Adult groups.

Mr. Barr spoke of the gratitude that the Church owes to the Rev. Dr. John Brent, now retired from the superintendency of the Training School at Medicine Hat.

The Board rejoiced that Christian Education materials are likely to be used in British Guiana, where the Rev. James Clarke is now studying their needs in youth education.

One of the highlights of the Assembly was the speech delivered by Dr. John Oliver Nelson, Professor of Christian Vocation at Yale University Divinity

School. His theme was, "Training the Laymen for their task in the Church."

"One of the disturbing factors in Protestantism," said Dr. Nelson, "is the development of a Clergy-Lay cleavage or competition. As you go to New Testament Christianity, you have one proclamation of the Christian vocation of a layman and a minister.

"The Roman Catholic Encyclopaedia lists only one vocation—the clergy. But Martin Luther said the layman was called and on an equal footing in the Christian vocation. This is truth—but too good to last. The reason the minister is segregated is that it might make it easier for the layman to take his Christian living easier."

Laymen when aware of their vocation will want to do Christian work," affirmed Dr. Nelson. "Start to train them for two-by-two personal visitation. This will open for them a new door. Start reading clubs and bring them into a mature Christianity.

"The minister is the servant, who is to keep the lights burning to bring the whole congregation to a sense of its vocation," concluded Dr. Nelson.

## Our Debt To History

**I**N ACCORDANCE with the express wish of the Assembly, Dr. John A. McMahon, convener of the Historical Committee, called the commissioners together to form an Historical Society of The Presbyterian Church in Canada. This Society will encourage the preservation of documents of historical value and promote research into the history of congregations and the activities of our Church.

The officers elected were: President, the Rev. Dr. John McNab; Vice-President, the Rev. Dr. John A. Johnston; Secretary-Treasurer, the Rev. Neil G. Smith.

Membership in the Historical Society was set at a fee of one dollar. Those desiring to join the Society should send their fee to the Rev. Neil G. Smith, Librarian, Knox College, 59 Saint George Street, Toronto 5.

The Rev. Dr. John A. McMahon urged the Church at large to preserve all historical documents by sending them for safe keeping to the Rev. Neil G. Smith, archivist at Knox College, Toronto. The Convener pointed out that "there are natural hazards of fire, floods and windstorms against which we should protect the documents of pioneer days."

## Relief For World Refugees

The ongoing nature of our provision for the world's homeless or displaced



**GIVE FREELY!**

**GIVE WITH CONCERN!**

**GIVE GRATEFULLY!**

Don't leave your estate to be scrambled for.

Make a Christian will.

Remember the work of  
The Presbyterian Church  
in Canada

For form of bequest, write —  
Rev. Dr. E. A. Thomson,  
63 Saint George Street,  
Toronto, Ontario.



persons was emphasized by the Rev. Dr. William Barclay, in presenting the report of the Committee on Relief Abroad. Last year our contributions amounted to \$19,000, a large percentage for our Church of the total raised through the Canadian Council of Churches.

The Assembly agreed to ask for \$25,000 in 1957 and requested the Board of Administration to supplement the monies if the canvass fell short of the goal. Assembly unanimously agreed that specific sums would be definitely earmarked for distribution among the Reformed Churches of the world.

## Record Circulation Continues to Climb

**"T**HE devotional and inspirational articles printed in *The Record*, are carefully chosen to illustrate the Reformed Church stand," said Mr. Edward M. Shortt of London, Convener of *The Record* Committee. "The circulation, now 65,157, is almost three times what it was ten years ago when Dr. John McNab became editor of the Church journal.

"We have not reached our goal," Mr. Shortt went on, "and our sights are set on a circulation of 75,000. This could come quickly by all congregations enrolling in the Every Home Plan. Then we should as Presbyters see that *The Record* goes to those small preaching stations without a minister or a student in charge. Every congregation should see that *The Record* goes into its 'fringe' families, where religious illiteracy is greatest."

The Assembly authorized the establishment of the appointment of a Business Manager, at the request of *The Record* Committee. Dr. McNab spoke of the fine contribution made by his staff during the period of expansion and enrichment of content in the magazine. An animated discussion brought forth many valuable suggestions for the Church journal.

Assembly recommended all sessions to adopt the Every Home Plan and all congregations were asked to bring this forward for consideration at their annual meeting.

## Board And Senate Of Presbyterian College, Montreal

**M**R. THOMAS M. DICK presented the report on behalf of the Board of Presbyterian College, Montreal. He pointed out "that the enrollment continues to improve and the prospects of the College are most encouraging."

The chief concern is the continuing



N. B. Reed

The Commissioners were entertained to dinner by the ladies of Victoria church, on the Thursday evening. Afterwards the Rev. Dr. Joseph C. McLelland spoke for the Church Worship Association.

increasing deficit, much of which had been spent on repairing the fabric of the 80-year-old college. Mr. Dick said he thought "that the campaign of the College now under way, will enable them to overtake the deficit.

Principal Robert Lennox, on behalf of the Senate of the College, said, "The loss of Professor James Barr in New Testament caused us to make an arrangement with the Faculty of Divinity at McGill University." Professor George Caird, an outstanding New Testament scholar lectured to the Presbyterian College students and Principal Lennox took Old Testament in the Faculty of Divinity at McGill. Dr. Lennox was also invited to give lectures on the literature of the Old Testament to students in Arts.

"The Mission of the Seventy" in which students of the College participated during January was an enriching experience from which they returned with a new sense of the fullness of the ministry, and their witness made a profound impression on the City of Brockville.

## The Board Of Education

**T**HE academic standings of our ministers were reviewed by the Rev. Dr. Donald N. McMillan of Dunvegan, who stated that most of the degrees listed in the Blue Book are legitimate, and those that are open to question are comparatively few. The ministers have, for the greater part,

reported from which institution their degrees came, and, "if a minister has as his *alma mater* an institution which he is ashamed to acknowledge, it is better that he should refrain from making public use of the same."

The Court decided that the exhaustive investigation carried out by the Board of Education, would now be the findings of Assembly for future action.

The Rev. George McMichen, who has rendered fine service at the Presbyterian Residence in Saskatoon, was commended for his work during his first year of office.

Dr. McMillan reported on the various students and applicants for reception into the ministry, all of which will be found in the Assembly Minutes.

## Japanese Moderator Addresses Court

**"T**HIS is a tremendous occasion for me," said the Rev. Takeshi Muto, Moderator of the Church of Christ in Japan. "We are affiliated with the Presbyterian Church in Canada in the family of God. During the war, since many of the European missionaries had left Japan, we came together from different denominations.

"You are doing a great work for Jesus Christ among the Koreans in Japan. I congratulate you heartily," continued Dr. Muto, "and present the heartfelt thanks and appreciation of all Japanese Christians."



# Church



The portable church for the Glen Agar congregation, presented by the congregation of Victoria church, Toronto, was dedicated by Toronto West Presbytery on May 27. (See story below).

◆ Laymen of the Synod of Alberta started to improve the grounds of Camp Kannawin from May 25 to 27th. This is part of the "Synod's Programme of Progress."

Eighty men arrived at the camp, three carloads coming from Medicine Hat, a distance of over 300 miles. Others travelled a distance of 100-200 miles. The task of clearing out heavy underbrush and removing dead trees made what had looked like a jungle take on the appearance of a park. Specialists in electricity checked over the power generating system, carpenters repaired steps, windows, doors and erected shelves in the recreation

hall. A surveyor made notes to present a master plan for camp development. A welder prepared steel drums to improve the stability of the diving raft.

A meeting on the Saturday night reviewed the accomplishments and made recommendations for future development. On Sunday morning, a service of worship was conducted by Roy A. Hamilton, Director of the "Programme of Progress," in the outdoor chapel. The spirit of Christian fellowship was high. Many of the men wanted to return the next week. It was decided that another such undertaking would come in September, when the regular camps are over.



Laymen of the Synod of Alberta gathered at Camp Kannawin, Sylvan Lake, in May, for a work party to improve the grounds. Here some of the work party are shown outside the dining hall.

◆ Eighty-one Presbyterian men attended the annual meeting of the Laymen's Association of Halifax-Lunenburg Presbytery, held on May 16 in St. Andrew's church, Dartmouth, Nova Scotia. Special speaker was the Rev. Dr. Joseph Koffend of St. James' church, Truro, who stressed the importance of the layman's role in the life and work of the Church. The association went on record as supporting the work of The British and Foreign Bible Society. Congregations represented at the meeting were Dublin Shore, Rose Bay, St. John's, Windsor; St. James', Truro; St. Andrew's, Lunenburg; St. Andrew's, Dartmouth, and St. David's and Knox, Halifax.

◆ The congregation of Victoria church, Toronto, presented a Portable Church to the Presbytery of West Toronto, on May 27. This magnificent gift was dedicated by Presbytery and has been loaned to the new congregation at Glen Agar. The Victoria congregation has also raised sufficient money to purchase the site which will later also be presented to Presbytery. The dedication ceremony was performed by the Rev. D. S. Jackson, the Moderator, and the ceremony of the presentation of the key was conducted by the Rev. David McCullough, Director of Church Extension in Toronto. The Rev. H. Douglas Stewart, minister of Victoria church, delivered the sermon. Several elders of Victoria church, Mr. Herman C. Card, Mr. F. Phillips, Mr. J. R. McMurray, and Mr. R. J. McMullen participated in the dedication service. The Rev. D. P. Rowland and Mr. Keith Wilcox, student-in-charge of Glen Agar, led the congregation in prayer. This portable church was designed by the Rev. David McCullough, who also supervised the construction. The church features stained glass windows across the entire front and three large windows on the side. The walls, roof and ceiling are of steel all of which are painted white. The building will seat 150 people. The Glen Agar congregation and the Presbytery of West Toronto express their gratitude to Victoria congregation for their generosity.

◆ Wexford Presbyterian church, an extension charge in Metropolitan Toronto, set a goal of \$36,000.00 in a building campaign. The church has only 100 communicant members, but under the leadership of the minister, the Rev. Stanley W. Gentle, with J. A. Wright as campaign chairman, many canvassers were enlisted. There were nine weeks of preparation, at which a canvasser's school was the centre of the campaign.

The canvassers were commissioned



# Cameos

at a Sunday morning service and went out knowing well their task. The canvass proved successful beyond all expectation as the small congregation pledged over \$40,000.00 covering a three-year period. The first unit to be erected will be a church hall, to seat 200 people, with facilities for Christian Education. The congregation hopes to see the opening of the church this fall.

◆ The project of the women of **Knox Crescent and Kensington church, Montreal**, to provide a home for elderly people is fast taking shape. The Benny Farm, which was donated, has been assisted by another gift of \$10,000.00, a legacy from Miss Sarah Robert. A campaign for funds began in May and all the churches of the Montreal Presbytery participated. The home will be built in three sections and will accommodate about 44 persons. There will be a large verandah and a park will be built around the residence.

◆ Twenty-nine miles from **Prince George, B.C.**, there is an Air Force Base. **St. Giles' church**, under the leadership of the Rev. James Evans, has been seeking to provide these men, most of whom are from the United States, with a church home away from their own homes. An Armed Services Sunday was observed, when five infants, belonging to the service personnel, were baptized. The son of the Commanding Officer was examined by the Session on knowledge of the Apostles' Creed, the Shorter Catechism and the Bible.

◆ The **Institute of Theology** was held in the Presbyterian Residence, Saskatoon from May 15 to 18, and was attended by 35 ministers of the Prairie Synods. The lecturers were Principal J. Stanley Glen and Professor F. Scott Mackenzie, who took as their titles, "Studies in the Gospel of St. Mark" and "The Church and Ministry in the Reformed Tradition" respectively. The Rev. Dr. John Brent ran off some tape-recordings which he had made for the radio describing the work of the Presbyterian Training School at Medicine Hat. Visiting lecturers from the University of Saskatchewan were Professors C. W. Lightbody, Keith Yonge, and R. N. H. Haslam.

◆ A baptismal font, in memory of Mr. and Mrs. Samuel Rollins, was dedicated in **St. Andrew's church, West Huntingdon, Ontario**, by the Rev. W. H. V. Walker, minister, on May 13. The font was presented to the congregation by Mr. Samuel Rollins, formerly of St. Peter's church, Madoc, who has remembered some of our smaller congregations with generous gifts.



Edmonton Journal

## PRESBYTERIAN MEN RALLY IN EDMONTON

More than 100 men of Edmonton Presbytery gathered in St. Andrew's church, Edmonton, for a rally on May 5. This was an important step in the recently launched "Programme of Progress" for the Synod of Alberta. In picture from left are: Mr. George A. Wylie of the Edmonton Men's Council; Mr. Tom Baker, Public School Board; Mr. Roy A. Hamilton, Director of the "Programme of Progress," and Mr. Bob Coxford, President, Edmonton Men's Council.

◆ A presentation of great interest took place at **Indian Brook, Nova Scotia**, when the session presented a Bible to John D. MacDonald, 95, in recognition of his long service as an elder of the kirk. Mr. MacDonald is still farming and does daily work

around the barn. A son of a former catechist of the Church in this part of Cape Breton, he has been a tower of strength to the congregation. The Rev. A. P. Montgomerie, minister, conducted a short service at the home where the presentation took place.



N. B. Reed

The sod was turned on May 27 for the new Park Lawn church in the suburbs of West Toronto. Mrs. L. Hewitt, second charter member of the congregation, turned the sod on behalf of her mother, Mrs. Mary Thomas, the first charter member. In picture from left are: the Rev. David McCullough, the Rev. A. W. Currie, Mr. T. P. Geggie, the Rev. Dr. J. Alan Munro, Mrs. Hewitt, Mr. L. MacPherson, chairman of the building committee, and the Rev. Deane G. Cassidy, minister.





Federal News Photo

#### COMMISSIONERS FROM EAST, WEST AND CENTRE

The Rev. Dr. E. A. Wright of Victoria, B.C., (left) chats with the Rev. Eoin S. Mackay of Saskatoon, and the Rev. Allan M. Old of St. John's, Newfoundland.

## Evangelism And Social Action

**A**NOTHER of the great addresses of the Assembly was given by the Rev. Mariano Di Gangi, chairman of the Board of Evangelism and Social Action. Mr. Di Gangi remarked, "We protest that we Presbyterians prefer to be rational rather than passionate. We are afraid of being called fanatics. We are staid and conservative; we are constrained to hold back, therefore, we suppress spontaneity and enthusiasm, and lethargy results.

"But," he continued, "when we are filled with the Spirit everything becomes transfigured. Then our Christian fellowship will be transformed. No wonder we have financial troubles in our Church because we put First Things last. Let us be filled with the Spirit, then our preoccupation with the trivial will vanish. We will crusade for Christ and social action with souls aflame under the banner of Christ the King."

Mr. Di Gangi spoke of the schools of evangelism and preaching missions organized, and emphasized the use of all Christian literature provided by the Board and presented a Programme of Presbyterian Advance.

This programme aims to overcome our "Insidious Congregationalism," "Lukewarm Devotion," "Ineffective Witness," and "Purposelessness and Conservatism." "Do not allow your congregations to become social clubs but temples of the Living God," said Mr. Di Gangi.

The Board because of its expand-

ing witness, asked the General Assembly to establish the office of full-time Secretary and seek nominations from Presbyteries for that office.

"The Men's groups in the Church are growing," stated Mr. Alexander Culley, in reporting for the Men's Organizations. "We want to do the things that Christ would have us do."

*Presbyterian Men*, a booklet prepared by the Board is available for congregations who wish help in organizing a men's group. Mr. Culley recommended that funds be made available to finance a National Men's Conference.

## Inter-Church Relations

"THIS new committee," said Mr. H. M. Jackson, convener, "has maintained contacts with other branches of the Christian faith throughout the world. Provision was made for our representation at all important world conferences. The Rev. Stuart B. Coles said that 1,500 refugees from Europe had been sponsored by Presbyterians out of a total of 12,000 refugees welcomed to Canada.

"The persecution of Protestants in Colombia," said Dr. John McNab, in moving the adoption of the report, has been intensified since April, 1956. Thirty Protestant churches were closed in April and seven ministers were jailed. Since 1948, 46 church buildings have been destroyed, more than 200 schools closed by the Colombian government, which enforces the Roman Catholic faith on the nation. He moved the following recommendation which Assembly carried unanimously:

**THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA**, anxious to preserve the spirit of religious liberty throughout the world and to maintain the right to "go into all the world" with the Gospel of Jesus Christ; and

**CONSCIOUS OF ITS RESPONSIBILITY** to uphold religious freedom within all countries that profess to belong to Christendom, is deeply distressed with the continuous persecution, that has been reported from Colombia during the past eight years.

Since Canada, because of its religious and bi-cultural complexion, occupies a unique place in the western hemisphere, and as a Christian Church feeling that persecution of minorities or majorities is increasing the mounting tensions in the world,

**THEREFORE, LET IT BE RESOLVED**, that we request The Canadian Council of Churches to take the new situation created in Colombia by the enforcement of Government order No. 4004, as a basis for approaching the secretariat of the Roman Catholic hierarchy in this Dominion to

- (a) Examine or discover the facts in the allegations that have been made, and
- (b) Attempt an interpretation of the facts jointly, so that Canadians may assess and seek a solution of the situation, and
- (c) If necessary, take such steps as an on-the-spot investigation and suggest to National Governments or ecclesiastical leaders, a plan to bring to a desirable end all persecutions directed against religious minorities or majorities.

## Knox College Board And Senate

**T**HE report of the Board of Knox College was presented by Mr. A. W. R. Adair, and that of the Senate, by Principal J. Stanley Glen. Dr. Glen spoke of the increasing number of students enrolled in theological colleges across the world as an encouraging feature today. "But," he added, "this has brought a widespread feeling that the present curriculum is not sufficient for the needs of our world. There has come an increased awareness of the sharpness and subtlety of the difference between the Christian faith and secularistic ideologies."

Dr. Glen pointed out that "training the ministry is only a partial task. The



## APPOINTED TO FORMOSA



Asney & Crippen

**THE REV. CHRISTIAN M. COSTERUS, B.A.,**  
who has been appointed to the mission staff in  
Formosa.

theological college has a wider teaching ministry for the adult. The conflict with ideologies may mean that the time is approaching when a three-year course may not be thought sufficient. Summer Institutes may be a partial solution.

"The logical conclusion," said Dr. Glen, "is that we as a Church have to raise our sights if we are to keep abreast of the trends in national life."

### IN SEPTEMBER ISSUE

#### WHAT PRESBYTERIANS BELIEVE: EVANGELISM

By Mariano Di Gangi

#### OUR MISSION HOSPITALS:

Among the Lepers of Formosa

By Hugh MacMillan

The Jobat Hospital in India

By Dr. A. Ian Cunningham

Nursing in India

By Bessie MacMurchy

The Yodagawa Hospital in Japan

By Dr. Marion Powell

The Ministry of Healing

By James Dickson

#### The Church In The Armed Services

"Ten per cent. of the enlistments in the Navy, Army and Air Force are Presbyterians," said the Rev. J. Gavin Murdock. Since chaplains retire at 55,

these padres are our concern, for they are the representatives of our Church among our young people in the services.

Major the Rev. John Anderson said that the ministry of chaplains is identical with the ministry in a congregation. They have worship services, the sacraments and all church organizations. Both he and the Rev. Ivan Edwards, a naval chaplain, stated that religious illiteracy in the services made the task both heavy, necessary and rewarding. "Our primary responsibility is to bring young men and women to Jesus Christ," said Mr. Edwards.

#### The Women's Missionary Society

Mrs. Hugh Jack, for the Eastern Division and Mrs. W. R. Adamson for the Western Division, spoke of the work of the Women's Missionary Society in Canada. "We are workers with you in the great missionary challenge," said Mrs. Adamson, in mentioning the intensive training of children's leaders and church school teachers, in which they cooperate with the Board of Christian Education. "Our great interest," she concluded, "is not the W.M.S. but the Church as a whole; as members of the W.M.S., we are going the Second Mile."

Ruskin's definition of a sermon was "Thirty minutes to raise the dead." The modern preacher has to do it in something under twenty, and has first to convince the congregation that they are corpses.

—British Weekly.

#### Deepening Of Home Religion

"IF we do not train our children in the home and lay the foundations for character building," declared the Rev. Dr. C. L. Cowan, in presenting the report of the Committee on Home Religion, "the movies, radio and television will take over where we fail."

Dr. Cowan said that "it is a ghastly situation that only one in ten of our families subscribe to *Everyday*," the total averages quarterly 11,922. He urged sessions to promote the daily reading of God's Word in every family.

#### Missionary And Deaconess Training

"WE ARE making a wide use of women on home and overseas

fields, and the demand for their services is greater than the number entering the school," said the Rev. Dr. James D. Smart, Convener. "We have arrived at a point where the Church must make adequate provision for the training of women," he continued.

The Assembly accepted the recommendation of the Board to appoint a Principal, whose duties would be largely that of teaching, and a Dean for the administrative tasks.

Dr. Smart also spoke of the overcrowded condition of the School, where three girls together share some of the rooms and the cramped conditions are deplorable. Assembly admitted the necessity of greater facilities for the training of women.

A new building will require \$250,000 and some commissioners were opposed to another separate appeal for money. Mrs. G. D. Ralston, Principal of the School, outlined the growth of the School until last year 33 young women were enrolled as students.

#### Fund For Ministers On Minimum Stipend

The Rev. Dr. A. Ian Burnett, convener of the Fund for Ministerial Assistance, said that this provision to help our ministers, where the need was greatest, had been in operation for six years. The assistance rendered had been most gratifying.

In four years, the capital gifts of \$100,000 yearly, making a total of \$1,000,000 will come to an end. "Surely," said Dr. Burnett, "there are some persons in our Church, who, by gifts in their lifetime or through their estates can see that the Fund is maintained in perpetuity."



MRS. CHRISTIAN M. COSTERUS

who will accompany her husband to his mission appointment in Formosa.



## Who Is My Neighbour?

**A**RE you an occasional or a regular churchgoer? Few surveys have been conducted in Canada in the same thorough fashion that church attendance in the British Isles was estimated a few years ago. But *The Vancouver Province* put forth on May 1, some startling figures about church attendance in the City of Vancouver.

One-third of the citizens do not go to church — period. But a percentage of these non-churchgoers admit listening to church services over the air. However, 65 per cent. attended church more than ten times during 1955. Only 15 per cent. claimed to attend church, "almost weekly" or "oftener."

Those citizens who had not attended a worship service during 1955, in many cases had not entered a church door in years. Indeed, 25 per cent. could not remember when they had last joined in a service of worship.

Vancouver, like many of our Canadian cities, is growing. One would like to know how many of these non-attenders are removed a long distance from a visible church. One thing is evident, that many of our neighbours might be induced to come with us weekly to the sanctuary. *Are these Vancouver statistics one very effective argument, to send us about our Father's business, and inspire every Christian to greater effort in the task of Church Extension?*

## Rural Churches Muster Few Recruits

**T**HE graduating class of Knox College in their excellent magazine, *The Knoxonian*, ventured to self-analyse their choice of the ministry and their plans for the future. The analysis is most illuminating and is worthy of even wider reading than would be received in the circulation of their magazine.

Sixteen of the 18 graduates are from city or town congregations; only two are from rural churches. Thirteen came from the two central Synods: Toronto and Kingston and Hamilton and London. Four came from Saskatchewan.

Six of the students decided to enter the ministry while in high school; four during their university course, and eight decided on the ministry whilst employed in a trade or profession. Twelve were participants in athletics, and eight had entered into matrimonial bliss before graduation.

Two-thirds of the graduation class found Theology stiffer than their Arts course. The majority agreed that too many lectures leave too little time for extra reading. They felt a balance was lacking between the practical application of their studies and the purely academic, and that a greater emphasis on the practical was needed.

So far as their willingness to serve, even as ordained missionaries indefinitely, this year's class had a high

rating. Fourteen students were willing to serve as ordained missionaries indefinitely. The analysis revealed a wholesome interest in political affairs, although one would wish that a clearer question had been put with regard to their world interests, rather than concerning political party lines. But the majority who evinced an interest in politics were not "middle-of-the-roaders" nor "little" Conservatives.

Taking the self-analysis objectively, it reflects creditably on the mind and motives of the graduates. But there are lessons. Our rural congregations, once a strong recruiting base for the ministry, have almost faded out of the picture. We wonder why?

Certainly the men who chose to be full-time servants of the Master did not choose to be ministers because it was a lucrative profession. Decidedly not. There are other easier professions where one can find time for swinging golf-clubs. But where men or women want to consecrate their talents and live courageously, there is nothing to equal the Christian ministry.

*"So with the Lord, he takes and he refuses,  
Finds Him ambassadors whom men deny;  
Wise ones nor mighty for his saints He chooses,  
But such as John or Gideon or I."*

## The Spirit of the Assembly

**T**HE 82nd General Assembly was not argumentative. It perhaps had as fine a balance of commissioners as any recent gathering of the Supreme Court of the Church. Not every one agreed with each presentation of a report, but in the eyes of the secular press, there were no "fireworks."

Nevertheless, one could not but be impressed with the quality of the commissioners. For the greater part they were young men—strong, young men. The new Moderator at 46 years of age, was one of the ablest presiding officers ever elected. With a cheery smile, a ready wit, and a fine grasp of procedure, the Moderator permitted no tangle from beginning to end. The man at the helm was always in command and held the Assembly on an even keel.

Even if no great passages in debate were reached, there was steady and constructive planning. The million-and-a-half dollar budget for 1957 was adopted. Each Board was reaching out into new ventures and there was always to the fore the great challenge before our Church in the new suburban areas, in cities that are everywhere expanding.

The commissioners were deeply interested in the brief presented on the State of the Church. The Committee on Evangelism and Social Action in dramatic language penetrated into the weaknesses of our congregations. Some commissioners felt that the confession of sin was extreme, but not more extreme than the language of the New Testament. This is a day of marching forward! ★





# A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan

## A-Camping We Will Go

SOME regard camping as "roughing it" but The Boy Scout, Girl Guide, and Trail Ranger know that they need not be uncomfortable just because they are away from home and their own little bed. They will remember the many camp "wrinkles" that they learned during the winter months, and they will make good use of their knowledge.

If the night is very cold you will recall the "Hot Stone Wrinkle." Place a number of stones about six or eight inches in diameter near the fire to get hot. These can then be placed at the feet, back, as needed, and will prove good "hot water bottles." Sissies! If the stone is too hot, wrap it in a sweater.

Take heed to the making of your bed, for you must lie in it, and it is difficult to rest well if you have a stone in the middle of your back or your head resting on an ant hill.

Lay a thick layer of the branches of balsam or other trees on your tent floor. Thatch this over with branches. Make it snug and soft, then over it spread your rubber ground-sheet.

I hope you'll do more than sleep at camp! Take along your camera. Snap various camp activities. You will treasure these in years to come.

Remember also the gadgets you learned to make—a candlestick, a plate rack, pot holders, and the many other handy articles that will make life more comfortable under the stars.

Perhaps you will be attending one of our own church camps? Wherever you go may you have a happy and safe summer! Good camping to all.

## Statue to Heroic Scout

AT one end of an important bridge in Nijmegen, Holland, a statue will be erected to honour a Boy Scout. It will recall the heroic efforts of a Dutch Boy Scout who was entrusted by the British with a message to be carried through the enemy lines. In making delivery it was necessary for this Scout to cross a heavily guarded bridge. As he was creeping across, removing the explosives prepared by the Germans, he was captured and

shortly after shot. The courage of Jan Van Hoof, the Dutch Scout who gave his life, will be kept green by the erection of this monument.

## Hymn For Friendship

D R. ISAAC WATTS was a great and good man, who wrote hundreds of hymns. Many of them are in our Church Hymn Book. He also wrote delightful poems for children, such as the following:

Against Quarrelling and Fighting:  
*Let dogs delight to bark and bite,  
 For God hath made them so;  
 Let bears and lions growl and fight,  
 For 'tis their nature to.*

*But children, you should never let  
 Such angry passions rise;  
 Your little hands were never made  
 To tear each other's eyes.*

## Jenny Lind's Rival

MANY years ago there was a sweet singer visited this country. Her name was Jenny Lind. She had such a beautiful voice that they called her the "Swedish Nightingale." She met a rival once to whom she yielded first honors.

She was riding in the country with some friends. A beautiful bird, perched near by, trilled such wonderfully sweet notes that Jenny Lind asked that the carriage be stopped. She sang a few strains of her finest music. The beautiful bird arched his neck, listened quietly to the end, and then began to sing again. Jenny clasped her hands for joy. Then again she sang, using some of her mountain strains. The bird answered back in its wonderful trills, until Jenny said that the pretty bird singer had really out-caroled her.



Whoopee! School's over for the summer!

H. Armstrong Roberts



## The Retiring Moderator's Address:

# The Church in the Crucible

By Walter T. McCree

THE Chancellor of the Exchequer of the Ethiopian Queen, sat in his chariot reading the 53rd Chapter of Isaiah. He was returning from Jerusalem, where he had gone to worship. There he had possibly attended the lectures given by various Rabbis and had heard the different theories as to the identity of the suffering servant. According to the 8th chapter of Acts, Philip, one of the seven deacons, came and asked, "Understandest thou what thou readest?" And he answered, "How can I, except some man should guide me?" Then Philip expounded the Scripture and preached unto him Jesus Christ.

There are forgotten incidents in the historical past that I am seeking to interpret in the light of the revelation in Jesus Christ, which will show us that the truth revealed is as applicable to present conditions as it was when it was uttered in the sixth century before Christ.

The prophet of the exile was faced with a tremendous problem. Everything in the nation seemed to have gone wrong. The people were in exile, submitting to the commands of their conquerors; their temple lay in ruins; their city, the great Jerusalem, was without inhabitants; the promises of God to their forefathers appeared to have been withdrawn. What was there left of hope in life for them?

Perchance today there are nations in like plight, who could exhibit the same marks of despondency. If we listened to their plaintive appeals we might catch an echo of the despair, such as darkened the outlook of the exiles in Babylon.

What was the task that lay in the prophet's hands? Not to gloss over the difficulties of the situation, nor to minimize its dangers. The prophet must show that these conditions could

minister to the true salvation of the nation.

In this chapter our attention is called to the ways of God in the destinies of His chosen people. Faith which continues under stress brings glorious results. The destinies of true greatness for either a nation or a Church, do not follow an easy path. True greatness is attained by meeting and overcoming great dangers. The secret of that greatness lies in the consciousness that the arm of the Lord is around, about and underneath us.

Do not think that the problem was solved when the people accepted the Word spoken by the prophet. Although it set them on a three-month trek across the dangerous road which lay between them and Palestine, it was not until 20 years later that they began to rebuild the Temple, and well nigh one hundred years, before the walls of Jerusalem were restored and temple and city became the focus of the dispersed Hebrews.

FAITH is never static, it must march with the days and the years. It is because it falters that disappointing delays occur and accomplishment is deferred. Thus, out of the nettle of blasted hopes and disappointments was snatched for Israel the flower of a renewed and glorious destiny.

In Sir Winston Churchill's latest book, *The History of the English-Speaking People*, there is a provocative thought: he says, "When the long tally is added it will be seen that the British nation and the English-speaking world, owe more to the vices of King John than to the labours of virtuous sovereigns; for it was through the union of many forces against him that the most famous milestone of our rights and

freedom (*The Magna Charta*) was set up."

The Babylonian exile, in similar fashion, did more to purify the religious ideas of the Hebrew nation than all the successes which had attended their sway in Palestine. Because in the fierce crucible, the true gold of their belief came to the surface. Then, the vanity and the futility of the heathen gods were contrasted with the infinite power and mercy of the one true God.

WHAT bearing has this passage and its implications upon the history of our Presbyterian Church?

My memory goes back well nigh 50 years to the time when I worked as a student on one of our mission fields. We were still under the spell of that great Superintendent of Missions, Dr. James Robertson. The vision of the Church took in the whole of Canada, from Atlantic to Pacific, and ranged as far north as the Arctic Circle. We believed that we had a message that was vital in an extraordinary way to the welfare and upbuilding of our nation. There seemed to be no place too difficult to be reached and no condition—and some conditions were pretty grim—that our message could not meet. We had our Augean stables but the spirit to cleanse was vested in our faith in Almighty God. Those were days when faith was strong and action vigorous. No task was considered too great and the response in men and money grew as the days went by.

When this movement was at its height came the great war and the agitation for Church Union. Would it be too much to say that under the strain an impulse grew to seek support in the union of men and to slacken our grip upon our belief in the necessity to rely upon the strength of God? That might do dishonour to many to whose lives, work and influence we have been





"White Wings" in the morning sunlight at Algonquin Park

Ontario Dept. Travel and Publicity

greatly indebted. Nevertheless, the result for us was the same.

In 1925 we were driven back and it seemed, at first, at least, as though we had lost what we had deemed to be our destiny in the economy of church and nation. We were driven back to enter upon the testing time of our Church. We held on to our belief that we still had, in those Presbyterian doctrines which have been held so precious, a message for our day and generation; moreover, if that message was not stressed or was left unspoken there would be missing in Church and State a factor which adds strength.

**H**OW then shall we look upon the past 30 years? In the same way that the prophet invited the exiles in Babylon. Our beliefs and our faith were tested in the years of defeat and weakness when we surveyed the ruins and wondered perchance if ever this temple, this Church, might find above its portals the dread word 'Ichabod' 'Where is thy glory?'

But our beliefs and our faith have survived and in these testing days we found that the same spirit which brought results in that first decade of the century was still alive, based as it was, upon our belief in an Omnipotent God who acts in infinite mercy. There have been days of doubting, fears mingled with days of hope and triumph, but under them all the steadily growing consciousness that this was the destiny God had intended for us as a Church, and that it will be

these very conditions that will stir to vital activity the beliefs we cherish. If ever the world was in need of a belief in an Omnipotent God Who works in infinite mercy through His Church it needs it today. Belief in God drives out the fear of man.

*What has been accomplished?* We have not as yet completed the rebuilding of our Church, but we are on the way. Our exile is ended and we have entered upon the phase wherein we shall demonstrate to the world that our experiences have elicited a message of tremendous significance not alone to our own country but to all those places which the providence of God is opening to our work.

We have but to lift up our eyes and see this coming to pass. A new fervour is seizing our people. The results are both material and spiritual; for where the latter thrives, the former inevitably accompanies. 1955 saw our attainment of the million dollar budget and our givings are almost equal to what The Presbyterian Church before Union, gave in 1923.

From all parts of the Dominion comes news of churches contemplated, in the process of building or ready for dedication. I think it is practically assured that between 1953 and 1960 over 100 new churches will have been built for The Presbyterian Church in Canada.

No longer are these new congregations waiting for action of the Church at large, they are going out amongst themselves and their neighbours to raise the funds to build, and the results

are marvellous. But there is something else here which makes the Presbyterian pulse quicken and the heart beat with joy and pride. These material advances are being paralleled by an intenser interest of the men of the Church who have been largely responsible for those campaigns. As they have worked, they have found their faith in their Church and in its message deepened.

*Who hath believed our report?*

*And to whom is the arm of the Lord revealed?*

To those who are beginning to recognize the immense significance of those truths committed to our care, and are starting to use the powers these truths have developed.

We are living in an age when belief in the sovereignty of God is an absolute necessity if we are not to cower and be abased before the horrid threatenings of ungodly men. We are pledged to preach and to witness to this truth. We, ourselves and as a Church, will become strong as we test that truth in the daily walk of life.

To this 82nd General Assembly for The Presbyterian Church in Canada, I repeat the words used by Principal George Grant in 1875 at the 1st General Assembly:

*Arise, Shine, for the light is come*

*And the glory of the Lord is risen upon thee*

*Go ye, therefore, and teach all nations*

*And lo, I am with you always, even unto the end of the world. ★*





Commissioners to the

## THE MISSION TASK AT HOME

By L. Jean Black

**T**HE Home Mission work of the Church was highlighted at the Thursday evening sederunt of the Assembly. Dr. J. A. Munro, Secretary for Home Missions, made his presentation in the form of a working report, assisted by some of the staff engaged in the work throughout Canada. Commenting on the new problems posed by changing patterns of immigration, he presented the new Director of Immigration, Dr. J. B. de Vleeschouwer, who is himself an immigrant. Dr. de Vleeschouwer spoke briefly of the importance of moving *now* to win or lose the immigration stimulation.

Turning to our oldest work, the mission to the Canadian Indians, Dr. Munro pointed out that 1955 was a notable year in changing government policy in which the Church played a part in study and consultation, with our emphasis shifting to follow-up work on the Reserves. The Assembly rose in a standing tribute to Miss Beryl Miller, Deaconess on the Shoal Lake Indian Reserve. Two years ago Miss Miller went in alone to this isolated island reserve, living among the Indian people, who previously had been hostile to the work of the Church. Miss Miller has won their confidence, and she has continued to build up the Church's witness there.

One of the major problems in this period of post-war expansion is that of Church Extension. From Cornerbrook to Victoria the problem is the same—how to meet great needs, how to raise money. Dr. Munro introduced two men who are dealing with these problems daily. Rev. C. A. R. Rowatt, new Superintendent of Missions for the Synod of Montreal-Ottawa, spoke of the dramatic challenge of the vast new unchurched north country of Quebec, and also of those modern Noahs, our ministers in the forthcoming Seaway area, and the special problems of relocation involved. Rev. David McCullough, Extension Director for the Metropolitan Toronto area, described some new patterns of extension work: portable Churches used in new suburban developments; gifts and loans from larger well-established congregations to small new ones; and extension campaigns within Presbyteries and Synods with a strong local impetus.

"Today is the day", said Dr. D. A. Smith of Vancouver, Superintendent of Chinese Missions, speaking of the tremendous challenges in ministering to a Chinese people who today are enjoying a family, life as never before due to government relaxation of immigration restriction since 1947.

Work among our French-speaking people is especially difficult. Dr. Munro commented, because it must be a ministry which is completely part of French culture and language, without any attempt at anglicizing. Two of our distinguished French ministers, Rev. Jacques Smith and Rev. Andre Poulain, addressed the Assembly briefly, speaking of their particular problems of witnessing among a predominantly Roman Catholic people, and of encouraging self-support among their congregations.

The Board of Missions supports a number of institutions across the Dominion, and there is a special interest in our newest venture in this work — "Armagh", the Home for Girls at Clarkson, Ontario. Miss Gwen Davenport, the Director of Armagh, was introduced by Dr. Munro, and told the Assembly of some of the methods by which the Gospel is presented to the girls there, including chapel worship, a chaplain, personal counselling, and follow-up contacts.

In summing up his report, Dr. Munro assured the Assembly that the Home Missions section of the General Board of Missions is working out policies today which will pave the way for the on-going expansion of the Church in the days that lie ahead. ★





General Assembly

## FIVE MISSIONARIES APPOINTED

OVERSEAS Secretary, the Rev. Dr. E. H. Johnson presented the work of Overseas Missions to the Assembly at the Friday evening sederunt.

Commenting generally on the work, Dr. Johnson told the commissioners that he was impressed by the important location to which God has called our Church to witness in the world today.

Nigeria, our newest field where we are cooperating with The Church of Scotland, is of vital importance in the life of Africa, and is unique in character because its leadership is all "black." "The sense of brotherhood in a wider sphere is something that the Church can give these people," stated Dr. Johnson.

In Formosa, our mission work occupies a strategic place in the life of that island.

In Japan our work is among the Koreans, who are in some ways "more open to the Gospel than their Japanese brethren, who are by temperament less approachable."

In India our mission work is located

By Eileen J. Thompson

in two important and very different areas.

In British Guiana, we are located in a small colony "set in the midst of problems which are characteristic of this moment in international developments in world history."

"We in the Church must support our missionaries to the hilt, today as never before," declared Dr. Johnson. "One of our major problems arises out of lack of funds and shortage of personnel."

Dr. Johnson introduced to the Assembly Mr. H. M. Jackson who spoke of his visit to Japan and Formosa where he received a warm welcome from our missionaries. Mr. Jackson was impressed by the progress of church extension in these mission fields.

The Rev. Russell and Mrs. Self, who are returning to the Jhansi field, India, were presented to the Assembly. In a brief address, Mr. Self asked for the prayers of the Church, saying, "If the 183,000 Presbyterians in Canada would

only pray, we could remove any difficult situation on our mission fields."

Dr. Johnson introduced to the Assembly Mr. Wilfred Jagnandan of British Guiana, who has been studying at Knox College for the past year. Mr. Jagnandan spoke appreciatively of his experiences in Canada.

The Rev. Robert Tillman, who has succeeded the Rev. Dr. W. A. Cameron as Secretary of the Overseas Missions Section of the Canadian Council of Churches and Miss L. Jean Black, who has recently taken over her duties as Assistant to the Secretary of Missionary Education, were introduced and briefly addressed the Court.

Three young men and two young women who have been appointed to overseas work, were presented to the Assembly. Miss Jean E. Brown and Miss Catherine V. Foote will be going either to Japan or Formosa; the Rev. J. W. Milne to the Bhil field in India; the Rev. Christian M. and Mrs. Costerus to Formosa, and the Rev. Earl and Mrs. Roberts will proceed to Nigeria, after a period of study in Edinburgh. ★





# BOOK CHAT

**THE GRANDEUR AND MISERY OF MAN.** By David E. Roberts. Oxford University Press, Toronto.

● THIS COLLECTION of twenty short sermons by the late Professor David E. Roberts of Union Theological Seminary will be of interest to people of an inquiring mind. As Dean of students at Union, he must have been asked many questions by puzzled students. He expresses in these sermons an ability to understand, in practical terms, the intriguing questions stirred by religious experience. This little book offers a collection of helpful and somewhat satisfying suggestions on a wide range of questions from "conversion" to "eschatology," from "freedom" to "God's intervention." He understands particularly the problems of those subjected to the humanist philosophy and has a skill and conviction in enabling these persons to see more clearly the "grandeur" that is man because of God, and that faith in and submission to God is the answer to the "misery" of man.

EDWIN J. WHITE.

Edmonton, Alta.

**NAUGHT FOR YOUR COMFORT.** By Trevor Huddleston. Collins, Toronto. \$3. 256 pp.

● SINCE THE publication of Alan Paton's, *Cry, the Beloved Country*, nothing has stirred the world like Huddleston's indictment of the racial cruelties in South Africa. Huddleston, sometimes called "the Saint of Sophiatown," lived for 12 years in the "black" suburb of Johannesburg, where he was a ministering angel to the coloured people. His arraignment of the *baasskap* doctrine (the white man boss for ever,) without freedom for the native peoples, concludes with the prophecy that the dark races cannot remain always enslaved. Huddleston calls upon his own Church, the Anglican, and the Reformed Churches of Africa, to break down the *apartheid* barrier, with its police state tactics, and win freedom for their black brethren.

JOHN McNAB.

**ADVENTUROUS PREACHING.** By James H. Robinson, Channel Press, New York. \$2.50. 182 pp.

● THE LYMAN BEECHER LECTURES at Yale have included many outstanding volumes on the art and message of preaching. Dr. Robinson was the first Negro to be honoured, and has justified the selection. These pages reveal the sincerity and vision of the minister of the Church of The Master in New York, and the insight which he has

gained as a world traveller and lecturer. Those of us who know James Robinson personally, or by his books, always feel he opens a door to a vast vista.

KENNETH M. GLAZIER.

Toronto.

**HOPE RISES FROM THE LAND.** By Ralph A. Felton. Friendship Press, New York. \$2.50. 136 pp.

● THE OBSCURE-SOUNDING TITLE is resolved by reading any chapter, for each deals with accomplishments and opportunities seen by the author in visiting agricultural missions on four continents. Seeming emphasis on technical knowledge may disturb theologians; yet one cannot deny that the injunctions "Feed the hungry" and "Heal the sick" concern creatures whose bodies and souls are inseparable. Well illustrated, the book points to fertile soil for missionaries who can sow two kinds of seed.

WALTER A. DONOVAN.

Kenora, Ontario.

**THE KEY TO EPHESIANS.** By Edgar J. Goodspeed. Publishers.

● THIS IS A small book by the well-known Chicago New Testament scholar in which he presents his theory of the authorship of the Epistle to the Ephesians and the purpose for which it was written. It is a simplified treatment in essay form with supporting evidence of a technical subject of primary interest to scholars.

J. STANLEY GLEN.

Toronto, Ont.

**THE MAKING OF THE SERMON.** By Robert J. McCracken, Mussons, Toronto, \$2, 104 pp.

● THREE OF NEW YORK'S leading pulpits are Madison Ave. Presbyterian, where David H. C. Read, from Scotland, ministers. Fifth Ave. has John Sutherland Bonnell, a Canadian. The great Riverside Baptist has Robert J. McCracken, a Scotsman who went to the U.S.A. by way of Canada.

Dr. McCracken has opened the treasures of his heart for young and older ministers in this series, where he emphasizes long-time preparation, a constant variety in presentation and his technique of construction. Refreshing.

JOHN McNAB

## BOOKS IN BRIEF

A wide selection of prayers for public worship and the home, **The Book of**

**Prayers**, by Leon and Elfrieda McCauley, is available at \$1.50, from Ambassador Books, Toronto. . . . The best loved and most widely known passages of the Bible are found in **The Compact Bible**, published by McClelland & Stewart, Toronto, at \$5.00. With marvellous skill Margaret Nicholson has edited for the general reader a condensation of the Old and New Testaments. The format is the most attractive of any shortened version printed and the index is most helpful. This book should help new readers to find more quickly the most significant passages of God's Word. . . . The former president of King's College, Halifax, N.S., Canon A. S. Walker, has given some penetrating and provocative editorials in **Thoughts for the Times**, published by J. M. Dent & Sons, at \$2.25. . . . Dale E. Rogers, with her husband, Roy Rogers, both well-known in television and on the screen, writes her Quiet Hour experiences in **My Spiritual Diary**. She speaks of their Christian service in boosting the cause of Christian education and assisting in the evangelistic campaign of Billy Graham in London. This book is sold in Canada by Evangelical Publishers, Toronto, at \$2. Fleming H. Revell, N.Y., publishers. . . . The Muhlenberg Press, Philadelphia, has published **Hinges of Destiny**, \$2.75, which is a group of meditations, profound and gripping, by Dr. Ralph W. Loew of Trinity Lutheran Church, Buffalo, N.Y. . . . **God's Will and Ours**, is a 62 page introduction to the problems of Freedom, Foreordination and Faith by a gifted writer, Kenneth J. Foreman of The Presbyterian Church, U.S. Outlook Publishers, Richmond, Va., make this available at 75 cents.

## WANTED FOR NEW CHURCH

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PRESBYTERIAN RECORD



# W.M.S. Council Meets in Ottawa

**D**ELEGATES to the 41st annual meeting of the Council of the Women's Missionary Society (W.D.,) in May, received a cordial welcome to the City of Ottawa from Mayor Charlotte Whitton. In a spirited and humorous address, Mayor Whitton urged the women to take a greater part in the work of their communities and their country. There was absolutely no vestige of doubt about Dr. Whitton's ideas of the place of women in the Church!

A welcome to St. Andrew's church, where most of the meetings were held, was extended by its minister, the Rev. Dr. A. Ian Burnett. Each day began with a worship service led by Dr. Burnett, who spoke on the theme, "I have a stewardship entrusted unto me." The Organization department showed how study material was obtained, and how its many committees were formed. Miss Ruby Walker, Mrs. John Waldie and the Rev. F. J. Barr, demonstrated how a regional secretary works through the Convener of Presbytery and the Presbyterian president.

Miss Frieda Matthews presented the National work and introduced Miss Ruth Yeandle and Miss Grace Lee from the Chinese Missions. Both of these workers received long service medals as did also Miss Matthews, Miss Nellie Smith, Miss Isobel McConnell and Miss Marion Williamson.

Mr. R. F. Davey, superintendent of Indian Education, told of the history of Indian residential schools and some of the hopes and plans for the future. Mrs. W. B. Leatherdale gave us an insight into the work of the hospital visitor, and Dr. J. A. DeVleeschouwer, Director of Immigration, gave an interesting account of the work done at the ports.

Overseas mission work, with Dr. E. H. Johnson and Miss Laura Pelton at the helm, demonstrated how closely the work of the W.M.S. and the work of the General Board of Missions is integrated.

Miss McConnell and Miss MacDonald dressed in native costumes of India and Taiwan, together with Miss Mary Sherrick, told of their work overseas. Miss Pelton spoke of the work in Nigeria, and Miss Mary Whale, Director-Designate of Overseas

By Edith M. Keefer

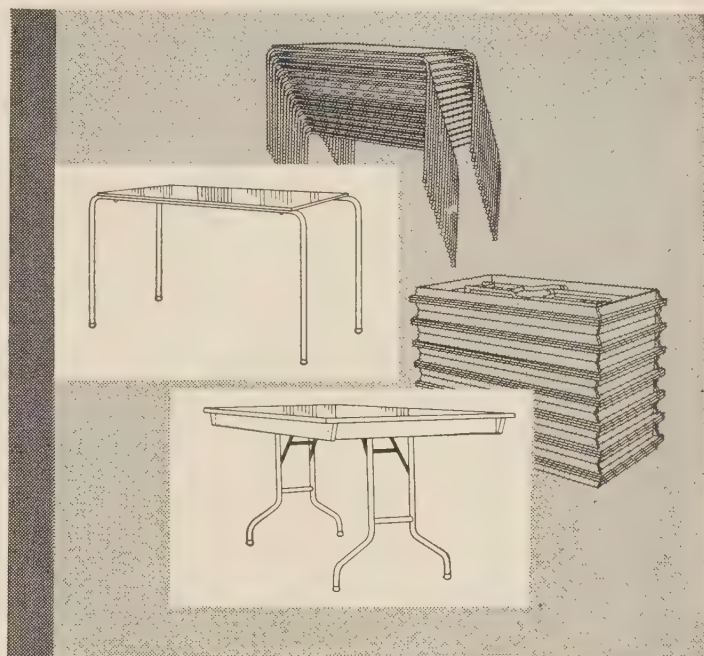
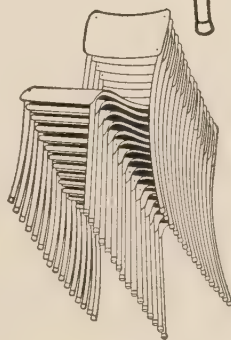
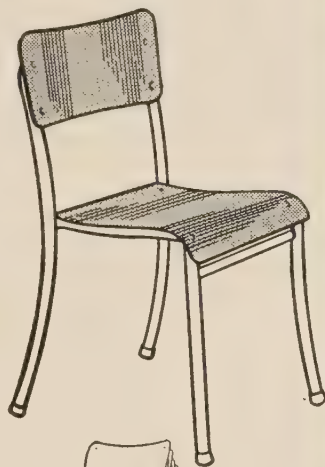
Missions, gave a general outline of the work on the overseas fields.

Dr. J. Alan Munro's address on the Homeless and Dispossessed was disturbing and thought-provoking, and

one felt that only the surface was being scratched in an effort to help these unfortunate people.

A highlight for many delegates was a visit to the Parliament buildings. Sitting in the Ladies' Gallery of the House of Commons and a brief session in the Senate Chamber, convinced the few remaining sceptics that it is high time indeed for women to take a greater part in the job of governing the country!

A reception was held in honour of Miss Laura Pelton who retires at the end of the year from the overseas secretaryship. Miss McConnell and Miss Williamson are also retiring from our staff and they too received gifts from the Society. ★



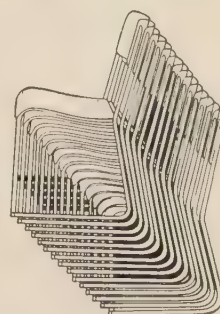
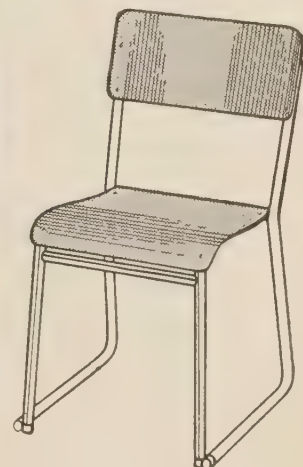
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# English Presbyterians Ordain Woman

By DeCourcy H. Rayner

**A**FTER debating the question behind closed doors, the General Assembly of The Presbyterian Church of England decided to take on trials for license Miss A. I. Gordon, B.Sc., M.A., B.D. Five years ago the Assembly granted women equal status with men for ordination as ruling and teaching elders, and at this session received the first application for the ministry.

Miss Gordon, a graduate of Aberdeen University, has served as Church of Scotland missionary in Manchuria and India, and latterly as a church sister of the English Presbyterian Church. She was ordained an elder two years ago.

The Presbyterian Church of Eng-

land has a membership of 69,651 communicants, with 329 sanctioned charges. Some 35 charges and 19 preaching stations are vacant. Minimum stipends of ministers were raised to \$1430 annually to start, with 10 per cent. increase for each ten years of service, plus a manse, children's allowances, and certain out-of-pocket expenses. The Rev. K. D. Keay was elected Moderator.

Attendance at sederunts was consistently high. Each charge sends a minister and elder to the Assembly. Discussion was along familiar lines, stewardship, church extension, statement of faith, etc. During the war the Assembly Offices in London were demolished by bombs, and the new building in Regent Square will be ready this year.

As delegate of our Church I was received cordially, and extended official greetings at the luncheon, which was tendered delegates from churches overseas.

One of the six assemblies in the Australian Presbyterian Church, has sent a minister to England to encourage Presbyterians to emigrate. His church offers assistance in paying passage, provides temporary housing in a church hostel, and finds employment for Presbyterians who move to western Australia under this scheme. ★

## MATRON OF PRESBYTERIAN RESIDENCE, SASKATOON

Applications are being received for the position of Matron of the Presbyterian Residence (for University men) in Saskatoon. Duties commence September 1, and include supervision of kitchen and domestic staff; bookkeeping. Accommodation provided in the Residence. Applications with references should be directed to The Secretary, Residence Committee, 916 Spadina Cres. E., Saskatoon.



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# Church Cameos

◆ The church school building of **Knox church, Stratford, Ontario**, was officially opened and rededicated to the glory of God on Sunday, May 6 the 112th anniversary of the congregation. All winter the men of the congregation had been at work rewiring, re-decorating and installing new lights in the building, with the result that it is well-equipped for use in the Christian Education of the youth of the church. The Ladies' 'Aid' provided the funds for the repairs and installation of lights, and one of the evening auxiliaries completely furnished the nursery, while another made curtains for the whole building. The Rev. A. W. Currie of Runnymede church, Toronto, was special speaker for the occasion.

◆ About 250 guests came to the Open House on May 26 when the **Presbyterian Home for Girls at Clarkson** was marking its first anniversary. Of particular interest to the visitors was the display of work that had been done by the girls in the home, dress-making, knitting, weaving, millinery and other crafts, all taught at Armagh.

Since July, 1955, 30 girls have found sanctuary in what has been truly a "home." Approximately \$73,000.00 of the \$100,000.00 objective has been raised and work will commence soon on the building extension. Then the home will be able to accommodate 22 girls at one time, instead of the present 8.

◆ Re-opening and dedication services were held in **St. Andrew's church, Molesworth, Ontario**, on May 6. Much damage was done to the church building when a fire broke out on January 23, and considerable rebuilding and complete redecoration of the church had to be done. The Rev. W. J. S. McClure, minister, conducted the services, and dedicated a new organ, a baptismal font, Pulpit Bible and Book of Praise, hymn-boards, offering plates, and new lights.

◆ At a special Family Day service in **Knox church, Morrisburg**, on May 6, the Rev. John Hardwick, minister, dedicated a brass receiving basin and brass offering plates presented by members of the congregation. The receiving basin was given in memory of Mr. Norman McGillis, one-time member of the board of managers, by Mr. Jack McGillis of Montreal, on behalf of the family. The offering plates were given in memory of Mrs. Charles Baker, by her husband and family.

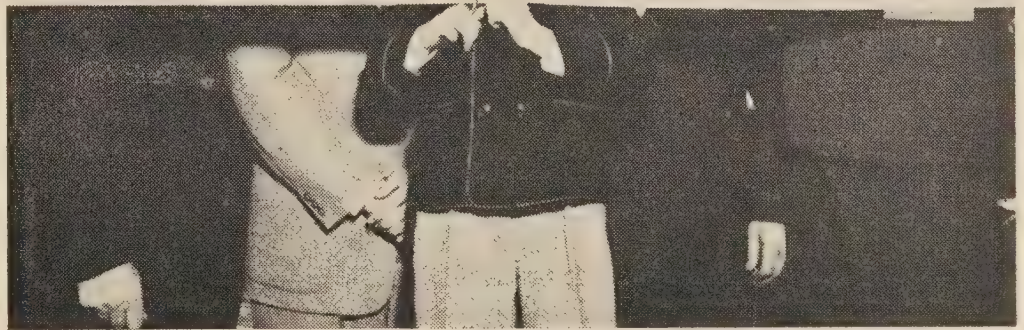
◆ A plaque has been donated by Mr. W. S. Hunter and placed in the vestibule of the **Durham church, Ontario**,

to commemorate the bequest of his sister, Mrs. Jessie Hunter Buchan, to erect a bell in the church tower. Mrs. Buchan, while in her last illness in Calgary hospital enjoyed so much the sound of church bells calling people to worship, that she made this bequest to her home church.

◆ Tenders are being called for the new church sanctuary of **St. Andrew's, Lachine, Quebec**. It is planned to seat 300 and will have a minister's study adjacent to the chancel. The hall will seat about 260 and is so located at the rear of the sanctuary that by opening

celebrated its 58th anniversary on May 27, with the Rev. J. N. Hepburn of Richmond Hill as special speaker.

◆ The Sunday School Association of the **Presbytery of Brockville**, sponsored a rally on May 6, held in First church, Brockville. More than 500 children and 200 adults attended the rally. Mr. J. Urquhart led a song service of children's hymns, and Mr. Gordon Thom, president of the Association, conducted the worship service, in which the church schools of **Kemptville, South Mountain, Prescott, Westport and Cardinal**, participated. The attendance banner, presented by the church school of **First, Brockville**, was awarded to **Knox church school, Ventnor**. The address was given by His Honour Judge D. E. Lewis of Brockville, who said, "unless you have the lessons learned in Sunday school, you will not have the right answers at the time of great decisions."



**REDEDICATE CHURCH SCHOOL BUILDING**

It was a great day for the congregation of Knox church, Stratford, on May 6, when they rededicated their church school building to the glory of God. In picture from left are: Mr. W. D. Sinclair, chairman of the building Committee; Mr. J. L. Bowers; Malcolm McIntyre, cutting the ribbon; Mr. J. D. Corrie, superintendent of the church school, and the Rev. D. B. MacKay, minister.

folding doors it will increase the seating capacity. Building operations may commence in early summer.

◆ On Sunday, May 13, an individual Communion set was presented to **St. Andrew's church, Huntsville**, in memory of the late Mrs. Richard Cuttress. The Communion set will be used by the minister in visiting hospital patients and shut-in members. The presentation was made by Miss Jean Martin and Mrs. L. McLennan on behalf of the nieces and nephews of Mrs. Cuttress. The Rev. J. Herbison conducted the service of dedication. This congregation

## WANTED: ANTHEM BOOKS

Copies of United Free Church of Scotland Anthem Book (Novello) wanted by First Presbyterian Church, Chatham, Ontario. Write to Mrs. N. R. Balsdon, Church Secretary.

## WANTED

Deaconess as Director of Christian Education at Leaside Presbyterian Church, Toronto. (Duties to commence on or about January 1.) Please apply, stating qualifications, etc., to The Rev. Douglas G. Seaton, 231 Hanna Road, Toronto 17, Ontario.



# Church Cameos

◆ An Extension Campaign was launched on May 6, by **Glenview church, Toronto**, to help build three new churches in the metropolitan area. Mr. R. D. Mackenzie, chairman of the campaign committee, addressed the congregation on Christian Stewardship, and the Rev. Dr. Kenneth M. Glazier, minister, stressed the need of showing our belief in The Presbyterian Church in Canada by tangible gifts. The 150 canvassers were then set apart for their task in a service of dedication. The \$62,000 that was received in cash and pledges by the canvass, will be used to assist the suburban congregations of Don Mills, Wexford, and Clairlea, in the erection of new churches this summer. In addition, a \$45,000 legacy from the estate of Mr. George Moir, a member of the session and board of managers in Glenview church, will also be used for church extension work in the Toronto area. Mr. Moir's generous lead provided the inspiration for the congregation to undertake this campaign.

◆ The congregation of **Knox church, St. Mary's, Ontario**, celebrated their Golden Jubilee on May 6. The Rev. Dr. William Barclay of London was the special speaker at both services. At the morning service a dedication service was held in the sanctuary which has recently been rewired and had new electric fixtures installed. After the evening service a fireside hour was held when the congregation had the opportunity to renew friendships with former members of the church. The Rev. A. K. Campbell was chairman, and brief addresses were given by Dr. Barclay, the Rev. A. W. Hare, the Rev. A. N. Reid, and others. Mrs. Jackson and Mrs. Stacey, for 50 years members of Knox church, cut the birthday cake.

◆ More than 500 people attended the dedication service of the new **St. Andrew's church, Stittsville**, on April 29. The Moderator of the General Assembly, the Right Rev. Dr. Walter T. McCree, led the congregation in the service of dedication, and preached on, "The Church's Witness in the World Task." The Rev. Frank A. O'Hara, minister of St. Andrew's and Moderator of Ottawa Presbytery, conducted the service. The Rev. Dr. A. Ian Burnett of Ottawa, read the lessons.

◆ The congregation of **St. Andrew's church, Perth, Ontario**, received new hymn books for use in the pews and in the choir, on March 29. The hymn books were given in memory of the late Mrs. R. B. Milroy, wife of the Rev.

R. B. Milroy, minister of St. Andrew's, and were presented to the session by Mr. Bert Ferrier, treasurer, and accepted by Mr. Lloyd McLaren, clerk of session. The service of dedication was conducted by the minister, and the books were distributed throughout the church by the members of session.

◆ The 100th anniversary of **South Kinloss church** was celebrated on May 20. The sanctuary was filled with people and a P.A. system carried the service to the overflow crowd in the church school room and outside. The Rev. Gordon Baulch and the Rev. J. L. Burgess, former ministers of the congregation, brought the messages, and the Rev. Norman Caswell, minister, conducted the services. The church has been redecorated and repaired, and the congregation looks confidently ahead as it enters its second century of Christian witness.

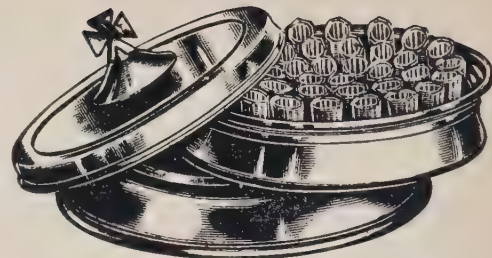
◆ **St. Andrew's church, Avonmore**, received an Honour Roll on April 29 containing the names of the young people in the congregation who enrolled in full time service of the Church. These names are Dr. Donald N. MacMillan, Rev. J. Eldred MacMillan, the Rev. Charles M. Shaver and Miss Anna B. McDonald, missionary in British Guiana.

The Rev. M. N. McDonald of Kinburn, a former minister, was guest speaker, and the service of dedication was conducted by the Rev. W. A. Douglas, minister. The Roll is the gift of Mr. and Mrs. Earle M. Miller of Avonmore.

◆ **East Lake Ainslie church, Nova Scotia**, had an organ dedicated on April 29 in memory of Mrs. Sarah MacDonald of Kirkwood. She was a charter member of the W.M.S. Auxiliary and the gift in her memory was made by her family, many of whom reside in the U.S.A.

Before the Rev. C. A. MacDonald left the charges of **Strathlorne** and **East Lake Ainslie** the congregations presented him with a purse of money and expressed their appreciation of his eight years of service.

◆ Nineteen new members were received into **St. Cuthbert's church, Hamilton**, on Sunday, May 27. This makes a total of 115 members received into the Church during the past 15 months. Organized in 1948 with 25 charter members, St. Cuthbert's now has 305 members on the roll. It became self-supporting in 1955, three years after the church building was erected. A Communion set presented by the kirk session was dedicated by the Rev. Dr. Louis J. Shein, minister, at this service.



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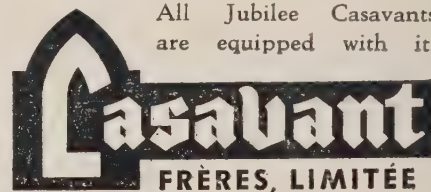
## CASAVANT...

Edwin H. Lemare, noted English organist and composer of "Moonlight and Roses", once said to Samuel Casavant:

"I enjoy playing your magnificent organs very much, Mr. Casavant, but I do miss the feel of the old tracker organs."

This fired the fertile mind of Sam Casavant and by 1905 he had patented the "tracker touch" or "tracker feeling".

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# Closing Reports of Assembly

## Loyal Addresses And Felicitations

HER Majesty Queen Elizabeth II, the Right Hon. Vincent Massey, O.M., the Governor-General, and the Right Hon. Louis St. Laurent, Prime Minister, were forwarded addresses affirming our loyalty, on motion of the Rev. J. A. Crabb. Later, the Rev. Alexander Nimmo read a telegram of greeting from the Toronto Conference of the United Church of Canada, and Assembly drafted a suitable reply.

## Board Of Trustees

MR. BAMBER M. HANNIGAN told Assembly that the Church had received over \$108,000 in bequests during 1955. He said that ministers could have a great influence on men and women in the setting aside of monies for the Church.

The Chairman praised the work of the Advisory Investment Committee, and this group of financial specialists and Mr. Hamilton Cassels, Q.C., solicitor of the Church, were tendered the thanks of Assembly.

## Home For Ministers And Widows

PENMARVIAN" was set up for our kith and kin in the ministry, who have arrived at the sunset of life. We have a home, second to none of those operating for any Church. Mr. Bamber Hannigan paid tribute to the ministry of Miss Winifred Ferguson and Assembly expressed gratitude for her devoted and loyal service. Miss Ferguson has spent 30 years in full-time service, first as principal of the Deaconess and Missionary Training School and for the last 16 years at Penmarvian.

## Book Of Common Order

Professor David W. Hay, convener, noted that "there has been very little extensive study of church worship. We have to remember that worship is a slice of redemptive history, being enacted in the sight of God for the further redemption of man." Presbyteries have been informative and helpful with their suggestions, and they will be given the opportunity of further study with more questionnaires.

## Training Of Laypeople

GENERAL ASSEMBLY will set up a training course for congrega-

tional secretaries, women workers, catechists and those who have not entered their theological course. This course will be intra-mural in centres across the Dominion like Halifax, Montreal, Toronto, London and other cities, and an extra-mural course will be offered to the whole Church.

## Assembly Tenders Thanks

THE General Assembly expressed its gratitude to the Kirk Session and congregation of Victoria for their

cordial hospitality, to the Rev. Douglas Stewart, the deaconess and the church secretary for their kindly helpfulness, to the women of Victoria, Runnymede and Morningside for their bounteous meals, to the Press and all who had assisted in making the 82nd General Assembly a place of refreshment and inspiration.

After this motion the Moderator asked for the next order of business and the convener replied there was none. Then the strains of *St. Paul's* wafted over the beautiful sanctuary as the Commissioners sang "Pray That Jerusalem May Have Peace and Felicity." The Moderator then dissolved this General Assembly and called for the 83rd General Assembly to meet in Kerrisdale, Vancouver, on the first Wednesday in June, 1957.

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## IN JAPAN

1,872,313 Bibles, Testaments and Scripture portions were distributed in Japan last year, 550,000 more than in 1954.

This increase was due to the publication of the Bible in colloquial Japanese by the British and Foreign, American and Japan Bible Societies.



# The Readers' Forum

Contributions must not exceed 200 words

## In Defence Of W.M.S.

Dear Editor:

Parts of Dr. Morley's article in the May Record make one think he has been unfortunate in his contact with W.M.S. members.

Perhaps we should give more publicity to the work of the Welcome and Welfare and Supply departments, because W.M.S. members do visit the sick in hospitals, the shut-ins, the strangers, the lonely and the newcomers. They provide supplies for Indian schools and reserves, for hospital visitors, for port workers, send gifts to sanatoriums, and have helped victims of tornados.

Our own Senior Auxiliary of Knox church, Goderich, made over 800 calls last year, sponsors the C.G.I.T. group, finding leaders and lending a helping hand when needed. We feel we have had a definite share in Christian education, when we see the girls take their place in the choir, teaching in Sunday school and receiving some missionary education.

If Dr. Morley could interest more of the men in "The Mission of the Church" perhaps they could sponsor a Christian farm home for junior delinquent boys, and I'm sure the women would be glad to help with supplies.

(Mrs.) A. TAYLOR.

Goderich, Ont.

## Women Ministers? Never!

Dear Editor:

Please pardon the liberty I take in writing this short letter, seeing the point I wish to reach is troubling others like it is troubling me.

Is it a fact that women are coming forward to preach in pulpits? If so, many church-goers will not be continuing as church members. I, for one, have had my greatest trouble in connection with women, and to go to church, now, and listen to one preaching—well!

Hoping you may see my point, and just for a minute or two, put yourself in my place please. You might get a glimpse of my heavy thought, if possible.

J.E.T.

Montreal.

Dear Editor:

The Presbyterian Church in Canada can well be proud of its official organ, *The Record*.

Much is being done, through *The Record*, to bring knowledge to all as to the reason for the faith Presbyterians hold.

*The Record* is pointing out clearly that every member of the Presbyterian Church has a personal Christian responsibility to uphold, and defend, the faith professed, and to sup-

port and advance the work of the Church.

Yours for the furtherance of God's

Kingdom, through the work of the Presbyterian Church.

IRENE MITCHELL.

Fenelon Falls, Ont.

## LODGE FOR ELDERLY WOMEN

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... to group

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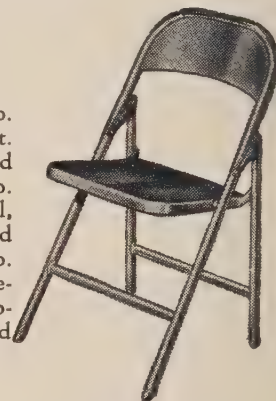


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# RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

## New Interest In Buddhism

On May 24 there was celebrated the 2500th anniversary of the parinirvana of Gautama Buddha. At Lumbini in Nepal where Buddha was born, devotional songs were sung in the groves of sal trees, while dignitaries of many lands paid homage to the stupa (a Buddhist form of monument) standing on the spot where, according to tradition, the Prince was born under the sal tree. Other special rites were performed at Sarnath, where he preached his first sermon, at Bodh Gaya where he attained his "enlightenment" and at Sanchi in Bhopal where certain sacred relics of his first disciples were exposed to public view. Celebrations were held at Katmandu in Nepal, Ceylon, Burma, Japan, China, London, Paris and Bonn, while the Moscow Radio reported that religious services were taking place in Mongolia and Siberia where there are large Buddhist populations.

Of particular significance was a mammoth public meeting at New Delhi, India, at which the President of the Republic, Dr Rajendra Prasas, and Mr. Nehru, the Prime Minister, called upon the people of India to rededicate themselves to the teachings of Buddha. Dr. Prasas said that Buddha's gospel of peace and charity was the only way of bringing about an end to violence: "as a humble admirer of Lord Buddha, I would commend his teachings, particularly his moral discipline embodied in the eight-fold path, to all men and all nations. Perhaps never before," he said, "was the world so torn by violence and strife, and the need of Buddha's message of love, tolerance and peace was never greater than it is today."

## Renaissance Of Other Asiatic Religions

Buddhism is not the only Asiatic religion experiencing a revival of public interest. A recent book by the German writer, F. W. Fernau, translated into English and published by Knopf in New York, makes the significance of its title very clear: "Moslems on the March." In this connection, there must be noted not only the creation of several independent states, dominantly Islamic, such as Pakistan, Indonesia and the Sudan, but also the situation in North Africa and the Middle East, and the credible rumours of a new Moslem drive to capture Africa.

In India, the emerging importance of Hinduism may be judged from the decision of the National Christian

Council to launch a study of Hinduism, the aim of which will be to determine "the religious motivation" of India's national life and the literature and other materials available to help Christians understand it. The direction of the study has been entrusted to Prof C. S. Paul, former general secretary of the Indian Student Christian Movement and onetime faculty member of Andhra Christian College.

Western Christianity thus faces not alone the challenge of materialistic communism, but also the reawakening of the ancient religious faiths of Asia. This would seem to necessitate a fresh orientation to the whole approach of Christian missions and—one is inclined to add—a greater unity of the Christian world concerning the basic nature and truths of Christianity.

## Later Developments In South Africa

The Minister of Native Affairs in the Union of South Africa, Dr. H. F. Verwoerd, has announced that direct-fee payment of native parents towards the education of their children will not be allowed under the Bantu Education Act of 1953.

Archbishop Owen McCann of Cape-town has challenged the right of the government to "prevent parents from paying school fees if they wish." This

challenge has appeared in the official Roman Catholic weekly "**The Southern Cross.**"

When the Bantu Education Act became law, the Roman Catholic church in South Africa refused to surrender control of their schools for natives, and the government cut its subsidies to the schools by 25% each year until 1957 when such subsidies would cease entirely. The Church thereupon decided to forego the subsidies and it set out to raise sufficient funds to enable them to carry on without government assistance. It did succeed in raising several million dollars for the purpose, and apparently it intended also to make a small charge to be paid by the native parents who sent children to its schools. Now, the government has announced that it will not permit any financing of Bantu mission schools by charging such fees.

The Christian Council of South Africa, representing many non-Catholic churches and mission societies, has also expressed its alarm over Dr. Verwoerd's statement that there is no place in Bantu life for the equivalent of private schools of high standing such as those attended by Europeans in South Africa, and asserted that the basic right of parents to choose a school for their children must be safeguarded.

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## Bequests Received in 1955

Frank M. Adams .....	\$ 350.00
Isobella Cattanach .....	1,000.00
Peter G. Campbell .....	1,924.22
Sara Maria Cuthbert .....	1,500.00
Dr. D. Lang .....	400.00
Frances P. Lowes .....	775.00
Louise M. MacKay .....	1,000.00
Harry Penney .....	396.00
Sarah M. Robert .....	2,963.07
William H. Robert .....	10,131.56
Edward C. Robson .....	500.00
Margaret S. Stevens .....	500.00
Archibald Wishart .....	5,000.00
Mary Isobell Clark .....	1,000.00
Mary Eagleson .....	500.00
Lena M. Fraser .....	37,839.63
Elizabeth M. Johnston .....	1,226.40
Mary McKenzie .....	100.00
	<hr/>
	\$67,105.88

### Sundry Trust Funds

Annie T. Bingham .....	\$ 713.71
Jessie I. Brown .....	200.00
Peter G. Campbell .....	2,736.26
Helena F. McBride .....	946.25
Sarah M. Robert .....	1,198.79
William H. Robert .....	5,065.78
James Wallace .....	10,000.00
L. A. Wylie .....	200.00
	<hr/>
	\$21,060.79

### Knox College

Peter G. Campbell .....	\$ 598.68
David Lang .....	200.00
	<hr/>
	\$ 798.68

### Penmarvian Trust

Peter G. Campbell .....	\$ 200.08
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### Dr. Ephraim Scott Benevolent Fund

Peter G. Campbell .....	\$ 200.08
David Lang .....	1,950.00
	<hr/>
	\$ 2,150.08

### Missionary And Deaconese Training School

Peter G. Campbell .....	\$ 159.45
David Lang .....	200.00
	<hr/>
	\$ 359.45

### Church Extension Fund

Janet Penney .....	\$ 500.00
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### Col. J. B. MacLean Estate

Capital Account .....	\$ 9,272.50
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### Pension Fund

Peter G. Campbell .....	\$ 1,996.90
Mary McGillivray .....	500.00
Archibald Wishart .....	2,000.00
John K. Fraser .....	2,629.02
David Lang .....	200.00
	<hr/>
	\$ 7,325.92

### Summary of Bequests

Home Missions .....	\$14,601.93
Overseas Missions .....	52,503.95
Sundry Trust Funds .....	21,060.79
Pension Fund .....	7,325.92
Penmarvian Trust .....	200.08
Dr. Ephraim Scott Benevo- lent Fund .....	2,150.08
Missionary and Deaconess Training .....	359.45
Church Extension Fund .....	500.00
Col. J. B. MacLean Estate .....	9,272.50
Knox College .....	798.68
	<hr/>
<b>Total for year 1955 .....</b>	<b>\$108,773.38</b>

## A Message In Hungarian

"Ha szeretet nincs én bennem,  
semmi vagyok . . ."  
(I.Kor.13.)

# A Szeretet Hagyománya

(Love's Legacy)

**A** Korinthusbeliekhez írott levél egy volt zsidó-farizeus tollából Pál apostoltól származott, görög nyelvén, zsidó-görög gyülekezethez szólt, mely keresztyénnek vallotta magát. Bárha gyülekezethez címződött, mégis személyekhez szólt. Figyelemre méltó tény, hogy a gyülekezetet és abban minden egyes személyt Pál végtelenül szeretett. Velük együtt örvendezett, hogy befogadták a Krisztust, hogy sok jót cselekedtek, másokon segítettek, a gyülekezetbe jártak, kiváltságaikért küzdöttek.

Mindezek nemes dolgok, de vajjon elegendők-e? Az apostol szerint nem! A korinthusbeliek keresztyénsége hiányos volt, mert jócselekedeteiket versengés is indította, templomozásukat megrontotta a személyválogatás és bírálgatás büne, kiváltságaikért való küzdelmük pedig botrányt okozott. Mindezek a lelki épülés akadályaiává lettek. Ki-ki a maga önző eszméit és elgondolásait fontosabbnak tartotta a Krisztus iránti alázatos engedelmes-ségnél. Így elfogultságuk elszakította őket a szeretet örök Forrásától, magától a Krisztustól is. Igaz ugyan, hogy még ez a felszínes vallásosság is sokmindentől visszatartotta őket. Ezt még egy gyermek is meglátja.

Ismerős történet szerint egy hajótörés három menekültje mentőcsónakban egy trópusi sziget közelébe jutott. A szigethez evezve nagy bizonytalan-ság gyötörte őket, mert féltek, hogy emberevő kanibálokkal fognak talál-

kozni. Egyikek mégis vállalkozott a partraszállásra, hogy kikémlelje a helyzetet. Az első dombtetőre felmászva, örvendezve kiáltott vissza ket társának:

—Templomtornyot látok és csillag van rajta!

"Vajjon mi ebből a tanulság?" — kérdezte valaki a kisfiától. "Az, hogy a templom visszatartotta a kanibálokat attól, hogy egymást megegyék."

Bizony, már ez is eredmény. Sokminden visszatartat bennünket attól, hogy egymásnak testi és anyagi kárára ne legyünk. De ha csak eddig vezet vallásosságunk, akkor semmivel sem vagyunk különbek a pogányoknál. Pál szerint: "Ha szeretet nincs én bennem, semmi vagyok". Pál apostol az Ur Jézustól tanulta meg a szeretet lényegét. Inti a gyülekezetet, hogy egyedül Krisztustól tanulhatunk szeretni, Attól "aki úgy szeretett bennünket, hogy önmagát adta érettünk". Ez a Krisztusnak engedelmeskedő szeretet ad egyensúlyt az élethez, békességet a gyülekezetben, türelmet a próbák között, jókedvet a munkához, örömet az adakozásban és irányt a jót cselekvésben.

Vajha ezzel az örök szeretettel megelve tudnánk egymást személyválogatás nélkül tisztelni, embertársainkat megbecsülni és megváltó Urunkat szolgálni!

"Ha szeretet nincs én bennem, SEMMI vagyok . . ."

## How We Reached the Million!

	1954	1955
Synod of Maritime Provinces	\$ 80,151.28	82,711.84
Synod of Montreal and Ottawa .....	138,870.77	163,208.94
Synod of Toronto and Kingston .....	312,350.41	358,778.50
Synod of Hamilton and London .....	236,068.25	271,919.10
Synod of Manitoba .....	23,164.32	26,331.72
Synod of Saskatchewan .....	18,830.96	21,203.21
Synod of Alberta .....	31,823.30	40,247.87
Synod of British Columbia .....	33,872.96	39,822.08
Sundry .....	2,770.01	2,162.29
	<hr/>	<hr/>
<b>Totals .....</b>	<b>\$ 877,902.26</b>	<b>\$1,006,385.55</b>



# Reverends, Rights, Verys and Irreverends

**M**Y 'phone rang yesterday, and an indignant voice asked: "Did you see the two letters in the April Record?" I replied that it is a delightful "kiver to kiver," and, now and then, as this was, a titillating, jovial experience.

Then the voice said a bit warmly: "These young men don't know what they are talking about — that about Right and Very Reverends! have they no historical sense? And that about stocks, purple, green, red, or other colours? Take a look at some of the Students' or Parsons' ties" (he didn't mention socks) — "flashy, all colours, with amazing designs — nothing modest about those creations you see disfiguring college halls . . . !"

The protesting voice belongs to a man not so long out of College, my friend, and a friend of the letter writers. He unconsciously supplied me with a theme on an arid morning.

Some years ago, a book came out, *The Parson Hits Back*. In it there is a chapter, "Why 'Reverend,' Anyway?" It opened noting that the growing galaxy of Ph.D's raised the question in fertile minds in Scotland as to whether the Church ought to recognize them as "Doctors" in their records. The sad conclusion of the writers was, that until they received their *Divinitatus Doctor*, they should be plain "Misters." By this time opinion may have changed. I think it has.

But why "Reverend," anyway? About that time, I recall that a correspondent was almost hysterical over the "excruciating inelegance" which is "inexcusable and awful," to wit, the "Reverend Jones." It is common in the U.S.A., but, fortunately, hardly known

By Roman Collar

here. One middle-aged lady, a Scot of all persons, persists in calling me, Reverend. She means to be proper, no more. If I never get any worse, I'll be thankful. But the title was originally given, I believe, as a term of respectful address to one representing in a prophetic manner the Master of us all. But by whom I know not. I have read that it supplanted "Sir," and anyone rightfully having it intermingled with Squires, Knights, Baronets, on terms of equality. But there's something mighty strong and fine in Mr. John Jones, minister.

Do I use Reverend? Yes. I got it without asking for it, and I couldn't get rid of it even if I wished ever so sincerely. Reverend, with my Roman collar, as does the uniform of the Salvation Army, proclaims to all that I am Christ's representative, poor and feeble as that representation may be. It helps to keep me straight—weak as some may think the crutch is—and in company it has restrained others, more, I humbly think, than has the rainbow-hued tie, the flashy jacket, and the startling socks. As for the Right and Very Reverend, I am more worried about the Irreverends who walk our streets as unconscious imitators of the "men of world."

Yes, we may get rid of titles, the black or the purple stocks, even discard the long-honoured Geneva gown, and what have you?—yes, we can become "mixers," wear the eye-dazzling ties, but it will be a sad day when we forget that we are, or in training to be, shepherds of men.

Last night I asked a mother why her son did not come to Church. Her

answer was that while her son was in training for the armed forces two chaplains did certain questionable things. The lad had concluded: "They are here to teach us, show us an example. I am through with the Church!" These chaplains were "good mixers." Perhaps I failed somewhere along the line; others surely did.

You say, that I am "far off the beam." Am I? I am saying that the vitally important thing for Reverends, Rights and Verys, and students, is how they live, not their titles, nor even their stocks. ★

## MacNAB ST. PRESBYTERIAN CHURCH Hamilton, Ontario

The regular Sunday morning service of MacNab Street Presbyterian Church, Hamilton, Ontario, will be broadcast over Station CHML (900) each Sunday morning, August 12, 19, 26, and during September and October, 11 a.m. - 12 noon. The Rev. R. Forbes Thomson, M.A., B.D., minister

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# The Scottish Assembly

THE Moderator, Dr. Scott of St. Columba's, London, a big man in every sense, gives a warm smile and rubs his hands together in a characteristic gesture, telling some human incident, some part of his rich experience, to illustrate a felicitous point, and the whole General Assembly relaxes in the May sunlight, and becomes a living fellowship. In his closing address he pictured the danger of the Church's unhappy divisions, in the face of the determined attack of Communism and other evils, and pleaded for unity at the Lord's Table and in face of the world.

Looking back over the Assembly, his message is timely. In a noble speech on the first day, Dr. Hugh Watt reported that after 223 years of separation, the Original Secession Church had decided to return to the Mother Church, as the principles for which they both stood were mutually accepted. The negotiations had been carried through in a spirit of mutual love and respect; the formal agreement was very short and simple; the Original Secession Church had exercised an influence far beyond its numbers, and had been distinguished by fine historical scholarship. The act of union itself was deeply moving, and seemed to bring a quickening of spiritual power to the Assembly, as these ancient wounds in Christ's Body were healed.

One of the most spirited debates occurred over the Report of the Conversations now proceeding between representatives of the Church of Scotland, the Church of England, the Presbyterian Church of England, and the Episcopal Church in Scotland. The remit given was the task of a studying together, freely and without restrictions, the kind of modifications in the two church systems which, in the context of the hoped-for reintegration of Christendom, might be regarded in the long run to be requisite. Opposition came from those of traditionalist, nationalist, and conservatist tendencies who were alarmed at the prospect of change and development. It was emphasized that these are in no sense negotiations, and that it will remain with the Assembly of 1957 to decide what action, if any, then or at some later date, is called for. It would indeed be strange if those who love the Lord are not to speak often with one another, to examine with one another and with Him their interpretations of His will. The Archbishop of Canterbury, Dr. Fisher, in a great utterance, went much further than any Episcopal leader so far, in meeting difficulties and objections, and in calling for genuine obedience to Christ's will.

By John B. Logan

Many calls were made for greater response. The Foreign Mission requires more missionaries and another £60,000 annually. Special satisfaction was expressed by the Assembly that the Presbyterian Church in Canada is sending missionaries to work along-



THE SCOTTISH MODERATOR

The Right Rev. Dr. R. F. V. Scott, Moderator, addresses the women of The Church of Scotland. This picture was sent to us by Mrs. John Cooper who carried the greetings of the women of our Church to the Foreign Mission meeting of the Women's Guild. Mrs. Cooper and her husband, the Rev. John C. Cooper who has been doing postgraduate work at New College, Edinburgh, expect to reach Canada in July.

side us in Africa, a strategic field, and we look forward to increasing fellowship of this kind in other fields. The Church Extension Committee had a deficit of £128,000 at the end of 1955, and a nation-wide appeal is being made, to provide churches within the next seven years for another 200,000 people in new housing areas.

The Assembly asked the Government to seek a more constructive solution in Cyprus, suggesting that either the Secretary-General of U.N.O., or some international body, might call together a conference of representatives of the powers involved. ★

## A layman's appeal to Presbyterians to increase their givings

by

S. RUPERT BROADFOOT, Q.C.

St. Andrew's Church, Ottawa.

*Silver,  
Sweet, white metal  
Milked by man  
From earth's  
Firm, generous breast.*

*Silver,  
Shining like Excalibur,  
Born of the moonbeams,  
Slave of the people,  
Sweated  
And fashioned  
By the sons of Martha.*

*How shall we use thee,  
Gift of Heaven?  
What shall we buy?  
A crust of bread  
And Omar's wine  
Beneath the bough?*

*A cup for your grandson,  
Blood of your blood?  
Or household gear?  
Or raiment, proud,  
To strut  
On Parliament Hill?  
What price poison gas  
Or atom bombs?*

*No kings—  
No Wise Men, we,  
To bring our gold  
Or frankincense  
Or myrrh  
Beneath that Eastern Star.*

*But we can lay  
Our humbler tribute  
At His Feet;  
And lo a multitude  
Of prayerful mites  
May rear, in sacrifice,  
A world  
Of loving kindness!*

*Silver,  
Tarnished in sin,  
Bloodied by each Judas,  
Common drudge,  
Still gleaming  
In our present shadows,  
Go to work—  
For God!*



# You Were Asking

By Louis H. Fowler

**QUESTION:** If a Kirk-Session finds it cannot nominate a representative elder from among its own members has it the right or power to nominate an elder from another Session within the bounds of Presbytery?

**ANSWER:** No. The commission for an elder begins, "This certifies that Mr. \_\_\_\_\_ is an elder of the congregation of \_\_\_\_\_." He represents his Session to the Presbytery and cannot do so unless he is a member of it. The basic principle is clear and does not permit a Session to be represented by an elder of another congregation. Section 130, re interference of one Session with another, has no bearing on this point; my correspondent queries me on this point.

Where there are two or more Sessions in one pastoral charge, only one elder is appointed to Presbytery for all of them. It is a usage of the Church that these Sessions may make an appointment in turn. The principle of rotation does not apply in a pastoral

charge of one Session. Some congregations have had the same representative elder for 25 years; the Session makes the appointment. Some Sessions apparently have a principle of rotation, but it must be noted that the elder is appointed to Presbytery and Synod by definite motion of the Session. (Some Presbyteries elect their moderator by rotation, but you'd never know it from the minutes, for rotation can't be a binding precedent.)

If a Session is unable to make an appointment—which is my correspondent's case—it seems to me it should add to its numbers to get a representative elder, then fulfil its "right and duty" (Section 131.) Finally, if the number of ministers is greater than the number of elders, the matter is covered by Section 176, (2) (b.) This can occur if by permission of Assembly the names of ministers not in charges are added to the Roll of Presbytery, or if a Session declares its inability to make an appointment, or both. In such a case

the Presbytery gives the right of appointment for one year in rotation among sufficient Sessions to make the required number of elders.

## The "I Am" of Christ

*I am and evermore shall be,  
The bread by which men live:  
I am the Truth which makes men free,  
Abundant Life I give.*

*I am the Light by which men see,  
The Door, through which men come;  
I am the Way, the upward road  
By which they journey home.*

*I am the Vine, whose fruits are seen,  
The Shepherd good and kind,  
I know my sheep, and lead them forth  
My Righteousness to find.*

*I am the Resurrection Power,  
I died that men may be  
Saved from their sin, restored to God,  
And blest eternally.*

*I am the Lamb, my bleeding feet  
The path to Calvary trod:  
I am the Christ, the Anointed One,  
Victorious Son of God.*

The above poem was found in the Bible of the late Mr. Arthur Blain, a life long member of St. John's Church, Toronto, and is thought to have been written by him.



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# My Experiences In Canada

**L**AST September, I accepted an invitation from the Board of Overseas Missions and the Presbytery of Paris to study at Knox College, Toronto, and also do some deputation work. When I arrived before the College had opened, I found the weather much cooler than that to which I was accustomed.

In the College, I found an entirely new environment and a new fellowship. The Professors were very kind. They took it a delight to have me in their midst. They were willing to sympathize with me in my weather problem. The students welcomed me and one gave me the use of a heavier coat.

In a month the snow came. This was a unique experience. Then came cooler weather and the heat in my room had to be turned on. I was sent to speak to congregations in Quebec and Ontario. My impression is that people outside of Toronto were more kind and generous. There was much interest evinced in our work in British Guiana and I received unbounded hospitality.

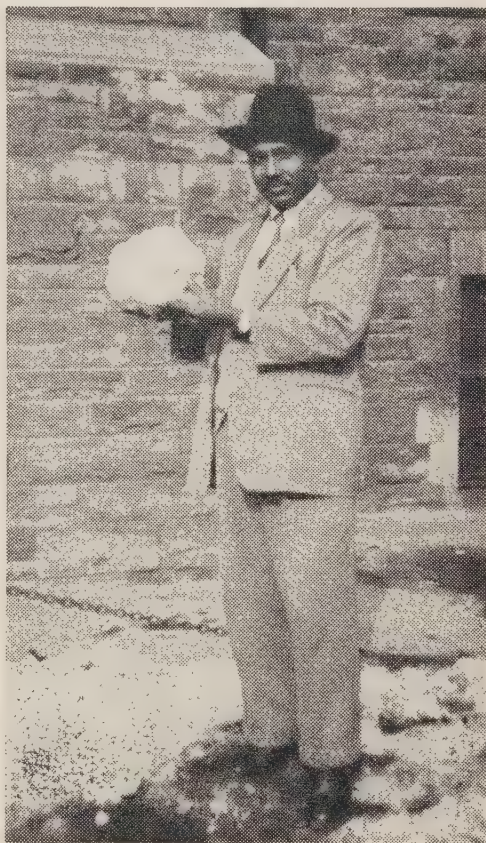
Canada is a blessed country. There is a great difference between the living conditions here and my native land. Like every other country, there are people who have not accepted Jesus and taken him as their own Saviour. The Church has a great task in Canada as well as overseas. Ministers and lay people of great gifts and consecration are needed to influence the people and meet their difficulties concerning the Christian faith.

I have found some substantial differences between Canada and British Guiana. In Canada, there is an over-emphasis on church activities rather than knowing what Jesus means to them—belonging to a women's group or a young people's society means more than knowing Christ in his risen power. If the Church is to rise it must have leaders of insight who are capable of studying and understanding social conditions. Our duty is not merely trying to save the wounded; we must stop the battle by dealing with wrongs.

I am most grateful to the members

By Wilfred Jagnandan

of the faculty of Knox College, to the Chairman of the Board of Missions, the Rev. Dr. G. Deane Johnston, and the Rev. Dr. E. H. Johnson, Overseas Missions Secretary, to the Presbytery of Paris, and to all who



*A unique experience for Mr. Jagnandan was the sight of our Canadian snow. Snow is unknown to the people of British Guiana in their equatorial climate, so this was a picture to send the folks back home.*

entertained me during my stay in Canada. I hope I have learned much which will be of value as I return to the work in British Guiana. Having learned something of Canada and its problems, I will remember her people in my prayers. Please pray for me! ★

**A man would do nothing, if he waited until he could do it so well that no one would find fault with what he has done.**

**John Henry Newman.**

## The Glorious Twelfth Observed in Canada for Nearly One Hundred and Fifty Years

The first Orange parade of which there is any record was held in Toronto, July 12th, 1822. The York Weekly Register, published in what was then Little York, in its issue of July 18th, 1822, had the following paragraph:

"The members of York Lodge assembled in their lodge rooms on the 12th instant to celebrate the anniversary of King William III, Prince of Orange, at two o'clock. They marched in procession to church, accompanied by the band of the West York Militia, where the Honourable and Rev. Dr. Strachan gave an elegant and appropriate discourse on the occasion."

Long before that date, however, Orange Lodges were meeting in different parts of the Country. There was no attempt made to create an organization until Ogle R. Cowan, the First Grand Master, came to Canada. How many isolated lodges were working is not on record. It seems clear, however, that gatherings of Orangemen were held in Toronto, Montreal, Saint John, N.B., the County of Carleton and other points that were not in possession of any warrant and could not therefore be called lodges. They consisted of groups of Orangemen who had been initiated in the Old Country and coming in contact in their new homes they held social gatherings from which, no doubt, they derived a great deal of pleasure and kept alive their zeal for the cause.

It is undoubtedly the case that the British regiments and ships of the Navy that were stationed in and about Canada at the beginning of the 19th century had Orange lodges. The men who fought at Queenston Heights and Lundy's Lane, in 1812, had Orange lodges in their regiments.

During the Great Wars Orange lodges were active recruiting centres, and no society or organization in Canada, in proportion to its members, contributed more men to the Canadian Expeditionary Forces.

While Overseas, Orangemen from Canada maintained their lodge connection, and even in the trenches met together. During World War II Canadian Orangemen held a meeting in Rome.

The Orange Order spent \$15,000 in fighting the celebrated Tremblay Marriage Case, and, after nearly nine years of persistent effort on behalf of a lone Roman Catholic woman of Quebec, obtained a decision from the highest Court in the British Empire establishing the status of all Protestant clergymen to perform the marriage ceremony and protecting hundreds of innocent women and children (Roman Catholic as well as Protestant) from being stamped with the brand of shame.

The Loyal Orange Association, in conjunction with the Loyal True Blue Association and the Ladies' Orange Benevolent Association, has been instrumental in establishing children's homes across the Dominion, and for this charitable work has raised nearly three million dollars for land, buildings and maintenance, and has housed, clothed, fed and educated thousands of Protestant children, very few of whom were children of members of the Order.

Orangemen do not lay claim to exclusive loyalty or exclusive Protestantism, but do, with pride, look back upon more than a century and a quarter of active organized Protestant effort as being of noteworthy and laudable contribution in the onward march of liberty and freedom in Canada.

**Loyal Orange Association,  
Anniversary Extension Committee.**



## In Memoriam

### THE REV. JAMES B. THOMSON

One of our well-known ministers, the Rev. James B. Thomson, 77, died in Toronto on May 22. Ordained to the ministry by The Church of Scotland, Mr. Thomson spent a short time in Glasgow before proceeding to Cardiff, Wales, where he ministered for several years. In 1919, he accepted an appointment to Wainwright, Alberta, and afterwards held pastorates in Banff, Vancouver, Allandale-Stroud, and came to Dufferin Street church, Toronto, where he ministered for 16 years. Mr. Thomson was the first Church Extension Worker appointed by a Presbytery and he did active foundation work for the great expansion which has later come to the suburbs of Toronto. In 1952, he accepted a call to one of the new suburban churches, Coldstream, Toronto. He saw the church erected and watched it expand until failing health forced him to retire in 1954. The Presbytery misses one who was faithful in attendance at its court, who throughout his ministry was an attentive, sincere pastor, and a strong, evangelical preacher. Mr. Thomson was twice married. His first wife was Miss Esther Hems of Scotland. His second wife was Miss Nancy Anderson of Scotland, who survives him, along with five children, one of whom is the Rev. J. K. Ross Thomson of St. Catharines.

### THE REV. WILLIAM ALFRED HUNTER, B.A., B.D.

The Rev. William Alfred Hunter, 79, died at Port Arthur on May 20. Born at Toronto, he was a graduate of the Toronto Bible College, and served on mission fields in Manitoba under the Superintendency of Dr. James Robertson. He obtained his Bachelor of Arts degree from the University of Manitoba, and his Bachelor of Divinity degree from Presbyterian College, Montreal, winning the Travelling Scholarship in 1910. Mr. Hunter served as an educational and evangelistic missionary of The Presbyterian Church in Trinidad and British Guiana from 1916 to 1930. His pastorates in Canada were at Reston, Manitoba, Fort Coulonge, Quebec, Harrington, Madoc, and Bradford, Ontario. Since 1951 he has lived in retirement at Port Arthur. Mr. Hunter is survived by his widow, three sons, and one daughter. Modest and kindly, he was a wise and compassionate pastor and a scholarly and evangelical preacher.

### THE REV. JOHN KENNEDY

The Rev. John Kennedy died in Calgary on April 18, following a short illness. Fifty-five years ago, he came to Canada as a young man with the purpose of entering the Presbyterian ministry. He studied at Manitoba College, from which he was graduated in 1908. He then proceeded to Willowdale, Alberta, and continued to serve the Church in the provinces of Alberta, British Columbia, Saskatchewan, and Ontario. His last ten years were spent at Macleod, Alberta, from which he retired in 1939. Mr. Kennedy served devotedly as a pioneer missionary, travelling by horseback or horse and buggy to carry the Gospel to sparsely settled communities. His courtliness and high qualities of character and his scholarship made him much loved and admired. He was a true friend, kind and understanding, following in the footsteps of his Master.

### MR. ALEXANDER BOYDE

St. Andrew's church, Sydney Mines, Nova Scotia, lost a faithful elder when Alexander Boyde died on May 14. Mr. Boyde was senior elder at the time of his passing, having served faithfully for 58 years, since his ordination to the eldership in 1898. Mr. Boyde was active during the time of Church Union when the church was retained for The Presbyterian Church in Canada. A man of strong Christian convictions and witness, Mr. Boyde will be greatly missed in the congregation. He is survived by his wife, three daughters and four sons.

### MR. LORNE COLES

Zion church, Charlottetown, P.E.I., lost a faithful member in the passing of Lorne Coles on May 22. He served his church well as a member of the Board of Trustees for several years and was ordained an elder recently. He was one of true Christian character and laboured well in the Master's work. His passing will be keenly felt by all. He is survived by his wife.

### MR. SAMUEL E. W. McMASTER

Glebe church, Toronto, deeply regrets the passing of Mr. Samuel E. W. McMaster, who died on May 26. Mr. McMaster had been a member of session since 1926 and had been church treasurer for 15 years. He was a faithful member of the congregation for more than 30 years and will long be remembered for his contribution to the work of the church.

### MR. JAMES DRURY

Willowdale church, Ontario, lost its senior elder when Mr. James Drury, 97, died on May 20. Mr. Drury came to Willowdale in 1932 and was ordained an elder in 1934, in which office he had been active until his 90th year. Mr. Drury was a remarkably vigorous man and followed his work in the building trade until 88 years of age. He is survived by his wife and one daughter.

### MR. JAMES G. MULLEN

An elder of First Church, Seaforth, Ontario, James G. Mullen died on April 6. Ordained to the eldership in 1920, he had served the church faithfully in that office and as church school superintendent and a member of the choir. For many years he was representative elder of the congregation, and treasurer of the Presbytery of Huron-Maitland. He is survived by his wife.

### MR. A. R. TAYLOR

Kydd Memorial church, Rosemount, Montreal, lost a faithful elder when Mr. A. R. Taylor died on April 17. Mr. Taylor had performed his duties as elder for 19 years. He had been one of the pioneer members transferred to the Communicants' Roll in 1927. He was a true friend to all.

### MR. SAMUEL ROBERTSON ALEXANDER

Samuel Robertson Alexander, 80, one of the oldest members of St. Andrew's church, Burk's Falls, died on April 27. He was ordained to the eldership in 1925, and was clerk of session for 27 years until the time of his death. Respected and loved by all, he was an ardent and faithful worker in the church and community.

### MR. GEORGE S. WEBB

The senior elder of the Presbyterian church, Port Elgin, Ontario, Mr. George S. Webb, died on April 13. He had celebrated his 100th birthday last December. Mr. Webb had been an elder since 1925 and had been faithful in the performance of his duties.

### MR. CYRUS W. SWITZER

An elder of St. John's church, Port Perry, on May 7, after a short illness. For 29 years he had been superintendent of the church school. He was a staunch church member and most diligent in attendance at worship. His wife predeceased him 12 years ago.

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July 1	— Romans 15: 18-29
July 2	— Matthew 5: 13-20
July 3	— Luke 18: 9-14
July 4	— Acts 22: 1-10
July 5	— Philippians 3: 1-7
July 6	— Acts 23: 1-10
July 7	— Luke 11: 37-44
July 8	— Psalm 51: 1-10
July 9	— Acts 6: 1-7
July 10	— Acts 6: 8-15
July 11	— Acts 7: 54-60
July 12	— Acts 8: 1-8
July 13	— Acts 11: 19-24
July 14	— Acts 22: 17-21
July 15	— Hebrews 11:32; 12:2
July 16	— Acts 21: 27-34
July 17	— Acts 21: 35-40
July 18	— Acts 22: 1-11
July 19	— Acts 22: 23-30
July 20	— Acts 25: 13-22
July 21	— Acts 26: 1-8
July 22	— Acts 26: 9-18
July 23	— Philippians 1: 20-30
July 24	— Philippians 2: 1-11
July 25	— Philippians 3: 9-14
July 26	— Philippians 3:15-21
July 27	— Philippians 4: 1-7
July 28	— Philippians 4: 8-13
July 29	— Galatians 2: 15-21
July 30	— Acts 9: 13-22
July 31	— Acts 9: 23-31
August 1	— Acts 27: 19-32
August 2	— Acts 28: 11-16
August 3	— Acts 28: 17-22
August 4	— Acts 28: 23-31
August 5	— 2 Corinthians 5: 17-21
August 6	— Acts 16: 4-10
August 7	— Acts 16: 11-18
August 8	— Acts 16: 19-34
August 9	— Acts 16: 35-40
August 10	— Acts 17: 1-9
August 11	— Acts 17: 10-15
August 12	— Acts 17: 22-31
August 13	— 2 Corinthians 11: 18-23
August 14	— 2 Corinthians 11: 24-33
August 15	— Acts 18: 12-17
August 16	— Acts 21: 27-32
August 17	— John 19: 5-18
August 18	— Psalm 23
August 19	— Psalm 34: 1-8
August 20	— Galatians 1: 1-12
August 21	— Galatians 1: 13-24
August 22	— Galatians 2: 1-8
August 23	— Galatians 2: 9-14
August 24	— Galatians 3: 21-29
August 25	— Galatians 5: 13-21
August 26	— Galatians 5: 22-26
August 27	— Philippians 2: 12-24
August 28	— 1 Timothy 1: 1-7
August 29	— 1 Timothy 1: 11-18
August 30	— 1 Timothy 3: 1-13
August 31	— 2 Timothy 1: 1-9

## ORGANIST-CHOIRMASTER

Wanted for St. John's Presbyterian Church, Medicine Hat, Alta. Write immediately to L. E. Shaver, 234 - 2nd St. SW., Medicine Hat, Alta.

# Church Calendar

Material for ensuing number must reach the office by the 5th of each month

## VACANCIES

### Synod of Maritime Provinces:

Brookfield, P.E.I., Rev. E. H. Bean, Kensington.  
Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
Clyde River, P.E.I., Rev. Donald Nicholson, Belfast.  
Durham, N.S., Rev. Geo. B. Cunningham, Scotsburn.  
Harvey Station, N.B., Rev. H. Grace, St. Stephen.  
Marshfield, P.E.I., Rev. D. A. Campbell, Montague.  
Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
New London, P.E.I., Rev. E. H. Bean, Kensington.  
St. Andrew's, N.B., Greenock Kirk, Rev. J. A. Crabb, 49 Foley Court, East Saint John.  
Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.

### Synod of Montreal and Ottawa:

Athelstan, Que., Rev. Wm. M. Brown, Howick.  
Kirk Hill, Ont., Rev. E. E. Preston, Van-kleek Hill.  
Lachute, P.Q., Rev. W. J. O. Isaac, 1606 Letourneaux St., Montreal.  
Lancaster, Ont., Dr. D. N. MacMillan, Dunvegan.  
Lansdowne, Ont., Rev. E. F. Smith, 12 Church St., Brockville.  
Lochwinnoch, Ont., Rev. Walter Allum, Renfrew.  
McDonald's Corners, Ont., Rev. P. G. MacInnes, 37 Gladstone Ave., Smith's Falls.

### Synod of Toronto and Kingston:

Acton, Ont., Rev. K. G. McMillan, 153 Norfolk St., Guelph, Ont.  
Amherst Island, Ont., Rev. J. W. MacDonald, R.R. 1, Kingston.  
Bala and Port Carling, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Bracebridge, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Cookstown, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
Creemore, Ont., Rev. K. Guergis, Angus.  
Duntroon, Ont., Rev. W. E. Sayers, Meaford.  
Dromore, Ont., Rev. G. L. Hamill, Box 259, Durham.  
Duff's Puslinch and Crief, Rev. D. Crawford Smith, 5 Mutual Ave., Guelph, Ont.  
Elmira and Winterbourne, Ont., Rev. John G. Murdoch, 43 Yonge St., Waterloo.  
Englehart, Ont., Rev. G. W. Murdoch, New Liskeard.  
Erin, Burns, Rev. D.R. Sinclair, Dundalk, Ont.  
Kirkfield, Ont., Rev. W. S. Bell, Bobcaygeon.  
Lakefield, Ont., Rev. Gilbert D. Smith, 268 Lansdowne St. W., Peterborough.  
Mount Forest, Ont., Rev. A. Leggett, Arthur.  
Palmerston, Ont., Rev. Louis H. Fowler, Harriston, Ontario.  
Sonya, Ont., Rev. J. C. Beckley, Woodville.  
Toronto, Ont., Victoria, Rev. Dr. J. B. Skene, 42 Cotton Drive, Port Credit.  
Tottenham, Ont., Rev. A. C. G. Muir, 59 William St., Allandale.  
Trenton, Ont., Rev. R. D. MacLean, 271 George St., Belleville.  
Thornbury, Rev. Peter Reid, Collingwood.  
West Hill, Ont., Rev. F. Conkey, R.R. 2, Scarboro Jct.

### Synod of Hamilton and London:

Brigden, Ont., Rev. R. U. MacLean, Queen St., Petrolia.  
Carluke, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
Chesley, Geneva, Rev. B. F. Andrews, Hanover, Ontario.  
Duart, Ont., Rev. Donald MacInnes, Ridgetown.  
Hagersville, Ont., Rev. G. J. Gendron, Port Dover.  
Kirkwall and Sheffield, Ont., Rev. W. Graham Smith, 24 Melville St., Dundas.  
Mt. Brydges, Ont., Rev. Daniel J. Firth, 186 Waterloo St., London.  
Niagara-on-the-Lake, St. Andrew's, Rev. H. J. Scott, 41 Louisa St., St. Catharines.  
Norwich, Ont., Rev. G. L. Douglas, 447 Hunter St., Woodstock.  
Paisley, Ont., Rev. W. A. Henderson, Box 392, Walkerton.

Sarnia, Ont., Laurel Lea, Dr. J. M. Macgillivray, 2024 Lakeshore Rd., R.R. 3, Sarnia.

Tara, Ont., Rev. D. C. McLelland, Chesley.  
Warton, Ont., Rev. E. F. Dutcher, 1295—4th Ave. W., Owen Sound.

### Synod of Manitoba.

Winnipeg, St. James, Hartney and Melita, Man., Rev. D. C. Hill, 951 Somerville Ave., Fort Garry, Man.

### Synod of Saskatchewan.

North Battleford, Sask., Rev. D. Burton Isaac, 2302 William Ave., Saskatoon.  
Stoughton, Sask., Rev. I. R. Carroll, Weyburn.

### Synod of Alberta:

Bassano, Alta., Rev. John MacLeod, 803 13th St. E., Calgary.  
Chauvin, Alta., Rev. J. W. Williams, Box 69, Lloydminster.  
Innisfail, Alta., Rev. T. E. Roulston, Box 356, Olds.

### Synod of British Columbia:

Nanaimo, B.C., Rev. E. A. Wright, D.D., Duncan.  
Sooke, B.C., Knox, Rev. E. G. Thompson, 1904 Fort Street, Victoria, B.C.  
Vancouver, B.C., Marpole, Rev. Edward McPhee, 3722 West 15th Ave., Vancouver 8.

## INSTALLATIONS

Rev. W. D. Jarvis, B.A., St. Paul's, Moose Jaw, Sask., June 1, 1956.

## INDUCTIONS

Beauharnois, P.Q., Rev. Frederick Miller, May 16, 1956.  
Hamilton, Ont., Erskine, Rev. R. Armstrong, May 15, 1956.

## DEATHS IN THE MINISTRY

The Rev. W. A. Hunter, May 20, 1956  
The Rev. John Kennedy, April 18, 1956  
The Rev. J. B. Thomson, May 22, 1956.

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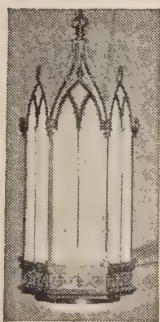
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## PERSONALS

**T**HE Rev. Dr. James D. Smart of Rosedale church, Toronto, former editor-in-chief of the New Curriculum for church schools of The Presbyterian Church, U.S.A., has been appointed to the chair of Biblical Interpretation in Union Theological Seminary, New York City. This is a great honour to our Church since Union Seminary has on its faculty over 50 eminent scholars from all parts of the world.

The Moderator of the General Assembly, the Right Rev. Dr. Finlay Gordon Stewart, will conduct the Church of the Air broadcast over CJBC and the Dominion network on Sunday, July 15, at 4.30 p.m. (E.D.T.) . . . The Church of the Air broadcast on Sunday, August 19, will be conducted by the Rev. James Marnoch of St. James' church, Winnipeg, at 4.30 p.m. . . The Rev. Paul Rumball, a returned missionary from Japan, has received a call to St. Andrew's, Priceville . . . The Rev. D. B. Cram of St. Thomas has received a call to Knox church, Norwich, Ontario.

The Rev. Douglas G. M. Herron, minister-designate of Calvin church, Toronto, and Miss Helen Bricker, former Girls' Work Secretary of the Board of Christian Education, were married in Knox College Chapel on May 30. Mr. and Mrs. Herron left in June for an extended trip to Europe . . . Emmanuel church, Sudbury, where the Rev. J. K. L. McGown is minister, dedicated their new edifice on June 3.

Mr. Edward McKinlay, B.A., of the graduating class of Knox College, has been called to St. Andrew's church, Kimberley, B.C. Prior to his induction, Mr. McKinlay is going to visit his native Scotland during the summer . . . The Rev. Dr. W. Stanford Reid, Associate Professor of History at McGill University, Montreal, left in June for a three-months' research tour of the United Kingdom, France, Spain and Portugal. Dr. Reid will lecture at Tynedale House, Cambridge, and later will deliver a paper at Bievers, France.

The Rev. Russell R. Gordon of New Glasgow, N.S., will preach the sermon at the gathering of the Clan Gordon in the Maritimes during August . . . F/L the Rev. Earl G. Moore has left for France where he will be Chaplain for the R.C.A.F. in Europe . . . The Rev. W. Patterson Hall, formerly of Knox's church, Galt, received the Doctorate of Divinity from Assembly's College, Belfast . . . The Rev. Robert and Mrs. Jackson of Galt sailed for a holiday in Ireland early in July.

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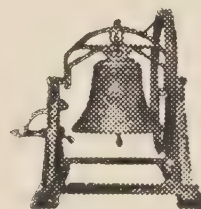
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# This Story is Worth a Lot of Space

The Runnymede congregation in West Toronto Presbytery secured a Church Extension Loan (Peace Thankoffering Church Building Fund) of \$25,000 in 1950, and erected a new building at a cost of \$135,000. In addition to this loan, it had a first mortgage of \$50,000. This mortgage is amortized and is being discharged over a 15-year period: it has still ten years to run.

In 1953 the congregation erected a new Christian Education wing at a cost of \$80,000, and met the cost in part from funds raised and in part by a Bank Loan. This latter debt was completely discharged at the end of 1955.

At this time the congregation became seriously concerned with the mounting Extension needs of the whole Church — and its Women's Association contributed \$3,000 to be applied on the \$25,000 Church Extension debt.

At the Annual Meeting of the congregation this interest led to the decision to use the congregation's good credit rating, to borrow \$22,000 from the Bank, to repay the entire balance of its Church Extension Loan, releasing this money for new Extension work.

Its decision meant that the congregation would have to pay a higher interest rate — but that it would have the satisfaction of making a real contribution to the growth of some other new congregation.

The congregation immediately conducted another EVERY PERSON CANVASS for increased pledges in order to discharge its obligation to the Bank. (Runnymede knows the value of the EVERY PERSON CANVASS!)

We congratulate the Runnymede congregation on its progress and on the leadership it has displayed in this recent action.

**ARE THERE NOT OTHER CONGREGATIONS, IN DEBT TO THE CHURCH EXTENSION FUNDS, THAT COULD USE THEIR IMPROVED FINANCIAL POSITION TO CARRY DEBTS BY BANK LOANS OR COMMERCIAL MORTGAGES — AND SO RELEASE CHURCH EXTENSION FUNDS TO ASSIST OTHER NEW WORK?**



Published by  
THE STEWARDSHIP AND BUDGET COMMITTEE  
63 St. George St., Toronto 5, Ontario





# the Presbyterian Record

Special Issue on Mission Hospitals

SEPTEMBER, 1956

LXXXI, No. 9

TORONTO

A physician  
and nurse  
at Taipeh  
Health  
Centre  
treat a  
young  
Formosan  
for  
trachoma.



Photo:  
Three Lions  
Inc.



# the Presbyterian Record

Official organ of The Presbyterian Church in Canada

Established 1876

**EDITOR: John McNab, M.A., D.D.**

Editorial Assistant: Eileen J. Thompson  
Advertising Assistant: Christine B. Ferguson  
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## IN THIS ISSUE

### ARTICLES

THE MEDICAL MINISTRY AT YODOGAWA .....	4
Marion Powell	
ARE WE CHRISTIANS? .....	8
Mariano Di Gangi	
"CLEANSING THE LEPERS . . ." .....	10
Hugh MacMillan	
HEALTH PLANNING IN THE NEW INDIA .....	14
Bessie MacMurchy	
THE MINISTRY OF HEALING IN FORMOSA .....	16
James Dickson	
CONQUERING DISEASE AT JOBAT .....	18
A. Ian Cunningham	

### EDITORIAL

WILL TALKS WITH RUSSIAN CHURCH LEADERS HAVE LASTING VALUE? .....	7
John McNab	

### OTHER FEATURES

BOARD CALLS FOR 27 MISSIONARIES .....	3
PAGE FOR BOYS AND GIRLS .....	12
A. Norman McMillan	
THE CHILDREN'S CORNER .....	25
May C. Smith	

### DEPARTMENTS

BOOK CHAT .....	22
RELIGIOUS WORLD NEWS .....	24
CHURCH CAMEOS .....	26, 30, 32
THE READERS' FORUM .....	28
PERSONALS .....	35

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Correspondence on editorial matters should be addressed to The Editor, The Presbyterian Record, 229 College Street, Toronto 2B. Articles, photographs and news items should reach The Editor by the deadline, the 5th of the month preceding publication.

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## Great Thoughts

THE Christian community is a sign in the world to the world of the rule of God in Christ, but the sign has become undistinguishable. It has no rough edges. It blends smoothly with its environment, it shades off into its background.

Daniel T. Niles

*Remember that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair weather faith is no faith.*

Charles H. Spurgeon

Every man should live and work as if no one but himself could do the special work which lies to his hand, and in the full realization that he has only a short time in which to do it.

Selected.

*The only worthwhile prize of victory is the power to forgive and to guide.*

Winston Churchill

Some consciences are free as a stray dog is free. A stray dog, having no master, will likely follow any passerby who whistles to it. Similarly many persons fall in behind any passing prejudice or whistling crowd. Such are the persons of whom mobs are made . . . Paul believed that a conscience becomes truly free only when it is following the highest Master it can know.

Ralph W. Sockman.

*We are in such a great hurry, so busy about many things, we are in danger of forgetting first things. Including "everything," we leave out God. So often there is no purpose to our constant activity. Our life is a crazy quilt, made up of snippets and patches and lacking design.*

Charles B. Templeton.

When God measures men He puts tape around the heart, not the head.

## A Prayer

WE thank Thee that because the Lord Jesus was born into it, the world will never be the same again; that if men ever thought that life here was futile and self-defeating, leading only to death and despair, they can never think so more; that this is a world in which the sick can be healed and sin forgiven and men become more than conquerors through Him who loved them and gave Himself for them; that therefore we can pray in faith, "Thy kingdom come, Thy will be done on earth," and in Thy strength rebuild our shattered world.

There are men enslaved by dark passions who need to be released, men in dungeons who need to be set free. There are children who cry from fright and hunger whose tears must be dried. There is a world to be redeemed from hate and fear. These things must be, shall be, for Thou hast given us a pledge in Him whose name is called Jesus, because He was born to save; whose name is called Immanuel, which means, God is with us. If Thou art with us, then the future like the past belongs to Thee. Still shines the light amid the darkness for the darkness has never put it out.

Give us grace to cast away the works of darkness and put on us the armour of light, now in the time of this mortal life in which Thy Son came to visit us in great humility. We ask it in His name. Amen.

PRESBYTERIAN RECORD





THE REV. CHRISTIAN M. COSTERUS, B.A., has been appointed to evangelistic work in Formosa.



THE REV. EARL F. ROBERTS, B.A., will go to Nigeria next summer, following a period of study in Edinburgh. Mr. Roberts will do field work in Nigeria, and will be assisted by his wife, who is a graduate deaconess.

MRS. EARL ROBERTS



# Board Calls for 27 Missionaries

OUR Church needs 27 missionaries now to meet the personnel needs of our overseas mission fields.

Because you are reading this appeal you are interested in the overseas missionary work of the Church and will be able to help us.

Some who read this appeal may be able to help us discover prospective missionaries.

Others will feel that this is a direct appeal because there is work for them to do on one of our mission fields.

Will you give this matter your earnest thought and prayer and encourage suitable persons to get in touch with us? The best type of persons would be some of our younger ministers and young men and women who have already demonstrated their ability by one or two years of Christian service, and who can meet the following requirements:

*A confident, articulate Christian faith.*

*Good health of body and mind.*

*A good academic background.*

*A well-adjusted personality.*—Missionary work overseas has many difficult problems of personal relationships.

*Originality and creativity of thinking.* Missionaries and church leaders today are conscious of the inadequacy of many of the patterns and methods of the past, and are looking for new ways in which to express more adequately our Christian obedience.

*Patience and flexibility.*—We need missionaries who can wait for results; who can adapt themselves to difficult situations, and who have the gift of leadership and the humility to accept a secondary position.

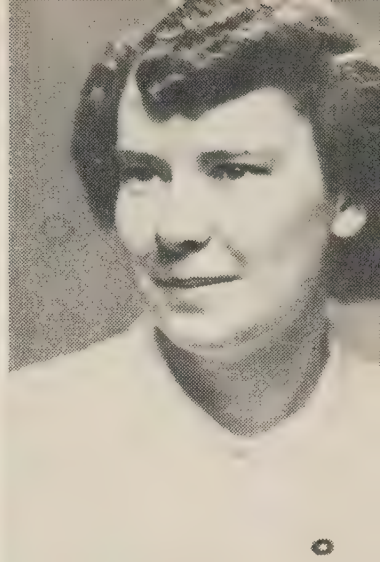
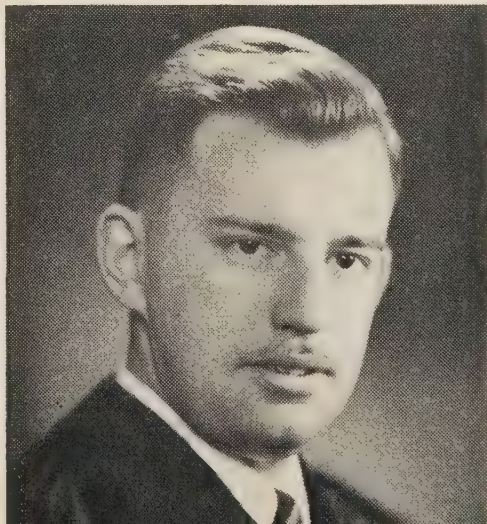
All inquiries should be addressed either to—

The Rev. Dr. E. H. Johnson, Secretary for Overseas Missions, 63, Saint George Street, Toronto 5, Ontario.

Miss Laura K. Pelton, Director of Overseas Missions, Room 800, 100 Adelaide St. W., Toronto 1, Ontario.

(See also page 9)

THE REV. JAMES W. MILNE, B.A., has been appointed to work among the hill tribes on the Bhil Field, India.



MRS. CHRISTIAN COSTERUS



MISS HELEN ACTON, Reg.N., has been appointed by the W.M.S. (W.D.) to medical work on the Bhil field, India.

MISS JEAN E. BROWN, B.A., has been appointed to overseas work by the W.M.S. (W.D.)

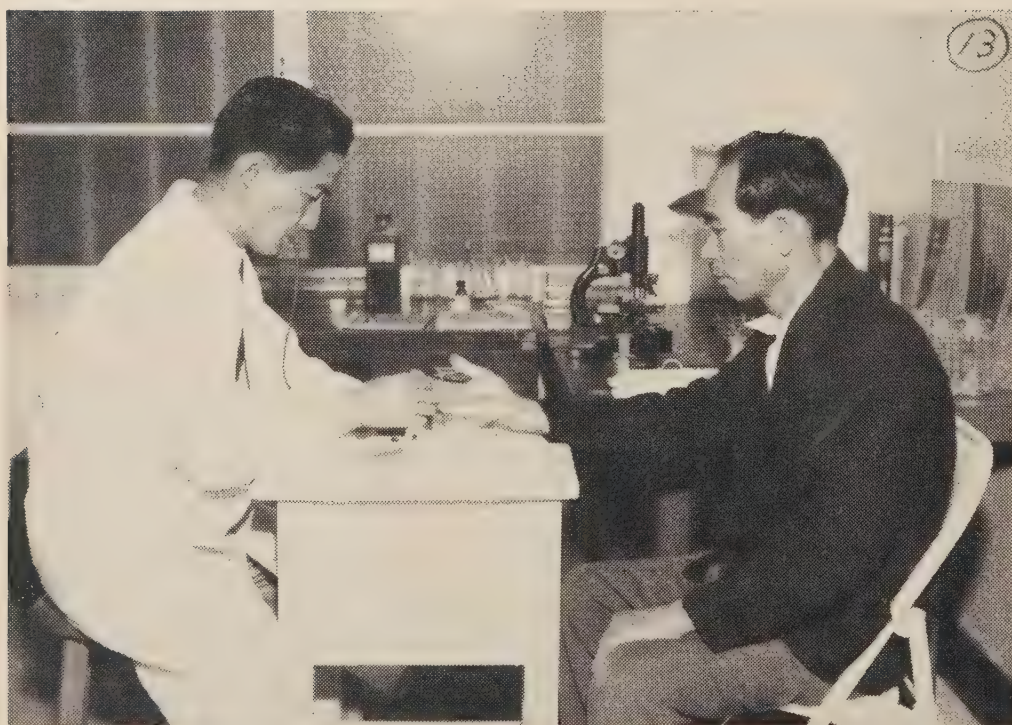




A graphic picture of the recently-opened Yodogawa Christian Hospital in Japan is presented in this article by Dr. Marion Powell, Canadian missionary on the hospital staff.

## The Medical Ministry at Yodogawa

By Dr. Marion Powell



Taking blood from a patient for a red blood cell count is Mr. Tanaka, a laboratory technician in the Yodogawa hospital. Mr. Tanaka, the only non-Christian on the staff of eight Japanese, is already a regular church attendant and has been bringing a friend to church.

RISING from among the tiny tile-roofed houses in one of the slum areas of Osaka is a three-story concrete building. The Yodogawa Christian Hospital is the fulfilment of a long dreamed hope to meet the needs of the people of Japan by opening a hospital. Compared to other countries where missionary activity is carried on, Japan has very few medical missionary facilities.

One reason for this is that Japan has been able to provide far better medical care for her people than any other Asian country. Some of the hospitals in the large cities compare with our modern hospitals at home. The medical schools throughout the country turn out large numbers of graduates, some of whom are, unfortunately, inadequately trained by western standards.

Another reason why there have been very few mission hospitals here is that the Japanese have not welcomed foreign doctors and oppose any western professional inroads into Japanese medicine. For a few years following the end of the war, foreign doctors were permitted to take their licensing examinations in English. However, this rule was changed and now all examinations must be taken in Japanese.

AMONG the early missionaries were several doctors who used their medical practice as a means of winning converts. Missions did not become interested in beginning medical work in Japan until after World War II. In the past few years several missions have sent doctors to Japan and have built hospitals. Dr. Frank A. Brown Jr. of the Presbyterian Church (U.S.) came to Japan in the army following the surrender of Japan. He saw a great need for improved medical facilities and became interested in the possibility of opening medical work. He is the son of missionaries from China and he felt the Lord's call to go to China, the country where he was born, as a medical missionary.

When China was closed and he and his family had to leave, they came immediately to Japan and Dr. Brown spent a year making a survey of the medical facilities and investigating the possibility of opening medical mission work. Finally he felt that Awaji, a poor area in the north western section of Osaka, was the ideal location for his mission to open a hospital. Awaji was heavily bombed during the war and has been rebuilt with tiny, closely-built government houses. It is an area which has very inadequate medical facilities according to the Japanese government standard. The site of the hospital is within five minutes walk of a railway station, which is an important factor in choosing a location in a land where



the chief means of transportation is by commuter electric trains.

In January, 1955, an out-patient clinic was opened in a small frame building which was erected to house the clinic temporarily. The first few weeks we sat and waited, wondering if any patients would come. A few came, some out of curiosity, others hoping we might have some wonder drug to cure a chronic illness. Gradually the number coming to the clinic increased as the neighbourhood people came to know us.

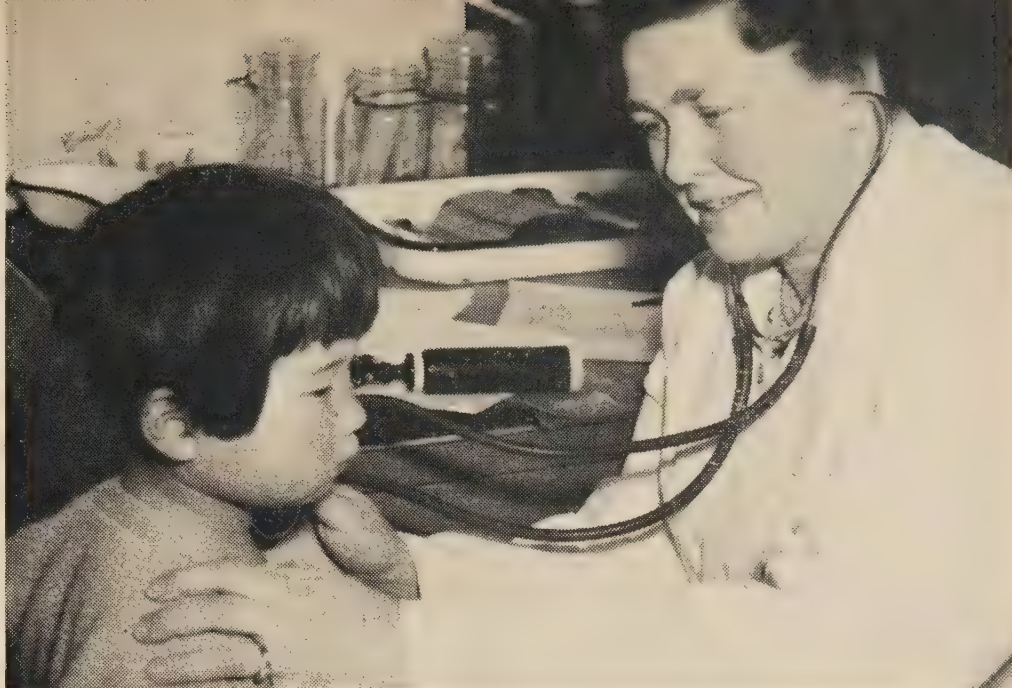
In May, four months after the clinic opened, the ground breaking ceremony for the hospital was held. We watched as the workmen dug the foundation, built the scaffolding, poured the concrete. We wandered through the partly completed building trying to picture what it would be like when it was all finished. As the hospital building progressed so the out-patient clinic in the small out-building grew until we looked forward to the time when we could spread out in the new hospital.

**M**ARCH 8, 1956, was the day of the dedication of the new hospital. The first day in the new building there were seventy-five out-patients in the clinic. The first in-patient was a ten-year old boy with rheumatic fever. He had not been able to walk for many months and had become a heart case. He is still in the hospital but has made excellent progress and is beginning to walk around his room.

My first obstetrical patient was the wife of a Japanese pastor from a nearby church. She had not wanted her baby because there was too little money coming in every month to feed and care for the two little girls. When she first held her tiny son she forgot that he had not been wanted and the whole family rejoiced. He was a fine healthy baby and was the source of great interest throughout the hospital.

The patients who come through the gates belong to many nationalities. Most of them are Japanese, but there are many Koreans coming to the hospital. We have been pleased with the interest the Koreans have shown in the hospital. Usually the Koreans receive a cold reception at a Japanese hospital, but they find a warm Christian welcome waiting them at our hospital. One tiny baby that was brought to the hospital with severe anaemia is the only child of a Chinese Christian family.

Among our patients are many missionaries and their families and business people from many different countries. There are no other mission hospitals south of the Kobe-Osaka area. It is not unusual for our missionary patients to spend a day on the train



**DR. POWELL WITH A YOUNG PATIENT**

In the outpatients' clinic at the hospital, Dr. Marion Powell examines a young patient. The Yodagawa Hospital was dedicated on March 8, and the building was made possible through a generous gift from the women of The Presbyterian Church, U.S.

coming to us for medical care. Many of the wives prefer to come to a mission doctor when their babies are born. This means leaving home for a month or longer and is one of the hardships that missionary families who are not close to medical facilities face.

**T**HE staff of the hospital are a fine group of dedicated Christians. We have a number of nurses who have been trained in hospitals throughout Japan. We hope to have a nurses' training programme but our facilities are not large enough yet to begin this teaching. At present there are a number of girls who have recently graduated from high school who are being taught

some of the simpler nursing procedures and help in the wards as nurses' aids. One of these nurses' aids is a young Korean girl who graduated from high school in March of this year and is a member of one of our Korean churches in Osaka.

There are four full-time Japanese doctors and two doctors who come on a part-time basis. In addition to the Japanese staff there are three missionary doctors and a missionary nurse and a medical social worker. There is a very well-equipped laboratory. The technician in charge was trained in the Osaka Army Hospital. The pharmacist is a disabled war veteran, who was a



This alley playground is typical of conditions surrounding the Yodogawa Christian Hospital. Note laundry hanging on bamboo poles which are raised high to get some little ray of sunshine.



colonel in the Japanese air force and was in command of a squadron of fighting planes in central Japan. He lost both his legs when his plane was shot down and in the months of recuperation following the accident he became a Christian and later went to pharmacy college.

The missionary evangelist at the hospital has a Bible woman as his assistant. I love to walk through the waiting room during clinic hours and see her talking to a group of patients who are waiting to see the doctor or waiting for their prescriptions to be filled at the pharmacy. Another time she will be surrounded by a group of children as she shows them pictures and tells them stories of Jesus. I have watched her at the bedside of a dying patient, giving words of comfort and hope to the surrounding relatives.

**I**N this country, where the religions are for the masses and have no concern for the individual, to give a message of personal life through Jesus Christ is our great privilege and duty. Pastors from neighbouring churches are invited to come in and visit patients from the immediate vicinity around their churches. Our Korean pastors are frequent visitors to the Korean patients. At one time recently all the men in one of the men's wards were Koreans and several pastors visited and talked with the patients and their families.

Of course, one aim of a mission hospital is to bring the message of Jesus Christ to these people that come day by day to us for help for their physical ailments. We are also happy to be able to care for many missionary families who would otherwise be without adequate medical care. There are several thousand missionaries and their families in this country and we are happy to be able to care for their physical needs so they are enabled to remain on the mission field and to lead active busy lives. We also feel our responsibility in giving to our Japanese staff a Christian standard of medical practice. To pass on to them an ideal of Christian ethics, a concern for the individual patient, a compassion and love in their dealings with their patients, and a desire to let Christ be their great counsellor and friend, is our task today in medical missions in Japan. ★

● Man must work. That is certain. But he may work grudgingly or he may work gratefully; he may work as a man or he may work as a machine. There is no work so rude that he may not exalt it; no work so impassive that he may not breathe a soul into it; no work so dull that he may not enliven it.—Henry Giles.

## In Memoriam

### MR. ERNEST W. McNEILL

**M**R. ERNEST W. McNEILL, 88, Treasurer of The Presbyterian Church in Canada from 1925 until his retirement in 1955 due to ill health, died at Toronto on August 4.

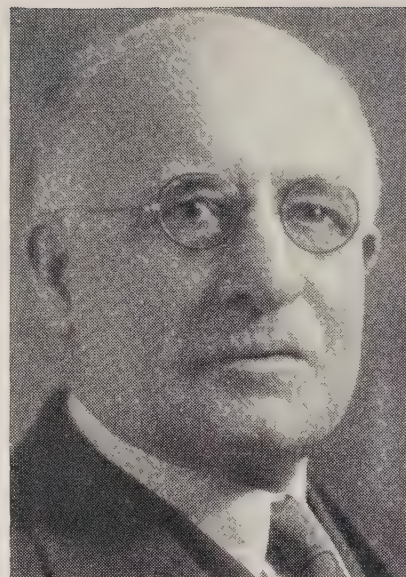
The General Assembly of 1955 unveiled a bronze plaque, which was placed in the front hall at 63 Saint George Street, commemorating the long service of Mr. McNeill as Treasurer of the Church. A prominent figure in Presbyterian circles since 1900, Mr. McNeill's outstanding financial ability was recognized when he was appointed Treasurer of the Church at the time of Church Union. He also became Treasurer of Knox College.

As Treasurer of the Church, his burden was a heavy one, but he gave to it the same painstaking energy that he had given to his work in the business world. He served the Church as Treasurer without any honorarium and as a service to his Master.

Mr. McNeill was born in Ireland and was only six years old when his widowed mother brought her family to Canada. He became a teacher and afterwards moved into the legal firm of Blake, Lash and Cassels, in the City of Toronto. In 1910 Mr. McNeill was appointed secretary for the Guardian Trust Company of Toronto. Nine years later the Chartered Trust Company took over the Guardian Trust and soon afterwards Mr. McNeill became secretary of the Chartered Trust Company, a post he held until his retirement in 1940 from the business world.

Up until his last year, Mr. McNeill, a man who deeply felt the joy of living, had been a member of the Granite Club, Toronto, and took his recreation in bowling and curling. But his great love was the Church. He was an elder and a member of the board of managers in Calvin Presbyterian Church, Toronto. A charter member of Calvin Church, he put the congregation on a fine financial footing and faithfully carried out his duties as a member of session.

Mr. McNeill's wife, the former Kate Ferguson, died in 1933. He is survived by a daughter, Mrs. J. D. Kinsman of Toronto.

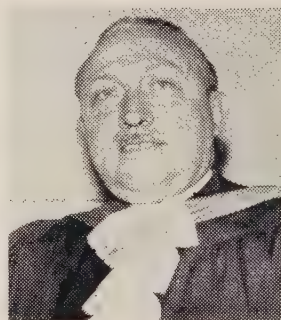


## A MESSAGE FROM THE MODERATOR

*"The Presbyterian Church in Canada is showing a new vitality in every department of its life. THE PRESBYTERIAN RECORD has been a major factor in this new era. The worth of this national publication must be increasingly recognized. The church that has not yet entered into the Every Home Plan is missing the real thrill of the new life so vibrant throughout the Church."*

—The Moderator of the General Assembly, the REV. DR. FINLAY G. STEWART.

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The Record is becoming more and more popular in the homes of our people. Regular reading of the Church magazine makes them better informed Presbyterians and challenges them to support the Budget.

\*For information write to: THE PRESBYTERIAN RECORD, Circulation Department, 229 College Street, Toronto 2B, Ontario



### Will Talks With Russian Church Leaders Have Lasting Value?

METROPOLITAN NIKOLAI, second-ranking prelate in the Russian Orthodox Church, expressed himself freely, while in the United States, with regard to the value of mutual visits of church leaders. "Friendship between our churches," he said, "will help to cement friendship between our peoples. We wish to lay foundations of mutual love and respect."

Pastor Alexei Karpov of the Moscow Baptist Church also said, "You have laid the first brick in the building of good relations."

The visits between Russian church leaders and others began last autumn when the Soviet delegation visited the Church of Scotland and The Church of England. Then came a delegation to Canada last December.

Scant newspaper accounts of the visits of nine United States churchmen to Russia and the coming of eight Russians to the United States, have given us little food for thought. But in a friendly atmosphere, yet with the utmost frankness, the subjects of Peace, Theological Education, Religion and Science have been discussed. The United States delegation affirmed: "Our personal contacts with the leading Christian personalities in the Soviet Union were most precious."

We could be cynical about the lasting value of such church relationships. It could be put down as so much eyewash or subtle propaganda. But if we are suspicious and jealous about our relationships with Christians of other countries, are we not abandoning our faith and our hope?

Some things have definitely emerged. During the first conversations in Moscow and Leningrad, the Soviet idea of peace was different from that of the United States delegation. The U.S. spokesmen postulated a peace founded on justice, human rights and fundamental freedoms. Soviet church leaders were thinking in terms of the Stockholm Peace Plan, which was vague and Communist-inspired. Nevertheless, when the Russian church leaders came to the United States a change was noted. They talked peace with justice and freedom.

Russian churches may appear circumscribed from our western point of view. The churches cannot comment on political, economic or social matters, even when moral or spiritual issues are involved. The Soviet decrees of 1918 and 1934, not only separated church and state, but also separated the church from the education of youth. The *Young Pioneers* and *The Consomol* replace our Christian education of children and youth. One Russian Protestant leader said, "We find no mention of

youth organizations in the New Testament, therefore, we do not have them." The fact is they are not permitted.

One must remember, however, that Russian Christianity has always been other-worldly. There is a mysticism which brings them to the worship of God with deep conviction. The priests or pastors look upon their task as solely to save souls for eternity. Hence, they have little concern for the relevance of Christian faith to the totality of life on earth.

Churches in Russian cities are crowded by worshippers. But the number now open and in use is comparatively small as compared with those prior to the Bolshevik revolution. The singing in their churches is hearty and people follow the services with rapt attention. "To see the Russian people at worship," commented Dr. Eugene Blake, leader of the U.S. delegation to Russia, "is to abandon forever the stereotype of thinking about Communists prevalent among us."

Nevertheless, the fundamental attitude of the Government towards religion remains one of undying hostility. Any kind of religion is officially considered, "to be a superstition, an illusion, an opiate for the masses." The Communist political hierarchy avows its purpose to destroy religion in favour of atheistic materialism.

They are quite confident that by infiltration and subversion they will achieve final victory. But one U.S. delegate said, "God's timetable is different from ours and theirs. There glows in countless Russian hearts, the faithfulness of those who call him Lord. Some day when God's hour has struck, new fire will spring from these glowing embers."

One great struggle therefore arises for us. Where do the Russian churches stand in the struggle for the souls of men? They stand for faith in God as opposed to the atheistic materialism of Communism, so they are in the front line of the world struggle against atheism. Therefore, they can be counted as our allies.

Despite our differences of nationality, language, ideology and religious tradition, we find that the Armenian, Lutheran, Protestant and Orthodox Churches in Russia are battling for the Kingdom of God in days of tremendous conflict and of momentous decision. Perhaps our Canadian churches may also experience a new flame of religious fervour that will spread across all our international friendships. ★

John H. C. Hob-



"Isn't it the minister's job to save souls?"

"We are not like the sects and 'gospel churches' . . . !"

"We just can't get stirred up about religion."

"It's against our temperament to be emotional."

— these are just some of the excuses trotted out by "good" Presbyterians when confronted with the fact that Evangelism is the task of every member of the Church.

# \*ARE WE CHRISTIANS?

By Mariano Di Gangi

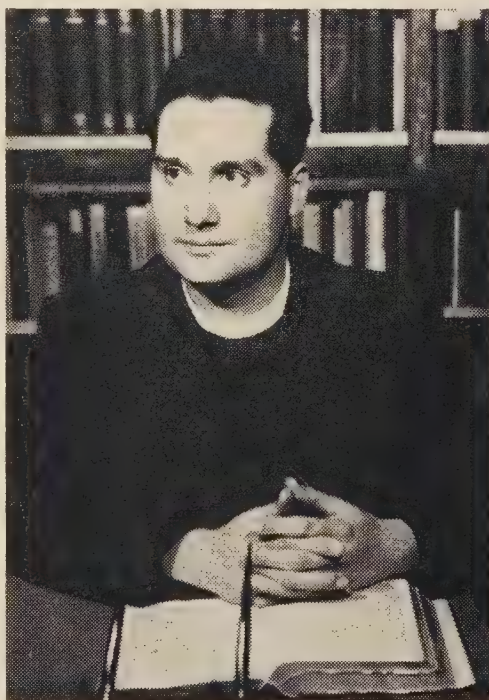
**I**F we are not evangelists, dare we call ourselves Christians? Jesus Christ wants His people to serve Him in the world, to make Him known in the world, to win the world for Him. There can be no doubt about His will for the Church. After His crucifixion and His resurrection, Jesus Christ tells His followers to go into all the world and preach the gospel. He orders them to announce God's offer of pardon and peace to all mankind. He commands them to begin the work of evangelization at home and continue even to the uttermost parts of the earth (Matt. 28: 18-20; Mark 16: 15; Luke 24: 46-49; Acts 1: 8).

*Evangelism is the task of the whole Church.* It is the task of every member of the Church. Can one be a Christian and not be an evangelist?

Nevertheless we Presbyterians try to excuse ourselves from duty by saying: "Why should we be concerned with this? Isn't it the clergyman's job to save souls?" "We are not like the sects and 'gospel churches' who think that people are lost and must be saved. Aren't we all on the right road?" "It is against our temperament to be emotional. We prefer what is reasonable rather than what is emotional. We just can't get stirred up about religion." "If there is such a thing as predestination, then what difference will it make whether you and I engage in an evangelistic effort?"

We are familiar with these objections. They show a misunderstanding of God's sovereign grace and the Church's mission in the world. They may also betray an unwillingness to serve Christ, an unwillingness arising out of lack of knowledge or even of conviction.

Jesus is called the Christ because He was anointed to be the Prophet



The Rev. Mariano Di Gangi is Secretary of The Board of Evangelism and Social Action, and minister of St. Enoch's church, Hamilton.

and the Priest and the King of His people. But there is a sense in which His people are also called to be prophets and priests and kings. And as they fulfil their high callings, as they are *Christians*, they will be evangelists.

**W**E can witness to Christ by confessing His Name in a world which is going along without God. As we proclaim the truth that Christ is the only hope of the world, we evangelize. To speak the message concerning Jesus Christ is the work of the evangelist who conducts a preaching mission. It is the work of the pastor in his pulpit, week by week. But it is also the privilege of the teacher in the church school to speak a good word for Jesus Christ. Every Christian has a command from God to point others to Christ. This may be done formally, through visitation evangelism. Or it may be carried on informally, in the course of our social contacts. But we are under obligation to speak with conviction, with conviction flowing from a true understanding of the Bible and a real experience of the grace of God.

As prophets, we must take care lest what we are contradicting what we say. To be truthful and yet be tactful is also needful. Our prudence must not turn to cowardice. Nor may our courage be divorced from charity. Clearly, intelligently, sincerely, humbly, let us bear our witness to Christ.

\*No. 7 in the series: What Presbyterians Believe.

PRESBYTERIAN RECORD



**W**E can witness to Christ as we present ourselves to God with gratitude for spiritual service. The true priest is consecrated to God. He is devoted to the service of God alone. But this does not mean that he is unconcerned with the needs of men. For the priest of God must be a man of mercy. He serves God by seeking the good of his fellow-men. He bears them on his heart as a burden of love, prays for their salvation, intercedes for them before the throne of grace.

The apostles were dedicated to the task of evangelism because they were merciful men. They saw the plight of the world apart from the grace of God. They honestly believed that all had sinned and fallen short of the glory of God. They were convinced that unless men would receive the grace of God and find forgiveness through Christ the crucified they would surely receive the wages of sin. They passionately believed that Jesus Christ alone was the Saviour for sinners. So they went everywhere preaching the gospel, introducing men to the Master and bringing the souls of the sick to the Great Physician.

Are we as members of the Christian Church serving Christ as merciful priests? Is there in us the concern of the apostles and the compassion of the Christ for those who are lost? A Church that does not "reach out" is sure to "go down." We shall have to answer Him in the day of judgment if we fail to evangelize in this present hour.

**W**E can witness to Christ by engaging in the warfare against the forces of evil. There are some who have knowledge but are lacking in love. There are others who have love in their hearts but only ignorance or confusion in their minds. If we have both knowledge and love, we shall be ready to take up the struggle against sin and the devil in this life. And as we fight the good fight, as we prove ourselves to be kings under God, we will fulfil our evangelistic task.

It is not enough to be prophets, speaking the truth about Jesus Christ. Nor does it suffice to be priests, praying earnestly for the salvation of souls. We are called of Christ to grapple with the powers of the enemy, to claim the world for His crown, to win over the captives of the evil one. The desire to save souls and zeal for the glory of God will always lead to action. Evangelism means fighting against everything that is false and ugly and corrupting in the world. It also means conquering the hearts and minds of men and women and children for Christ the King.

How many people have we recruited

to serve as good soldiers of Jesus Christ? While in recent decades the population of Canada has grown by several millions, yet our increase in communicant membership has been very small. In fact, the number of those who desert from the ranks of the Church sometimes exceeds that of those received into full communion. Christ cannot be pleased with our defeats. Christ calls on us to do more than "hold the line". Christ commands us to go forward and prevail against the gates of hell!

Conversion is not the result of our eloquence, cleverness, or high-pressure. Conversion is the work of the Holy Spirit in the human heart. And

yet God has made the furtherance of the gospel to depend upon our faithfulness in pointing others to Christ. Christianity progresses by personal recommendation—by a friendly invitation to attend church, a sincere word spoken for the Faith, an earnest appeal to follow Christ.

Though we have not made the most of past opportunities for the cause of Christ, yet we do not lose heart. Confessing our failure, we look to the Lord Jesus for our certain aid. He will enable us to be more effective evangelists. The same Christ who called us to be His prophets and priests and kings in the world will help us fulfil our high calling. ★

## Board Calls for 27 Missionaries

(See also Page 3)

### AFRICA: (Eastern Nigeria)

- 1 ordained man for general work and specialized studies
- 1 ordained man to teach theology
- 1 high school teacher (man or woman)
- 1 nurse general
- 1 nurse to train nurses

### INDIA: (Bhil Field — work among the hill tribes)

- 1 woman secretary-bookkeeper for mission office (3-year-term)
- 2 ordained men with some competence in agriculture or mechanics
- 1 doctor for hospital (man or woman)
- 1 nurse qualified in administration or teaching
- 1 nurse with Public Health qualifications

### INDIA: (Jhansi — Central India)

- 1 woman science teacher for Helen Macdonald School

### JAPAN: (among the Koreans)

- 2 women for Christian Education work
- 1 ordained man for district work with Korean churches
- 1 ordained man for church and student work

### TAIWAN: (Formosa)

- 1 doctor for hospital or leprosy work
- 1 ordained man for Youth Department
- 2 ordained men for work with Formosan-speaking Presbyteries
- 2 ordained men for work with aboriginal tribes
- 1 ordained man to teach theology
- 1 man teacher for Tamsui Boys' School
- 1 college graduate (man) to teach English in boys' school (3-year-term)
- 1 nurse for hospital teaching





Mr. Bjarne Gislefoss of Norway attending a patient in the Eye Clinic at the Lo-Shen Leprosarium in Formosa. Mrs. James Dickson of our mission staff, takes an active interest in the work of this leprosarium which ministers to 800 patients and is controlled by the Formosan Government.

# CLEANSE THE LEPERS

By Hugh MacMillan



This veteran missionary who was a close friend of the late Dr. George Gushue-Taylor, founder of the Happy Mount Leprosy Colony in Formosa, tells of the work being done today among the lepers on the Island.

**“CHRISTMAS** time! Yes I knew, but there are so many calls on one's pocketbook this time of year it's impossible to give to everything.”

“Oh, I quite agree and sympathize. But this is somewhat special, is it not? This is for those suffering from leprosy, you know, the annual appeal. Christmas contributions help a bit to get on with the work of eradicating the disease from this big, little island in which we happen to be living.”

“For those suffering from leprosy . . . Well, maybe it is something special as you say . . . By the way, you sent me a mimeographed letter about this appeal, did you not? At the end of it you invited any one desiring to do so to go out to visit your Happy Mount Leprosy Colony. Nice idea, friend, but not for me. No, not for me! Ah, well, since it is somewhat special, I'll do my little bit . . . and a Merry Christmas to you.”

**T**HE foreign resident I was visiting in his office in Formosa was busy. So this was not the time to trouble him any more than to present the special Christmas appeal and accept his gift. Anyway, his education in the nature of leprosy, in the problem of helping those afflicted and in the work of eradicating the disease from the present-day world seemed a little neglected. Therefore, the intrusion of the subject of leprosy into his thoughts at Christmas time and the withdrawal of his “bit” from his pocket would probably be enough for a first lesson. He would probably re-read the mimeographed letter he had evidently received.

The island of Formosa is one of those places in the world where leprosy is a not uncommon disease. Especially is this the case in fishing villages along the west coast and in the Pescadores Islands between this island and the mainland of China. Yet it is only within comparatively recent years that much, if any attention has been paid to statistical surveys or to medical treatment. Chinese government archives record some cases taken into a relief centre 220 years ago. However, the next known record is the work begun by the late Dr. Gushue-Taylor, F.R.C.S., M.B., B.S., of the Canadian Presbyterian Mission in the 1920's and 1930's.

About 27 years ago I remember going on trips with Gushue-Taylor in search of a site for a leprosy colony. He needed a place where the many who sought him out at his special clinic at Mackay Memorial Hospital might live a comparatively health-giving life in natural surroundings. He had already chosen a site not far from

PRESBYTERIAN RECORD



Taipei city, but the Japanese government at the time, desiring to build an institution on the ground he had already chosen, had taken this over as their own.

IT may be reported here that the Lo-shen Leprosarium, built up by the Japanese is now managed by the Chinese government and helped along by the counsel and technical assistance of missionary personnel. At present, there are about 800 patients in Lo-shen, among them about 150 leprosy-afflicted men and officers of the Chinese armed forces. In a Christian congregation of more than 200 members, Mrs. James Dickson of the Canadian Presbyterian Mission takes an active interest, as she does in the whole life of the leprosarium.

Dr. Richard Hefstra of the Reformed Church of America, now seconded to the Canadian Mission, is a visiting consultant in the treatment of leprosy. Lo-shen takes care of perhaps only one-tenth of the Island's afflicted. In these days of new and powerful drugs for the treatment of the disease, Formosa calls for committed and trained Christian personnel to meet the need of extending the work.

To return to 27 years ago. It was a tropically hot July afternoon and we were hiking around the base of Mount Kwan-yin (the mountain of the Goddess of Mercy) where there was little breeze. "This Goddess of Mercy surely ought to offer us a place in which to heal lepers," said G.T. as he trudged along, occasionally mopping perspiration from his face with a little Japanese towel, and all the while scanning the near and the distant view for a possible site.

First of all he was looking for evidences of water. "An adequate supply of good water must be the first condition determining our choice of a place," the Doctor said. "See this little stream flowing along here," he pointed as we turned a corner. "Do you suppose its source is in that valley yonder? Let's push on further to make sure." We perceived that it did. Some white "rice birds" flew out of a clump of acacia trees near what seemed the source of the stream. It was their chosen colony home. "According to the Japanese," remarked G.T., "that in itself would be a good sign. Let us not go farther today. This place seems to have many of the things we require for a colony for the leprosy-afflicted. Let's go back. There is much to be done." So, this site became the home of "Ngau San Oan," the Happy Mount Colony.

TODAY, after almost a quarter of a century of service to the

September, 1956



James Dickson

Children of lepers are separated from their parents and placed in the babies' home which is under the care of Mrs. Dickson. Here they are given an opportunity to grow up under Christian care, untainted by leprosy.

leprosy-afflicted, the Colony has a resident group of about 60 from many parts of the island. The institution is under the management of a Board of Governors composed of Formosan Christian laymen and a few missionaries. At the Colony itself, Dr. Dorothy Harris and Miss Joy Leister, formerly in leprosy work on the mainland of China under the China Inland Mission, are in charge, and Dr. Richard Hefstra is a visiting consultant. Throughout the year a steady flow of visitors from all parts of the island and from abroad come to see the Happy Mount. These consist of Sunday School groups with their teachers, Youth groups from churches here and there, students of

sociology and medicine, and interested tourists no longer afraid of leprosy.

Visitors to the Happy Mount Colony usually pause in a little clump of pine trees just inside the gate to read the inscription on a stone cut from a Mount Kwan-yin quarry and set up in memory of the Colony founders, Dr. Gushue-Taylor and his wife, Margery. . . . It reads in part, "In spite of obstacles and local opposition he continued to carry out the command of his Master, Jesus Christ, to 'cleanse the lepers. *Matthew 10: 5-8.*'"

This HAPPY MOUNT COLONY was officially opened March, 1934, and itself stands as a memorial to the work of its Founders. ★



James Dickson

The men's ward of the new Christian T.B. Sanatorium. Over 100 patients are now being treated for tuberculosis in this institution.





# RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

## INDIAN STATE INQUIRY COMMITTEE CONDEMNS CHRISTIAN MISSIONS

The state of Madhya Pradesh in Central India appointed a special committee in 1954 to investigate complaints about the progress of Christian missions in that stronghold of Hindu orthodoxy. The committee was headed by Dr. M. B. Niyogi and it has just made its report, after visiting 77 towns and villages, interviewing 1,000 people, and receiving written statements from 375 persons. The committee has demanded that the large influx of foreign missionaries into India which appears to be "part of the uniform world policy to revive Christendom for re-establishing Western supremacy and is not prompted by spiritual motives," be stopped. "The objective" states the report "is apparently to create Christian minority pockets with a view to disrupting the solidarity of the non-Christian societies, and the mass conversion of a considerable section of Advasis (aboriginals) with ulterior motives is fraught with danger to the security of the state."

There was particular criticism of the number of missionaries in India from

the United States. There are about 4,800 foreign missionaries in India at the present time, and the government in New Delhi has stated that since 1947 the number has doubled. The Indian government has indicated that it hopes to discourage the entry of missionaries who come primarily for evangelical work but to welcome those who have special training in medicine, education and other fields. It also hopes that foreign missionaries will be replaced whenever possible by Indian Christians.

## AMERICAN CHURCHES AND TECHNICAL ASSISTANCE

Mayor Charles P. Taft of Cincinnati, chairman of the department of the Church and Economic Life of the National Council of Churches, addressed 70 Protestant world leaders from both sides of the iron curtain at a conference sponsored by the World Council of Churches at Arnoldshain, Germany, during July. He said that American Christians must use their brains as well as their hearts in planning aid to underdeveloped countries. "Gifts must come to an end" he said "and the people must be helped to help them-

selves. That is what we Americans need to think more about. Too often we talk only about the radios, telephones, automobiles, television sets and bathtubs we own as evidence of progress. This is a result, not a cause or basic characteristic." The basic characteristics of the American people, he continued, include honest work, a desire to excel, ingenuity, the free choice of individuals to participate in community life and 'generosity of spirit with a sense of missionary obligations.'

Among other things, Mr. Taft criticized Mr. Nehru who had, he said, adopted an economic policy "we know cannot work, even though this need not affect the friendly feeling toward a country with which Americans have had more than 100 years of missionary contact." He continued: "the thing that really holds back progress in the underdeveloped countries is the delay in producing necessary skills for bringing about changes in the people . . . Christians must ask what process produces Christian character both in the individual and the community."



RUSSIAN AND AMERICAN CHURCHMEN MEET

During the visit of the Russian churchmen to the U.S.A., they met at Seabury House, Greenwich, Connecticut, to resume conversations begun last March when a delegation of United States church leaders visited Moscow. In front row from left, are: Archbishop Jan Kiliviti, Estonia; Archbishop Gustav Turs, Latvia; the Rev. Dr. Eugene Carson Blake, President of the National Council of Churches; Metropolitan Nikolai, head of the Russian deputation; Bishop Saak G. Ter-Ovannesyants, and Archpriest Michael Slavitsky of Leningrad.

Religious News Service

## IN OCTOBER ISSUE

WHAT WE BELIEVE  
CONCERNING THE ATONEMENT  
Murdo Nicolson

CURRENT FALLACIES ABOUT  
CAPITAL PUNISHMENT  
Claris Edwin Silcox

NEED FOR A PROTESTANT  
CRITIQUE  
Emlyn Davies

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# The CHILDREN'S CORNER

by May C. Smith

## The Missionary's Umbrella

WHEN missionaries first went to foreign lands to tell the people about Jesus, they had many troubles. Often the natives were unfriendly, and tried to drive them away; and in many places wild and fierce animals roamed the country.

One of these early missionaries was Jacob Chamberlain, a clever doctor, who had made up his mind to spend his life helping the poor people of India. Many of these people had never seen a real doctor, and when they took sick they very often died.

During one of his missionary journeys, Dr. Chamberlain had pitched his tent in a valley between two peaks of a mountain. After he had spent some time with the new Christians in the district, he decided to move his camp to the other side of the mountain.

He had been having a very busy time, and as he needed a few quiet hours to do some writing, he sent his helper ahead, with the baggage, to set up the next camp.

Having finished his writing, the doctor started up a long narrow path, which was a short cut around to the other side of the mountain. It was a lonesome and dangerous walk, for many wild beasts lived in the district. Chief among these was the fierce spotted tiger.

Dr. Chamberlain usually carried a gun on these dangerous journeys, but that day it had been sent ahead with the baggage.

In an hour or so the doctor had climbed almost to the top of the rocky hillside. It was getting dark, and a fine, misty rain clouded his view.

The doctor had with him a very special umbrella—black inside, to keep out the rain, and white outside, to throw off the heat of the sun. As he was passing along a narrow part of the path, he closed the umbrella to keep it from being torn, and hooked it over his arm.

Nearing the end of his hard climb, Dr. Chamberlain crossed a small grassy space, and then entered another narrow path which led to the very crest of the hill. Imagine his horror, when a huge spotted tiger sprang into the path, just a few feet in front of him!



H. Armstrong Roberts

Telling the story to friends, later, Dr. Chamberlain said: "I saw at once what he wanted. Only great hunger makes these beasts come out during the day. He had had no breakfast, and wanted missionary meat for supper. I did not wish him to have it. I had a meeting that evening with the people of three villages, and wished to be there. But he stood in the only path through that dense mountain jungle."

Suddenly the brave doctor decided on a plan. When he had been a little boy in America he had once spent a holiday with an Indian tribe, and had learned their "war whoop".

Springing forward along the path towards the ferocious beast, with a silent prayer to God for help, he let out that long-forgotten warcry, at the same time opening out his big double umbrella.

The tiger stood still, until, suddenly closing the umbrella again, the doctor lifted it to strike the animal on the head. The sudden disappearance of the funny-looking black and white contraption was too much for the tiger. It sprang into the bushes, and dashed off towards the top of the hill.

At the very top there was a large

banyan tree. Its spreading branches covered a mound of huge, sharp rocks. At one spot under the tree there was a wide opening between two rocks. It was draped all around by the leaves, and looked just like a big, open picture frame. The tiger made for this opening, and with one great spring, disappeared from view.

Dr. Chamberlain *had* to find out where that animal was going, for he, too, was going around to the far side of the mountain. He scrambled to the "picture frame", and looked through. The tiger was trotting down the slope, looking back every now and then.

To make sure that the beast would be thoroughly scared, the brave doctor stuck his head through the opening, raising the war whoop again and again, while the frightened animal dashed madly down the mountainside, and in to the forest.

Feeling certain that he was safe for that day, at least, Dr. Chamberlain returned to the path, made his way around the slope, and arrived safely at his new camp. Once again he had proved God's promise: "Lo, I am with you always, even unto the end of the world". ★



# Health Planning In The New India

By Bessie MacMurchy \*

**T**HIS morning a young Indian woman came to consult me about a short course in teaching that we are offering at the Graduate School in July. This young woman is what is called a health visitor—a person with some training in health principles. She is doing a fine job in a newly-established Health Centre in a large mill area of Indore. Before going to her present work a little more than a year ago she was, for some time, in a tuberculosis diagnostic clinic. As it is necessary for her to do a lot of teaching,

she is desirous of having some help in better fitting herself for service.

**A**S increasing emphasis is put on village extension work in India there is increasing demand for hundreds of workers to fill the posts created in operating Community Project plans. Training programmes must necessarily have a time lag because it isn't possible to train thousands of people as quickly as plans can be made. Through the past year I have been able to see something of what the Government is doing, and I have become very

conscious of "Community Projects," and "First Five Year Plan," and "Second Five Year Plan." It is possible to see that we can still make a contribution to our tradition of "training" as we seek to find our place in the new schemes. Prayer and careful consideration will help us to deal with the problems that there are.

As I talked with her about the way in which we could help her to meet her need it seemed to me that she is symbolic of many in India today. There is a surge all over the country to get training of some sort. Some know what they want. Others require direction. The health visitor I referred to is extremely weary after months of demanding service, but she plans to use most of her vacation to take the course we offer.

When I told her that we are planning this course with such people as herself in mind she was encouraged to feel that she didn't have to be a graduate nurse to get help here. I was interested to see in her a reflection of the joy in service that we have known throughout a missionary career. This particular lady is a Hindu, and I think she does not realize that what she is experiencing is something that Christians have known through many centuries.

**A**T the end of April a request came to Miss Black and me to speak to a group of young women at the Kasturbagram Training Centre for



Three young graduates of the 1955-'56 Ward Sister Course admire their certificates. The increasing emphasis on village extension work in India calls for hundreds of workers to fill the posts created in operating Community Project plans.

*\*Miss MacMurchy is Director of Postgraduate Training with the Mid-India Board of Examiners, Indore College.*



Women. Miss Black was asked to speak on ways of meeting social problems in the villages. She has been the assistant director of the School of Social Work at Indore Christian College. I was asked to tell something about health needs of villagers. Kasturbagram is one of several centres which has developed through a memorial fund established after the death of Mahatma Gandhi's wife. The one in Indore is one of the best in India. It covers an area of several acres in a lovely spot west of Indore.

About eighty women, of different ages, from all over the country undergo a two-year training programme there to be fitted as village workers. These women come from different strata of society, some poorly educated and some well educated. At Kasturbagram short courses are also given to specially chosen women who can act as key people in the extension programmes. This was the group with whom Miss Black and I met. All of them understood English quite well, being matriculants.

**I**N the group there were Hindus, Moslems and Christians. They came from North, South, East, West and Central India. Having worked in vil-



Religious News Service

#### INDIAN CHRISTIAN MEDICAL COLLEGE, VELLORE

The cornerstone for a Cancer Ward at the Indian Christian Medical College was laid this year by the Maharajah of Mysore. Founded about 50 years ago, the 600-bed hospital gets one-third of its financial support from Christian groups in India and the United States, and the remainder from fees paid by patients and students.

lages for many years, I know how great the need is for better ways of living for the people. I also know how reluctant well-trained people have been to settle in rural areas.

Now, with the Government programmes for improvement, it won't be so hard for doctors, nurses, teachers and social workers to live away from urban centres. When I asked one young woman in the group if she would be happy to live in a village she answered in the affirmative, saying that it was with a desire to work in a village that

she was taking her training.

Another member of the group was a Christian nurse who has been working in a rural area for some years. It was gratifying to learn that a special adult literacy campaign had recently been carried on by Kasturbagram trainees under the leadership of an enthusiastic Christian woman, who gives voluntary service in this way. For some of us the methods of witnessing to Christ may change, but there is still a place for witnessing. The effectiveness will result from your faithfulness and mine. ★



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**WORSHIP SERVICE IN THE LEPER CHURCH**

The Rev. James Dickson (left) conducts a worship service in the leper church, which has more than 300 Communicants on its Roll at the present time.

**A veteran missionary gives a vivid account of the medical ministry in Formosa and outlines some plans for its future.**

# The Ministry of Healing in Formosa

By James Dickson

**W**HEREVER the Gospel has been preached, medical work has been a characteristic part of the Church's programme, inspired by the example and teaching of Christ Himself. No activity of the missionaries has made a greater impact on the minds of the people at large or so effectively demonstrated in a practical understandable way, the nature and spirit of the Christian religion.

Modern medical science was brought to Formosa by missionaries from Canada and the British Isles. The well-known hospitals which they established in North, Central and South Formosa have played a worthwhile part in the medical history of the country. The first Presbyterian missionary to arrive in Formosa, Dr. James L. Maxwell (1864) was a medical missionary. Since that time until the present, the work

of healing the sick has been an integral part of the Christian witness.

The need for Christian medical work continues to be an urgent demand today, as has been the case in the past. Other denominational groups have been quick to recognize this need, and three splendid new mission hospitals have recently been opened, by the Roman Catholics, the Seventh Day Advents and the Mennonites, respectively. Besides this there are several other denominations conducting clinics, two of which are anticipating the establishment of hospitals. The Presbyterian Hospital at Chiong-hoa also has plans formulated for the erection of a new building more adequate for their increasing numbers of patients. The I.C.A., (the U.S. Aid organization in Formosa) is to furnish the funds for this building project.

The Health Department of the Formosan Government has recently offered to turn over the well-equipped new government hospital at Nan-tou, to a Norwegian group of missionaries working in Formosa, with the understanding that they will be able to carry on their Christian mission work in the institution without interruption. This is a singular example of the confidence which medical missionary service has established in this country.

**M**ISSIONARIES have not only been the pioneers in the general field of medicine, but also in many special fields where they have led the way giving assistance to needy groups. One outstanding example in Formosa has been the work for those afflicted with leprosy. The untiring efforts of Dr. G. Gushue-Taylor of the Canadian Presbyterian Mission for the unfortunate sufferers

PRESBYTERIAN RECORD



from this disease will ever stand as one of the outstanding contributions of mission service in the island.

He not only established an institution for the treatment of lepers, but also succeeded in arousing the government to share its responsibility for the care of such people.

Today a plan is under way to deal more comprehensively with this scourge of the ages, in organizing the various mission groups in a "Formosan Mission to Lepers," with the aim of seeking to find the lepers in the early stages of the disease, and treating them clinically in the localities where they are found. Often lepers come to the existing leper colonies only after the disease is somewhat advanced, seeking to continue their work and assisting their families as long as possible.

**T**HE wonderful news about work among lepers today is that leprosy can be cured, and many are being cured.

Here in Formosa we have an increasing number of happy united families where either the father or mother have been lepers, and after a period of treatment in the leprosy colony, have been united with their family circle again. I am sure that the joy of such an experience is no less than the joy felt by those whom Jesus pronounced clean.

Another great scourge in Formosa is tuberculosis. Among the mountain tribes, in many localities the T.B. victims number as many as 80% of the population. In the past, practically nothing has been done to help this situation, because the work was so vast, the treatment expensive and prolonged, and so it seemed rather hopeless. One medical man in a responsible position simply said, "Anything we could do would only be a drop in the bucket, which would be of no use in meeting the problem". Therefore they did nothing.

Two years ago Dr. William Sia, a Presbyterian doctor, who is also a graduate of the theological college, returned from three years of graduate study in the United States. He turned down the superintendency of two different hospitals, to devote himself to what he considered the greatest med-

ical need in Formosa, namely work for those afflicted with T.B.

Dr. Sia called together a group of missionaries and Formosan Christians, and formed a board to consider starting a T.B. Sanatorium for the Aborigines, who are the most neglected group in the island, and where T.B. is most common. Also these people have the least ability to make any payment for their care. It was decided that Pu-li, a high region, with a comparatively dry climate would be the best possible place for such an institution.

When the local government heard of the project, it offered to purchase a piece of land and present it to the board! With this asset, and three thousand dollars, which friends in the United States had contributed to Dr. Sia, the sanatorium was started. As this is being written it has been opened only a few months, but there are 150 patients being cared for, with the number increasing every week. It is being supported entirely by free-will gifts; by people who are supporting a bed in the institution.

The significant fact about this much needed work is that the man who had the vision to plan it and the courage to undertake it, was not a missionary, but a Formosan Christian. He turned

## Change of Address

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his back on more remunerative employment, which would also give him standing in society, prestige, and security, for a difficult task which offers no such promise. The hope of the future is that more such leaders will be raised up to catch the torch and become the pioneers in new fields, refusing to be daunted by the hardness of the task, and the seemingly impossible obstacles which stand in the way, ★



**HARMONICA ORCHESTRA IN THE LEPROSARIUM**

Each of the members of Mr. Lo's Harmonica Orchestra has some leprosy disfigurement; worst of all is Mr. Lo himself. But this does not interfere with their interest and ability in music. Picture shows the orchestra during a special performance for visiting guests.





The staff of the Jobat Hospital, mostly mission-trained Bhils, are an object of pride. Here a Bhil woman is having a splint applied to her arm at the Mendha dispensary.



Major diseases among the Bhils are tuberculosis, especially in children, and pneumonia. Above: A patient, assisted by medical staff.

Bhils comprise 90 per cent. of the patients at the Jobat Hospital. They come to the outpatients' department in families: the men in their loin cloths and cotton cape thrown over their shoulders; the women with their skirts wrapped around their waists and between their legs, and the children usually naked.

An enlightening story

Jobat Mission Hospital

the life of the Bhils and

by the hospital staff.



# CONC

By Dr. A. Ian Cunningham









cottage hospital such as you would find in Newfoundland or the northern parts of the Prairie provinces. Yet, our hospital is rather unique and I think its uniqueness lies in the fact that the hospital lies in the middle of pretty wild and jungly country. Even our Hindu friends are surprised as they pass through to find in such a wild and deserted region, a fine modern hospital.

When I talk of the "jungle" I don't mean to suggest a picture of the rain forests of the Belgian Congo or the wilds of Kenya, full of monkeys and lions. Rather, the country about is mostly low, rolling hills covered with a light growth of shrubbery and trees, except where men have undertaken to clear the land and farm this inhospitable soil. As for wild life, you would be lucky if, in travelling by night, your car lights outlined a cheetah slinking across your path.

By day, however, a trip into Jobat is much more interesting for, leading onto the main highway are many small paths along which, on bazaar day, the Bhils set out for town. These paths lead back into the bush and there the little collection of huts with walls of mud and cow-dung and roofs of sun-baked tiles are to be found. This sort of village is home to many Bhils and, even though the Government is trying to raise the level of literacy, most of these villages do not have even one man who can read or write.

This, then, is Bhil country and from such poor little villages our patients come; often trundled in on a bullock cart and sometimes even carried in a crude bed on the shoulders of four strong men.



James Dickson

Bhil nurses outside the Jobat Hospital with two small patients.

THE Bhils themselves are more difficult to describe. They make up 90% of our patients and although we have been in India a comparatively short time, we have come to see that the Bhils, despite the sparseness of their life, despite the scarcity of food and the not uncommon occurrence of famine, and despite the high infant mortality, are a happy people. They come to the out-patients' department in families: the men in their loin cloths and cotton cape thrown over their shoulders; the women with a skirt wrapped around their waists and between their legs, and the children usually naked.

Most of the staff of the hospitals are Bhils, and many of them still have relatives who are out in the isolated villages and are wearing the loin cloth. Yet, our staff, mostly mission-trained, are more an object of pride than all the fine buildings. They are strong, upright people who have their fulfillment in Christianity and are doing service for their new-found Lord as nurse, midwife or ward-aide.

Now, I hope I have given you a rough idea of the hospital and the kind of people who are our patients. And, just as my patients differ greatly from people in Canada, so do their diseases differ. Thus I see a great deal of pneumonia, malaria, dysentery, infant malnutrition, syphilis, typhoid fever, carbuncles, tuberculosis, hookworm, leprosy, tetanus and many others.

IN this setting, I feel that the most important medical job is to bring the greatest forces to bear on those diseases which plague and debilitate the greatest number of people. Now, I believe that our major diseases are tuberculosis, syphilis, malnutrition especially in children, and pneumonia.

Malnutrition and pneumonia are not problems which are soluble by medical techniques alone. People who can teach better farming methods and better methods for making cloth will banish these troubles. As for tuberculosis and syphilis, they are both top medical problems in this area and in other places in India. Luckily these days, we have in penicillin an easy and cheap cure, but our difficulty lies in getting more and more blood tests done so that we can survey larger groups of people.

Tuberculosis, however, is the number one problem in our area. In most of India, tuberculosis is a serious problem and, like many other hospitals, we are trying to get a workable solution to the problem of treating so many people with tuberculosis. At the moment, we are trying a system of home care.

Thus, after the patient's disease is picked up by X-ray fluoroscopy, he

is admitted to the hospital for a month's treatment—longer if he can make arrangements to have his field watched—and, during his stay in hospital, we treat his disease in an attempt to stop its advance and, a week or two before the patient asks to go home we teach him how to take drugs by mouth and make arrangements for him to be seen by Miss Ida White, W.M.S mobile clinic nurse.

SO far, we have been able to convince about 25 patients to stay in treatment while they are at home. It is too soon to say how successful we will be in keeping these people from dying off with their disease, but we will keep trying, for, in this disease, we are facing the problem of bringing modern medicine to isolated people who cannot afford the medicines necessary for their cure.

The high prevalence of tuberculosis in this area has presented us with the problem of accommodating these patients, who stay for quite a long time in the hospital. The Mid-India Board of Examiners has recommended that we build more bed space. Once we have space for ten more beds we will come up to their standards for a training school and we will be able to start the nursing school.

Our idea here is to build a pavilion for T.B. patients and thereby come up to the required standards and satisfy the needs for beds for our T.B. patients. As well, we have set out to improve the hospital sanitary facilities for the patients and their families, and we hope to construct some "pail-a-day" latrines. In working out the problems involved in this, we hope to solve the difficulties in building conveniences for people living in the villages. After all, the major cause of dysentery, hookworm and typhoid fever is the lack of proper sanitary conveniences.

The hospital staff members of Jobat know that they are facing a wilderness of disease and ignorance but we take courage from the fact that we are working side by side with the other members of the Mission team. Thus, the Evangelist brings people to a realization of a redeeming God and this thought frees them from their gods, who enslave their worshippers in superstition and ignorance. The teacher instructs people how to read and write and thus achieve a fuller life, and we, the medical arm, help to heal them and keep them healthy. The three branches of missionary endeavour: evangelistic, educational, and medical, all are dependent on you, the people of the Church in Canada. We over here look to you, the folk at home, for your gifts and prayers so that we may continue our work here in India. ★



# Remember in your Prayers —

- THE PEOPLE OF OUR CHURCH—that ministers, by God's Spirit, will call the people of the Church to go beyond their accustomed circle of service; that all church members, out of devotion to Christ, will respond to the opportunities of serving Christ and His Church.
- THOSE ON MISSION FIELDS—that they may be sustained and given grace for their tasks, that those who have moved to new fields may have special language skills and may adjust to new ways of living and new patterns of thought.
- THE PRAYER LIFE OF THE CHURCH—that Christians shall so use prayer as to prove its power for the conversion of the world.
- OURSELVES—that we may put down the roots of our faith more deeply into the love of Jesus Christ; that we may permit Him to control our lives so that we may know more of His power in our daily lives and service for Him.



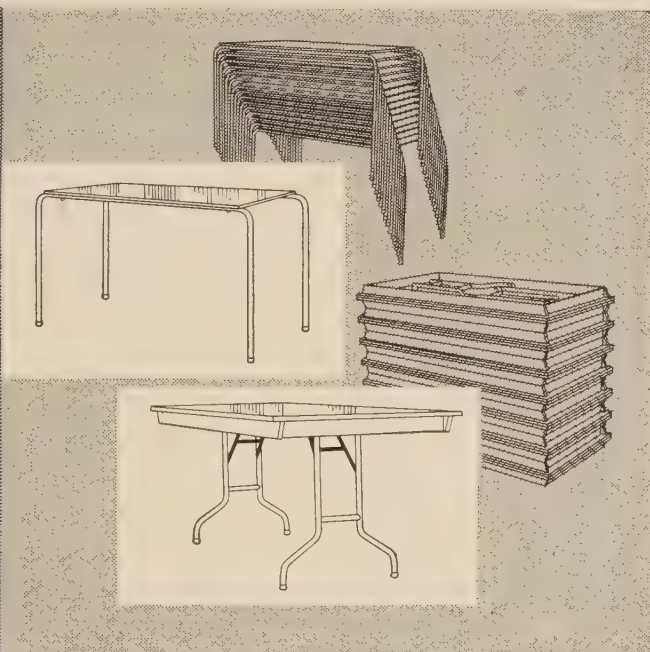
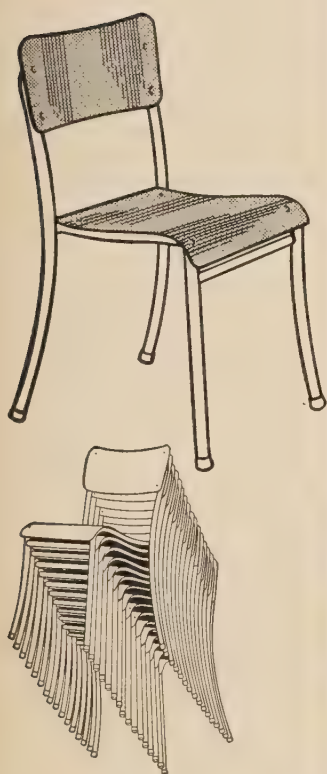
Miss Peggy Ferguson of Sydney Presbyterian church, Nova Scotia, attended National C.G.I.T. Camp, and is here shown during "Morning Watch."

## National C.G.I.T. Campers Discuss World Religions

THE second National C.G.I.T. Camp held at Camp Kwasind, Ontario, from July 9 to 20, is now but a memory for the 68 girls and 21 leaders who attended. Representing 38,000 Canadian Girls in Training across Canada, the "national campers" shared the experience of personal devotion, Bible study, council discussions and vespers in the great out-of-doors. Among the activities they enjoyed were swimming, canoeing, nature study, crafts, folk-lore and sing-songs. "International Night" one of the highlights of the camp, opened with a lively sing-song of world-wide songs. A panel discussion based on the beliefs and customs of the main religions of the world, gave the campers insight into other faiths and a more intelligent understanding of their own faith.

## World Day For Animals

October 4 will be observed in many lands as the World Day for Animals. Dedicated to St. Francis of Assisi, who loved all God's creatures, the object is to emphasize to youth and children kindness to animals. Ministers and church school teachers, by story, hymn or prayer, are asked to participate in this observance on Sunday, September 30, or Sunday, October 7.



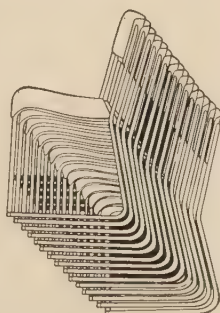
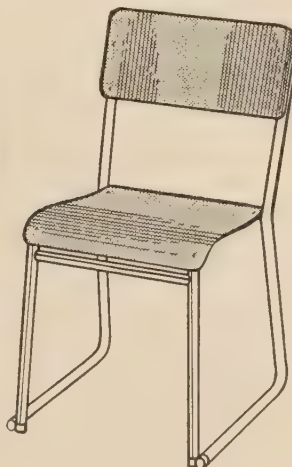
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# BOOK CHAT

## CHRISTIANITY AND SYMBOLISM.

By F. W. Dillistone. Collins, Toronto. \$4.50. 309 pp.

● THE IMMEDIATE INTEREST of the author is in the Christian sacraments, the full religious value and significance of which he considers to be on the whole inadequately appreciated, and in danger of being still further obscured by the prevailing mentality of a highly scientific and technological age.

After a careful and comprehensive review of the part which symbolism has played in the life and thought of men, with special attention to those ancient cultures most influential in shaping the Christian tradition, Dr. Dillistone examines the Christian tradition itself from this point of view, noting its symbolic and sacramental features, the different emphases associated with these external rites, and offering constructive suggestions looking toward a fuller appreciation of their worth.

F. SCOTT MACKENZIE  
Montreal, Quebec.

**REFORMERS IN INDIA.** By Kenneth Ingham. Cambridge University Press. \$3.50. 150 pp.

● THOSE INTERESTED in the social by-products of evangelism will be stimulated by this absorbing account of the work of Christian missionaries in India in the early nineteenth century. Drawing on much original material the author shows how missionaries of this period, while seeking only to proclaim the gospel, profoundly affected social conditions and made an outstanding contribution to the development of modern India. A useful, enlightening piece of work on a decisive period in modern missions.

R. MALCOLM RANSOM  
Fort Erie, Ontario.

**YOU ARE NEVER ALONE.** By Lowell Russell Ditzen. George J. McLeod, Ltd. Toronto. \$4. 253 pp.

● HOW UNFORTUNATE that this promising book is full of humanism—the view that man has the answer for his problems in himself! The work of God seems to be attached to the main stream of thought much like a trailer is to a car, sometimes a help but not the energizing unit.

There is, however, certain profit for the lonely person who reads the volume with its many interesting illustrations. Distinctions are drawn carefully between “aloneness”, “solitariness”, and “loneliness”. Those who

read it should be prepared to give God and faith born of Him more credit than the author does.

GEORGE A. JOHNSTON  
Cranbrook, B.C.

## THE LIFE OF THOMAS CRANMER.

By Theodore Maynard. S. J. Reginald Saunders, Toronto. \$5.95. 242 pp.

● A FASCINATING STUDY of one of the enigmatic figures of the Reformation in England. Where Belloc attributes Cranmer's inconsistencies to hypocrisy or insincerity, Maynard is inclined to explain them as expressions of a gradually developing conviction. Tribute is paid to Cranmer's literary genius in the making of the Book of Common Prayer. There are a number of judgments which historians would question, but the book has permanent value as a plausible study of the character and motives of the figure who held such a large responsibility for the shaping of the Church of England.

NEIL G. SMITH  
Knox College, Toronto.

**PREACHING ON THE BOOKS OF THE NEW TESTAMENT.** By Dwight E. Stevenson, Musson, Toronto. \$3.95. 268 pp.

● THE AUTHOR IS aware that the Church is in need of more Biblical preaching and in this volume he makes a very definite contribution to aid ministers in this task. “Until the Bible again becomes a living Book, Christianity cannot become a living faith”, is his theme. With this conviction he proceeds to show how to give the message of each Book of the New Testament in a single sermon.

The book is, however, more than a series of sermon outlines. The reader is guided in studying each Book under certain headings and each study closes with suggestions for preparing the sermon. This is a valuable contribution to encourage more Scriptural preaching.

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Over 1,800,000 people, half of them under 25 years of age, escaped into West Germany in 1955.

By grants of Scriptures in many languages of eastern Europe and by supporting special colporteurs the British and Foreign Bible Society has tried to meet the spiritual needs of these refugees.



**SONS OF MARTHA. THE HARPER OF THE HILLS.** By H. Beverley Ketchen. Presbyterian Publications, Toronto. \$1.

● THERE IS A RICH combination in Dr. Beverley Ketchen's treatment of the various texts found in these two volumes. Distinctly refreshing, comforting and inspiring, the books carry a wide application in their range of thought. Schooling in the classics has made Dr. Ketchen sensitive to the graces of literary form and given him the art of clear-cut forcible expression.

Students for the ministry or young clergy at the beginning of their minis-

try, would do well to note the style of this minister who remained 40 years in his pastorate of MacNab Street Presbyterian church, Hamilton.

ISAAC ADAMS MONTGOMERY  
Montreal, Quebec.

● It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellowmen. Certainly in our own little sphere it is not the most active people to whom we owe the most; it is the lives like the stars, which simply pour down on us the calm light of the bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—Phillips Brooks.



## What is a Minister?

Ministers come in assorted sizes and denominations. Some wear their collars frontward, others backward. Some wear vestments in the performance of their duties; some do not. But underneath these purely external manifestations there is a personality of deep understanding—a personality born, trained and educated to lead and enrich the lives of others.

Ministers are the spiritual leaders throughout life, from baptism to final rites. Joining man and woman together, ministers are master "knot tie'ers", liaisons of happiness!

Ministers are conservative in the way they live, yet spare nothing in the performance and devotion to their work. They are emblematic of that which cannot be seen, but only felt. They are mortals symbolic of an ideal, material leaders of the greatest of all intangibles.

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## Assistant To The Secretary For Missionary Education



Ashley L. Crippen

Miss L. Jean Black, B.A.

THE Board of Missions has appointed Miss L. Jean Black, B.A., of Nashville, Ontario, to the position of Assistant to the Secretary for Missionary Education. In 1954, Miss Black was graduated from Victoria University with Honours in English Language and Literature, receiving the Gold Medal in English.

Feeling called to serve in the Church, Miss Black entered The Presbyterian Missionary and Deaconess Training School. She served the Women's Missionary Society (W.D.) as Regional Secretary, *pro tem*, in the Synod of Saskatchewan, and upon graduation from the Missionary and Deaconess School in 1955, she served as Deaconess and Director of Christian Education at St. Andrew's church, Port Credit, Ontario.

On June 1, Miss Black commenced her duties as Assistant to the Secretary for Missionary Education. By her Christian faith, her training and outstanding literary ability, she is highly qualified for this important work. We welcome Miss Black to this position knowing that she will make a valuable contribution to the work of Missionary Education. ★

● Religion is the first thing and the last thing, and until a man had found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honour. But these fall into place and life falls into place only with God. Only with God.—H. G. Wells.





# A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



## St. Francis Of Assisi

ITALY has issued a stamp to honour The Church of St. Francis near the City of Assisi. This church has an interesting history for it was built on a hill once called the "Hill of Infamy", where criminals were hanged.

The church was built to house the tomb of one of the most influential Christians of the Middle Ages, St. Francis of Assisi.

Born Giovanni Bernadone in the year 1181, the man who was to become Brother Francis, founder of the Franciscan Order, and one of the greatest reformers of the Pre-Reformation Era, in his youth was the pampered son of a rich merchant. A poor student, he had little liking for books, and turned to a life of pleasure, becoming one of the gayest members of a group of high-living young nobles.

At the age of 20 he enlisted in the army to go and fight against the Perugians in one of Italy's petty wars. He was taken prisoner and was kept for a year in a dungeon. He had a lot of time in which to think and to reflect on the emptiness of the pleasures of the world.

When he was released, he went to war again, but his heart was not in it. One night he dreamed that he was in a room of armour. All the shields were marked with a Cross and a voice said to him "These are for you and your soldiers."

He became ill again and after recovering stopped one day at a wayside shrine for prayer. Suddenly, he heard a Voice speaking to him, saying, "Go, Francis, and repair my House which you see is falling into ruin."

Startled, he turned toward a little church nearby. He thought God meant that he should use some of his wealth to repair this church. But he learned that the Lord meant not a single rural church was in need of repair but the whole Church in the world.

He determined to follow literally the admonition of Jesus to give his wealth to the poor and to take a vow of poverty and service. He believed that he was called upon to found a new order of Christian brothers, who would not live in some secluded monastery, but go out among the people preaching and helping, just as did the first Apostles. He found many recruits for his cause.

Protestant historians have noted the close similarity between the first Franciscans and Peter Waldo's Poor Men of Lyons. The French reform movement launched by Waldo a few years before the movement of Francis, was put under a Papal ban as heresy, and the per-



Gedde Harmon

secuted Waldensians became the first Protestants.

In the next 15 years Francis established the great monastic order known as the Franciscans which still exists. With sadness, however, he saw the order's "protector," Cardinal Ugolino, gradually diluting his teachings of poverty and his literal interpretation of Scripture. In 1223 Francis severed all connection with the order he founded. The last three years of his life, which ended at the age of 45, he spent alone out in the fields, communicating with the birds and flowers. St. Francis is always pictured today surrounded by his beloved birds. Unable to resist the corruption that he saw wiping out some of his cherished reforms, the saint

sought by personal example to demonstrate the patient suffering love of Jesus Christ for wayward humanity.

After Francis died, his grieving followers could not bring themselves to bury him on the bleak hillside where criminals had been executed, which was his request. Two years later they built a magnificent church over the place where the gallows had once stood and interred his body within.

This ancient church seeks to honour a man who by his personal example launched a reform movement that did much to pave the way in religious thought for the lasting reformation that three centuries later was to be launched by another zealous monk, one named Martin Luther.

*Adapted from Glenn Everett, Religion in Stamps*

## Thoughts On Going Back To School

Thousands of Canadian school children will be returning to classes this month. Many, somewhat weary after the long vacation will return with delight. Others will go somewhat grudgingly.

The great President of the United States, Abraham Lincoln said, "My father taught me to work. He did not teach me to love it." There is much about school that we may not like but it would be a poor training for life if we could only do the things we like. Our days at school are a training ground for life. Work hard, play hard, and schooldays will become a time of great delight.

There will be many New Canadians starting school for the first time. Do your best to make them welcome. They will probably have difficulties with the language. Perhaps you can help them. The English language is difficult to master. One New Canadian was heard to remark, "It's a strange land where applesauce derives from fruit and baloney is meat—but they both mean the same thing."

## A BIT OF HUMOUR

A small boy was asked by his father how he was getting along in his new class in school.

The six-year old met the question with enthusiasm.

"I've been doing very well, Daddy," he said. "And then, as a proud afterthought, 'I'm next to the fattest one in the slow group.'"



## Saskatchewan Summer School

THE 25th annual Synod of Saskatchewan Youth Summer School was held in Saskatoon, June 30 to July 6, with 47 registered delegates. The Rev. George McMichen, Dean of The Presbyterian Residence, gave a course of lectures on the Epistle to the Ephesians with the theme, "His Word and Your Response." The Rev. Russell Self, on furlough from India, was the missionary lecturer.

A period each morning was devoted to work shops on planning young people's programmes with Miss Lily Macarthur, Miss Georgina Bone, and Miss Eleanor Cuthbertson as leaders. Afternoons were taken up with discussion groups and various forms of recreation, including softball, a picnic, and a visit to the Saskatoon Pioneer.

Varied programmes were arranged for the evenings, including a Christian vocation panel conducted round a camp-fire, a missionary service at which the School contributed \$88 in support of the Synod's youth mission project, and a skit-night and party. The final consecration service was conducted by the Rev. Dr. John Brent.

Dean of the School was the Rev. E. S. Mackay, with Mrs. Mackay as House Mother. Tribute was paid to Miss E. A. McCutcheon who has served as registrar since the beginning of the School 25 years ago.

## Protestant Chaplains Meet

A GROUP of Protestant chaplains gathered at Cleavelands House, Lake Rousseau, Muskoka, for a period of spiritual refreshment at the annual Tri-Service Retreat held from June 11 to 15. Thirteen Presbyterian chaplains met in a denominational conference during the Retreat. Those attending were, **Naval chaplains:** Dr. E. G. B. Foote, Charles MacLean, Gordon Faraday, and John Wilson; **Army chaplains:** Major J. Fred Goforth, Major John Anderson, Captains Donald Howson, Fraser Dunbar and Douglas Gordon; **Air Force chaplains:** Wing/Commander James Dunn, S/L Kenneth House, F/L Earl Moore and R. J. Ritchie.

The chaplains expressed pleasure that members of the armed forces were to be received into the fellowship of the Church and their names placed on the Communion roll. It was suggested that a baptismal record should be kept by service chaplains.

The group was addressed by Bishop Ivor Norris, Dr. W. J. Gallagher, Dr. W. H. Young, the Rev. R. F. Sneyd, the Rev. Paul Eydt, with the Rev. J. G. Murdock presiding. Dr. G. G. D. Kilpatrick of St. Andrew's United church, Toronto, and Professor R. F. Aldwinckle of McMaster University, gave inspirational addresses.



Delegates attending the 25th annual Synod of Saskatchewan Summer School held at Saskatoon, June 30 to July 6, participated in a varied programme of Bible study, work shops, lectures and recreation.

### WANTED: ANTHEM BOOK COPIES

Up to ten copies of the Anthem Book of the United Free Church of Scotland required for church in Chile. Will pay in Canadian funds. Any choir having copies in disuse please communicate direct to the Editor of The Record.

### 1856 ONE HUNDRED YEARS 1956

The Centenary of Knox Presbyterian Church, Jarvis, Ontario, will be celebrated Sunday, October 14, 1956. All former members and adherents are invited to share with Knox congregation the blessing and fellowship of this day of thanksgiving and anniversary.

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# Church Cameos



WESTMINSTER, SAULT STE. MARIE, SPONSORS NEW CHURCH

On June 30, a sod-turning ceremony took place in Sault Ste. Marie. This is a venture undertaken by the Westminster Presbyterian congregation, which hopes to open a basement church early in the Fall. The congregation responded magnificently to an appeal for funds, and with an objective of \$30,000, they raised \$45,000 for this new extension work. In picture are some of the members of the extension committee of the congregation: the Rev. James H. Williams, minister, is shown turning the sod. Next to him is Mrs. Kenneth Reid, and (reading from right), Mr. Bruce MacDonald, Mrs. Hector McGrigor, Mr. Simpson Hollingsworth, Mrs. Cliff Fletcher, and Mr. Gordon Cunningham.

## DEACONESS WANTED

As Director of Christian Education at Leaside Presbyterian Church, Toronto. (Duties to commence on or about January 1). Please apply, stating qualifications, etc., to The Rev. Douglas G. Seaton, 231 Hanna Road, Toronto 17, Ontario.

## MacNAB ST. PRESBYTERIAN CHURCH Hamilton, Ontario

The regular Sunday morning service of MacNab Street Presbyterian Church, Hamilton, Ontario, will be broadcast over Station CHML (900) each Sunday morning, during September and October, 11 a.m.-12 noon. The Rev. R. Forbes Thomson, M.A., B.D., minister.



On June 3, the Emmanuel congregation at Sudbury celebrated their 11th anniversary and dedicated the first unit of their church. Shown in picture from left: the Rev. James S. Roe, the Rev. J. K. L. McGown, minister, (at pulpit), the Rev. A. C. Young, and the Rev. Dr. David A. Smith.

♦ The new \$25,000 **Knox** church, **Sooke, British Columbia**, was dedicated on June 24, by the Rev. E. G. Thompson, Moderator of Presbytery. Two stained glass windows given by Mrs. Charles Dewar in memory of a former minister, the Rev. Dr. Sam Lundie and his wife, were dedicated by the Very Rev. Dr. J. Lewis W. McLean. A Communion set, choir gowns, and a plaque, the gifts of Mr. Alexander Reid of Seattle, were dedicated by the Rev. T. H. McAllister of Gorge church. The new church is 62 feet long by 30 feet wide, is built of wood and stucco and has a seating capacity of 150. Five years ago it was just a mission church, but today the Knox congregation, under the leadership of the Rev. Robert Lyttle, who retired at the end of June due to ill health, is self-supporting. Fund-raising drives by the church organizations and many hours of voluntary labour have reduced the mortgage to \$5,000.

♦ Special services of rededication marked the reopening of **St. George's** church, **River John, Nova Scotia**, on June 24. The church and hall have been completely repaired, and now contains a ladies' parlour, kitchen and an additional Christian education room. Special speaker was the Rev. William Reid of New Glasgow. The Rev. J. A. McGowan, minister, conducted the services, assisted by the Rev. H. H. Blanchard. The plaque of St. George's Cross placed at the front of the church given in memory of the late Mr. Archibald MacKenzie and his wife, Sara Eaton MacKenzie, by the family, was unveiled by their eldest son, Mr. Carl MacKenzie.

♦ The **Emmanuel** congregation at **Sudbury, Ontario**, celebrated their 11th anniversary on June 3, by the dedication of the first unit of a church building. The Rev. J. K. L. McGown, minister, was assisted in the dedication service by the Rev. James S. Roe, representing the Rev. J. H. Williams, Moderator of Presbytery. Mr. R. Christie, chairman of the building committee, handed the keys to Mr. Roe. The Rev. A. C. Young preached the sermon. The Scripture lessons were read by the Rev. D. H. Easter and Mr. D. S. McLaren. Greetings from the Board of Missions were brought by the Rev. Dr. David A. Smith, Superintendent of Chinese Missions. Mr. G. M. Miller, Q.C., presented the final cheque of a grant of \$10,000 from the W. E. Mason Foundation. This gift and one from the Synod of Toronto and Kingston P.Y.P.S. made the building possible.



◆ Work has commenced on the building of **Calvin** church in **Regina**. On June 2, the sod was turned for the first unit, a Christian Education wing, which will contain modern facilities for the church school, utility rooms, kitchen and parlour. The total cost will be \$15,000. The congregation was able to finance the building through a \$10,000 loan from the Board of Missions and a \$5,000 gift from **First** church, **Regina**. The Rev. G. A. Cunningham is the minister.

◆ The new **First** church, **Kenora, Ontario**, was dedicated to the glory of God on June 21. The Rev. Walter Donovan, Moderator of Winnipeg Presbytery, conducted the Act of Dedication. The Rev. William C. Inglis, minister, was assisted in the service by the Rev. Dr. D. C. Hill, the Rev. Peace Montgomery, the Rev. Wendell MacNeill, and Mr. E. W. Byers, who read the Scripture lesson. Mr. Harry Rolston, clerk of session, presented the keys to the Moderator. After the dedication service, a social hour was held.



**SOD TURNED FOR CALVIN CHURCH, REGINA**

On June 8, the sod was turned for the new Calvin Presbyterian church in Regina's growing north-west corner. Officiating in the ceremony were (from left), the Rev. A. C. Aicken, the Rev. Wallace MacKinnon, Mrs. MacKinnon, who turned the sod, the Right Rev. Dr. Norman D. Kennedy, and the Rev. G. A. Cunningham, minister of the new church.



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# The Readers' Forum

## Race Prejudice In Canada

Dear Editor:

Canadians in general are shocked by the recent newspaper headlines on

racial segregation in the U.S.A. We are staggered by the blow to think that a country so highly democratic can nurse such prejudice and that its



from meeting

... to dinner



... to group

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government can stand for such acrimonious segregation.

But we never stop to think that we have a similar problem here in Canada. It is not so obvious, nor is it publicized; but it is a subtle and obscure issue. It lives with us yet we do not know it is there. We live by it yet we will not admit it.

How often do we shun a person who is less fortunate than we are or "pass by on the other side" a person in need because he is a "foreigner?" Asking ourselves such questions helps us to realize how un-Christ-like, selfish and snobbish we really are! Our population is made up of people from many different lands and with many different incomes. We must destroy these strong, virulent social barriers if we are to have the God-fearing, God-loving, democratic country which our forefathers fought and died for.

We must free both our lives and our country from prejudice and hatred first. Then we will be justified in casting a critical eye at our neighbour to the south.

IAN MacPHAIL

Fort William, Ontario.

#### Defends Statements About W.M.S.

Dear Editor:

My response to your request for a study on "The Position of Women in the Church" was written without the slightest ill-will, having in mind only an honest appraisal of a total situation approached from the point of view of the Church's welfare. I hoped discussion would continue in a reasonable spirit.

Consequently I was disappointed, considering his high reputation, to see Mr. King respond with a merely emotional outburst.

(1) He passes over all other elements in the article except the fraction dealing with the W.M.S.

(2) Mr. King ignores my sincere admiration for the past achievements and present devotion of the W.M.S., especially in my earnest desire for an expansion of their ideals, missionary knowledge, and devotional life throughout all women's work.

(3) He appears to resent mentioning the W.M.S. But I was asked to deal with women's position in the Church and the W.M.S. is the one women's organisation with an official relation to our courts.

(4) He does not deal with the specific problems I presented.

(5) He ignores all my positive proposals.

(6) He does not present any programme for evangelism.

Fellows who shout "Let's go boys!" should have some idea of where they are going!

FRANK S. MORLEY

Calgary, Alta.

● Life's greatest tragedy is to lose God and never miss him.—*Civic Bulletin.*



## Deaconess School Choir Completes Tour

Twenty-six young ladies from The Presbyterian **Missionary and Deaconess Training School**, arrived in **Toronto**, Tuesday morning, May 8, sleepy but happy after a busy, exciting week. On tour as the Westminster House Choir, under the leadership of Mr. Henry Roseyear, F.C.C.O., and accompanied by Mrs. H. G. Ralston, Principal of the School, and the Rev. Dr. Finlay G. Stewart, Convener of the Committee on Recruitment, the group completed an exacting itinerary of singing, conducting services, speaking in a great number of public schools and colleges, and even appearing on radio and television.

A faith venture, the group's needs were met physically and spiritually as the girls moved from one assignment to the next, bringing their message to an estimated 20,000 people. On April 28, they assembled at St. Andrew's, Kitchener. Next day set the pace. Beginning with morning services in **Kitchener**, the choir went on to **Galt, Hamilton and Brantford**. Thus began a trip which took them to **Barrie, Peterborough, Belleville, Brockville, Smith's Falls, Ottawa, Hawkesbury, Montreal and Cornwall**.

Everywhere congregational support was enthusiastic and heart-warming. With strengthened faith, a deepened sense of fellowship, and the knowledge that many had been challenged by the call to Christian service through the group's witness, the choir returned convinced that sound precedent had been established for future tours.

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#### ST. PAUL'S, BANFF, BURNS MORTGAGE

On June 10, the congregation of St. Paul's church, Banff, Alberta, witnessed the burning of the mortgage on the church building. At the service, the Rev. Gordon A. Peddie, minister, paid tribute to the late Mr. and Mrs. D. G. Wilson, the gift of whose home made possible the liquidation of all debts both on the manse and on the church. In picture from left are: Mr. George Rivett, Mrs. Louis Ferrari, Mr. John Watters, Mr. John Thomson, Mr. John Campbell, Miss Mary Harvie, Mrs. Ben Wiebe, and Mr. William Robertson.

## Erect Memorial To "Martyrs Of Erromanga"

A memorial cairn erected on the site of the Gordon homestead, near **Alberton**, by the Presbytery of **Prince Edward Island**, was unveiled and dedicated on July 17, "To the glory of God and in memory of His servants, The Rev. George N. Gordon, 1822-1861, his wife, Ellen Catherine Powell, 1831-1861, and the Rev. James D. Gordon, 1832-1872, devoted missionaries of The Presbyterian Church, who were slain as martyrs by the natives of Erromanga in the New Hebrides. Erected at their birthplace by The Presbytery of Prince Edward Island."

The cairn is seven feet square at the base and eleven feet high, of Island field stones and surmounted by a tablet of polished black marble. It stands on the main highway just two miles from Alberton. The memorial was unveiled by Mr. W. C. Weeks, a grand-nephew of the Gordons.

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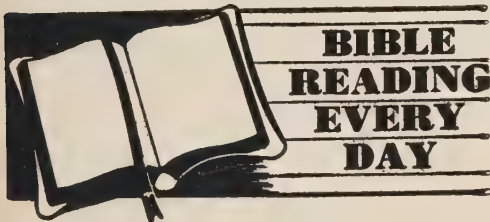
In referring to the Vanguard, the Rev. Mr. McWhinnie writes: "My mileage now stands at 75,000 and as yet I have had no major repair done of any kind and the car is still in good running condition. It has been used as a family car and for my work as a Minister, which has taken me far afield in Canada and into many parts of the United States. It is my experience that the Vanguard is a good investment for any Clergyman."



## Cape Breton Men Conduct Services

On Sunday, June 10, about 100 men from **Cape Breton, Nova Scotia**, including Glace Bay, Sydney, North Sydney, Sydney Mines, Baddeck, Louisbourg, and other men's church groups journeyed out to some 20 city, town, and country churches within a radius of 60 miles from Sydney. They took their choirs and speakers with them and occupied the pulpits. It was a day off for the ministers, who gave hearty support and encouragement to the men. After the service many visited the local homes and enjoyed fellowship at the table. All were impressed by the well-kept churches, and the friendly greetings received from all.

The aim of the Association was to meet with the people and give encouragement and support to the outlying congregations, many of which have no regular minister. The idea was suggested by the Rev. Hugh Jack, Sydney Presbyterian church, at the Annual Meeting of the Men's Association. The visitation was planned and executed by the Executive of the Association under the energetic leadership of Mr. Clarence Penny, President.



September	1—2 Timothy 2: 1-10
September	2—2 Timothy 4: 1-8
September	3—Philippians 1: 1-14
September	4—Colossians 4: 1-10
September	5—Ephesians 3: 1-12
September	6—Ephesians 3: 13-21
September	7—Philemon 1-10
September	8—2 Timothy 4: 9-18
September	9—Isaiah 53
September	10—Romans 5: 1-11
September	11—Romans 5: 18-21
September	12—Romans 8: 1-10
September	13—Romans 8: 11-18
September	14—Romans 8: 31-39
September	15—Romans 12: 1-8
September	16—Romans 12: 9-21
September	17—Acts 14: 19-23
September	18—Colossians 3: 12-17
September	19—1 Timothy 3: 14-16
September	20—Titus 1: 1-9
September	21—1 Timothy 5: 17-22
September	22—Acts 20: 17-27
September	23—Acts 20: 28-38
September	24—1 Corinthians 1: 17-24
September	25—1 Corinthians 1: 25-31
September	26—1 Corinthians 2: 1-8
September	27—1 Corinthians 2: 9-16
September	28—1 Corinthians 3: 5-14
September	29—1 Corinthians 3: 15-23
September	30—1 Corinthians 4: 10-21

September, 1956

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# Weston's



## Church Cameos

♦ On May 27, **Mount Zion** church, **Ridgetown**, celebrated 106 years of Christian witness. Special speaker for the occasion was the Rev. Alexander Nimmo of Wingham. A new pulpit, sedilia, pulpit chairs and carpeting were dedicated by the Rev. Donald MacInnes, minister. These were the gift of Mr. W. J. Garrett of Windsor, in memory of his mother, a past member of the church. Other gifts included a Book of Remembrance cabinet and a brass lectern, given by Mr. and Mrs. Clarence McDougall in memory of Mrs. Blanche Marshall Slacer. A Bible for the Communion table was the gift of Mr. Donald Lloyd MacInnes.

♦ The 96th anniversary of **Zion** church, **Charlottetown, Prince Edward**

**Island**, was celebrated on June 3. Special speaker was Principal Robert Lennox of Presbyterian College, Montreal. The Rev. W. Harold Brown, minister, conducted the services. Following the evening service, Dr. Lennox addressed a rally of the P.Y.P.S. of P.E.I. Mr. Walter F. McLean, a student in charge of the Brookfield congregation, also spoke to the young people.

♦ **Knox** church, **Kincardine**, has completed an extensive programme of renovation, providing adequate facilities for the church school, church parlour, choir room, kitchen and vestry. At the opening service on May 23, the Rev. H. D. Stewart of Toronto, a former minister of the congregation, addressed the congregation and congratulated them on their splendid achievement. The church activities'

centre was dedicated on May 20, by the minister, the Rev. W. B. Mitchell.

♦ Seventeen years ago, the old **Knox** church in **Hamilton** was burned down. The unsightly west wall left by the fire has now been covered over and a new approach to the church has been built. Beautifully landscaped, the total project is to be completed at a cost of \$15,000.

On Sunday, June 3, the new wall and entrance was dedicated to the glory of God and in memory of the late Rev. Dr. S. Banks Nelson, for 39 years minister of Knox church. The Rev. Charles Carnegie, Moderator of the Synod of Hamilton and London conducted the service of dedication. The Rev. Dr. K. H. Palmer, father of the Rev. William K. Palmer, present minister of Knox church, gave the address.

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# Church Calendar

## Synod of Maritime Provinces:

Brookfield, P.E.I., Rev. E. H. Bean, Kensington.  
Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
Clyde River, P.E.I., Rev. Donald Nicholson, Belfast.  
Durham, N.S., Rev. Geo. B. Cunningham, Scotsburn.  
Harvey Station, N.B., Rev. H. Grace, St. Stephen.  
Marshfield, P.E.I., Rev. D. A. Campbell, Montague.  
Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
New London, P.E.I., Rev. E. H. Bean, Kensington.  
St. Andrew's, N.B., Greenock Kirk, Rev. J. A. Crabb, 49 Foley Court, East Saint John.  
Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.

## Synod of Montreal and Ottawa:

Athelstan, Que., Rev. Wm. M. Brown, Howick.  
Kirk Hill, Ont., Rev. E. E. Preston, Van-kleek Hill.  
Lachute, P.Q., Rev. W. J. O. Isaac, 1606 Letourneaux St., Montreal.  
Lancaster, Ont., Dr. D. N. MacMillan, Dunvegan.  
Lansdowne, Ont., Rev. E. F. Smith, 12 Church St., Brockville.  
Lochwinnoch, Ont., Rev. Walter Allum, Renfrew.  
McDonald's Corners, Ont., Rev. P. G. MacInnes, 37 Gladstone Ave., Smith's Falls.  
Ottawa, Ont., St. Martin's, Rev. L. Lemoine, 22 Front St., Hull, P.Q.

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Bala and Port Carling, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Bracebridge, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Cookstown, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
Creemore, Ont., Rev. K. Guergis, Angus.  
Duntroon, Ont., Rev. W. E. Sayers, Meaford.  
Dromore, Ont., Rev. G. L. Hamill, Box 259, Durham.  
Elmira and Winterbourne, Ont., Rev. John G. Murdock, 43 Young St., Waterloo.  
Englehart, Ont., Rev. G. W. Murdoch, New Liskeard.  
Erin, Ont., Rev. F. Nute, Orangeville.  
Grand Valley, Ont., Rev. George Wilson, Hillsburg.  
Islington, Ont., St. Andrew's, Rev. R. J. Boggs, 17 Cross St., Toronto 15.  
Kirkfield, Ont., Rev. W. S. Bell, Bobcaygeon.  
Lakefield, Ont., Rev. Gilbert D. Smith, 268 Lansdowne St. W., Peterborough.  
Mount Forest, Ont., Rev. A. Leggett, Arthur.  
Palmerston, Ont., Rev. Louis H. Fowler, Harriston.  
Sonya, Ont., Rev. J. C. Beckley, Woodville.  
Thornbury, Rev. Peter Reid, Collingwood.  
Toronto, Ont., Parkdale, Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Ont., Victoria, Rev. Dr. J. B. Skene, 42 Cotton Drive, Port Credit.  
Tottenham, Ont., Rev. A. C. G. Muir, 59 William St., Allandale.  
Trenton, Ont., Rev. R. D. MacLean, 271 George St., Belleville.

## Synod of Hamilton and London:

Bridgen, Ont., Rev. R. U. MacLean, Queen St., Petrolia.  
Carluke, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
Chesley, Ontario, Rev. B. F. Andrews, Hanover.  
Duart, Ont., Rev. Donald MacInnes, Ridgetown.  
Hagersville, Ont., Rev. G. J. Gendron, Port Dover.  
Kirkwall and Sheffield, Ont., Rev. W. Graham Smith, 24 Melville St., Dundas.  
Mt. Brydges, Ont., Rev. Daniel J. Firth, 186 Waterloo St., London.  
Niagara-on-the-Lake, Ont., St. Andrew's, Rev. H. J. Scott, 41 Louisa St., St. Catharines.  
Norwich, Ont., Rev. G. L. Douglas, 447 Hunter St., Woodstock.  
Paisley, Ont., Rev. W. A. Henderson, Box 392, Walkerton.  
Puslinch, Ont., Rev. D. Crawford Smith, 5 Mutual Ave., Guelph, Ont.  
Tara, Ont., Rev. D. C. McLelland, Chesley.  
Tiverton, Ont., Rev. Hugh Wilson, Box 387, Port Elgin.  
Warton, Ont., Rev. E. F. Dutcher, 1295-4th Ave. W., Owen Sound.

## Synod of Manitoba.

Winnipeg, Man., St. James, Hartney and Melita, Rev. D. C. Hill, 951 Somerville Ave., Fort Garry.

## Synod of Saskatchewan.

Moose Jaw, Sask., Knox, Rev. A. C. Aicken, 1073 Athol St., Regina.  
North Battleford, Sask., Rev. D. Burton Isaac, 2302 William Ave., Saskatoon.  
Stoughton, Sask., Rev. I. R. Carroll, Weyburn.  
Wilkie, Sask., Rev. L. S. van Mossel, 509 Ave. "I," N., Saskatoon.

## Synod of Alberta.

Bassano, Alta., Rev. John MacLeod, 803 13th St. E., Calgary.  
Chauvin, Alta., Rev. J. W. Williams, Box 69, Lloydminster.  
Fort Macleod, Alta., Rev. M. A. Mark, 803 Sixth Ave. S., Lethbridge.  
Innisfail, Alta., Rev. T. E. Roulston, Box 356, Olds.

## Synod of British Columbia.

Nanaimo, B.C., Rev. E. A. Wright, D.D., Duncan.  
Sooke, B.C., Knox, Rev. E. G. Thompson, 1904 Fort Street, Victoria.  
Vancouver, B.C., Marpole, Rev. Edward McPhee, 3722 West 15th Ave., Vancouver 8.

## INDUCTIONS

Sarnia, Ont., Paterson Memorial, Rev. George H. Young, M.A., June 22, 1956.  
Val d'Or, P.Q., Rev. A. M. Zeidman, B.A., June 21, 1956.

## ORDINATION

Rev. D. A. Smith, B.A., June 19, 1956.  
**ORDINATION AND LICENSING**  
Rev. Robert B. Cochrane, B.A., May 30, 1956.

## INSTALLATION

Rev. Rex G. Krepps, B.A., May 18, 1956.  
Rev. John D. Yoos, B.A., May 14, 1956.

## DEATHS IN THE MINISTRY

Rev. A. W. K. Herdman, Vancouver, B.C., July 1, 1956.  
Rev. A. S. McLean, Nestleton, Ont., July 1, 1956.



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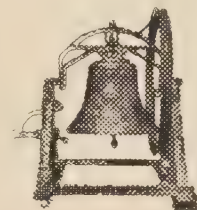
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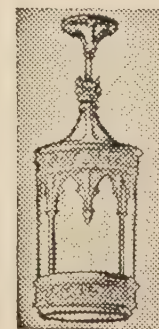
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## In Memoriam

### MAJOR ANDREW L. WILLIAMSON

A faithful elder of St. James' church, Truro, N.S., Major Andrew Lawrence Williamson, 67, died on July 3. Major Williamson came to Canada shortly before the outbreak of World War One, and settled in Belfast, P.E.I. In 1926 he married and resided in Orangedale, N.S., where he became elder and clerk of session of the Presbyterian church. He re-entered the Army when World War Two broke out, and rose to the rank of Major. In 1950 he moved to Truro and became Public Relations Officer of the Maritime Home for Girls and an elder of St. James' church. Major Williamson had made a great contribution in the community, in the church, and in the Presbytery. He will be greatly missed.



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### MR. THOMAS ARTHUR BRYAN

Mr. Thomas Arthur Bryan, a faithful elder of New St. James church, London, Ontario, died on May 13. For 25 years Mr. Bryan was clerk of session, and for many years was secretary of the board of trustees. He is survived by his wife, the former Anna C. McIntosh, two daughters, and one son, the Rev. T. G. M. Bryan of St. Columba church, Hamilton.

### MRS. D. H. CURRIE

The beloved wife of the Rev. Donald H. Currie died in Collingwood Hospital on June 23. Mrs. Currie took an active part in women's work during her husband's 40-year ministry in Ontario. She had been the gracious mistress of the manse when her husband served in the Presbyteries of Barrie, Peterborough, Bruce, Brockville, besides 18 years in Hamilton Presbytery. A life member of the Women's Missionary Society, she held office in the Presbyterian. Surviving are her husband and two sons, a daughter having predeceased her in 1947.

### MR. HUGH DONALD MacMILLAN

St. Giles church, North Sydney, N.S., lost its senior elder when Mr. Hugh Donald MacMillan, 90, died on July 12. For 22 years Mr. MacMillan had served as Port Missionary in North Sydney. He was a life member of the Bible Society. Elected to the eldership before Church Union, he was faithful in his duties as a member of session and as a church school teacher. Surviving are his wife, three daughters and nine sons. Two of the sons are in the ministry, the Rev. Donald MacMillan of Olivet church, Toronto, and the Rev. A. L. MacMillan of Boston.

### MR. ROBERT TAIT

Guthrie church, Alvinston, lost a faithful elder when Robert Tait died on June 8. Elected to the eldership in 1950, Mr. Tait had spent his entire life in the work of the congregation. He had been representative elder in Presbytery and at Assembly. The quiet Christian manner in which he went about his duties will long be remembered in this congregation.

### MRS. DONALD STEWART

Mrs. Donald Stewart, 80, a beloved member of Burns' church, Rocky Saugeen, Ontario, died on July 3. For many years, Mrs. Stewart had taught in the church school. She leaves behind a long record of unselfish kindness to her neighbours, to the old, the orphaned, the lonely, the ill, and the hungry. Her habit of hard work cheerfully done in all daily life extended to the women's groups of the church and community betterment.

### MR. ALEXANDER HAIN

The congregation of Victoria church, Toronto, suffered a severe loss when its senior elder, Mr. Alexander Hain, died on June 6. For 52 years he had served with great devotion in his work as an elder. A gentleman of sterling character, Mr. Hain was an inspiration to all who knew him. His deep Christian convictions and witness will long be remembered.

### MR. H. LENNOX McKAY

Mr. H. Lennox McKay, an elder of Knox church, Kincardine, died on June 25. For many years he had been actively associated with the church school as superintendent. His gracious, kindly character endeared him to all. Surviving are his wife, a son, and two daughters.

### MR. HERBERT J. BARNES

A respected elder of Queens Road church, St. John's, Newfoundland, Mr. Herbert J. Barnes died on June 8. For 18 years he had served faithfully as an elder, and for the past 12 years he had been representative elder to the Presbytery of Newfoundland. He is survived by his wife, four sons and three daughters.

### MR. GEORGE W. MacLEOD

Zion church, Charlottetown, P.E.I., lost its senior elder when Mr. George W. MacLeod died on July 9. Ordained to the eldership in 1926, Mr. MacLeod was one of the oldest members of Zion church. A valued trustee for many years, he had served for the past ten years as treasurer, and for

several years was Record Secretary for the congregation. A man of strong Christian character, Mr. MacLeod will be missed in the church and community. Surviving are his wife, two daughters and four sons.

### MRS. WILLIAM D. LEE

Mrs. William D. Lee, 90, wife of the late Rev. W. D. Lee, died on July 10. With her husband Mrs. Lee had served the Presbyterian Church in Cedarville, Waterloo, Millbrook and Thorold, and with the United Church in Alma, Victoria and Fairground. She was a gracious mistress of the manse and was always keenly interested in her husband's work. She is survived by a son, Mr. Albert A. Lee of Kitchener, and a daughter, Mrs. R. W. Johnson of Weston.

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## PERSONALS

**T**HE Korean Christian Church in Japan has invited the **Rev. Dr. Clifton J. MacKay** of Knox Crescent-Kensington church, Montreal, to go to Japan for a month's mission on the occasion of their 50th anniversary. Dr. MacKay will leave for Japan on October 2. On this special mission, he will represent The General Board of Missions and also his congregation. The people of Knox-Crescent-Kensington church have a particular interest in The Korean Christian Church. Two years ago, the Young Adult Group of the congregation sponsored jointly with the Board of Missions, the visit to Canada of the **Rev. Ki Sun Cho**, a former Moderator of The Korean Christian Church.

**Squadron/Leader Kenneth W. House** has been appointed to the College Militaire at St. Jean, P.Q., as Instructor in Religion. Other Presbyterian chaplains holding similar appointments are **Major John M. Anderson, M.C.**, at The Royal Military College, Kingston, and Naval chaplain, the **Rev. Charles H. MacLean** at Royal Roads College, Esquimalt, B.C. It is worthy of note that all three college chaplaincies are held by Presbyterians, while another Presbyterian, **Major J. Fred Goforth, M.C.**, is Director of Moral and Religious Training in the Canadian Army.

The **Rev. Donald R. McKillican** has returned to St. Andrew's church, Markham, after completing a year's postgraduate study at New College, Edinburgh. The **Rev. Harry Green, locum tenens** during Mr. McKillican's absence from Markham, has been appointed to Kitchener Park congregation in the suburbs of East Toronto. . . The **Rev. E. H. Hunter** of Stamford, Ontario, has accepted a call to Melville church, West Hill. . . The **Rev. Andrew H. McKenzie** of Islington, has accepted a call to Knox church, Acton. . . Toronto East Presbytery accepted the resignation of the **Rev. T. E. Black** from Parkdale church, Toronto, owing to ill health.

Canadian Presbyterians who went overseas during the summer months, included the **Rev. Dr. A. Gordon Macpherson** of Riverdale church, Toronto; the **Rev. W. Scott Duncan** of Armour Heights, Toronto, and **Mr. William Brown** of Killarney, Manitoba, who conducted the Presbyterian Inter-Fellowship Party European Tour.

**Church of the Air** broadcast over CJBC and the Dominion network, 4:30 p.m. (E.D.T.) on Sunday, September 16, will be conducted by the **Rev. John Carson** of Knox Presbyterian church, Swift Current, Saskatchewan.

The congregation of St. Giles, Ottawa, honoured their minister, the

**Rev. Dr. J. Logan-Veneta** on June 17, when he celebrated the 25th anniversary of his ordination and induction into St. Giles. Dr. Logan-Veneta was presented with a combination TV, radio and phonograph by **Wing-Commander George A. Lee**, on behalf of the congregation. Mrs. Logan-Veneta was the recipient of 25 red roses presented to her by **Mrs. E. M. Donaldson**.



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# the Presbyterian Record

OCTOBER, 1956  
LXXXI, No. 10  
TORONTO

Wearing traditional dress, women of the Waldensian Church in Italy, stand against the background of the Cottian Alps.

(See note inside cover, and story on page 4.)

Photo.  
Waldensian Aid  
Society,  
New York, N.Y.





# the Presbyterian Record

Official organ of The Presbyterian Church in Canada  
Established 1876

**EDITOR: John McNab, M.A., D.D.**

Editorial Assistant: Eileen J. Thompson  
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## IN THIS ISSUE

### ARTICLES

THE LORD'S SUPPER .....	3
Joseph Wasson	
THE FORERUNNERS OF THE REFORMATION .....	4
Achille Deodato	
PRESBYTERIANISM BEHIND THE IRON CURTAIN....	6
J. Stanley Glen	
THE BIBLE SOCIETY AND CANADIAN PRESBYTERIANISM .....	10
John McNab	
CHRIST'S ATONING SACRIFICE .....	12
Murdo Nicolson	
AN ADVENTURE IN UNDERSTANDING .....	14
George Dorey	
PROTESTANTISM MUST MARCH FORWARD! .....	18
Emlyn Davies	

### EDITORIALS

THE CHURCHES AND POLITICAL MORALITY .....	9
THE PERILS OF ABUNDANCE .....	9
John McNab	

### OTHER FEATURES

PAGE FOR BOYS AND GIRLS .....	22
A. Norman McMillan	
THIS IS A.D. — REMEMBER? .....	23
Roman Collar	

### DEPARTMENTS

RELIGIOUS WORLD NEWS .....	8
CHURCH CAMEOS .....	16
BOOK CHAT .....	24
YOUTH IN THE NEWS .....	29
PERSONALS .....	35

**COVER PICTURE** — The traditional dress worn by Waldensian women for Sunday worship and confirmation, it is believed, dates back to the 16th century. Women wore it when they were burned at the stake in the 1600's. The coif of white is a symbol of purity.

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## Great Thoughts

ONE of the worst weaknesses in Protestantism, perhaps the very worst, is a lack of a conscience on churchgoing. As a result many churches are dying on the vine, cut clear from the vine. A fitting monument to be erected over the remains of many in the defunct church would be carved symbols of the instruments of its murder: a set of golf clubs, a miniature automobile and a lawnmower. These have been more deadly weapons against Christianity than the fire and sword of the first century.

Simeon Stylites.

*Like all men, I love and prefer the sunny uplands of experience, when health, happiness and success abound, but I have learned far more about God and life and myself in the darkness of fear and failure than I have ever learned in the sunshine. There are such things as the treasures of darkness. The darkness, thank God, passes. But what one learns in the darkness, one possesses for ever.*

Leslie Weatherhead.

All the world's a stage, and all the many nations merely players. They strut and fret their hour upon the stage and then are heard no more.

Paraphrase of Shakespeare by Loew.

*We have only one religion: devotion to democracy. We extol its virtues . . . and claim unconditioned validity for its ideals. Does not the very extravagance of our devotion prove that we live in a religiously vapid age, in which even Christians fail to penetrate to the more ultimate issues of life?*

Reinhold Niebuhr.

Theology is not an irrelevant pastime of seminary professors. It is the occupation of every Christian the moment he begins to think about, or talk about, or communicate, his Christian faith. The injunction to love God with all his mind, necessarily involves the layman in theology. He can never avoid theology; if he refuses to think through his faith, he simply settles for inferior theology.

Robert McAfee Brown.

*We have not gotten to a stage where false loyalties no longer tempt us. But false loyalties can be recognized only in the light of true loyalty. It is the duty of every Protestant to relearn the fundamental convictions concerning God and man which are central to the Bible and Christian tradition.*

Cornelius Loew.

## A Communion and Thanksgiving Prayer

GRACIOUS Father, grant unto us, that we, communing with one another and with thee, may feel our hearts burn within us. Let thy peace possess our souls, as we look to Thy loving kindness to lift us above what is low and mean. Beneath the shadow of His Cross and in the fellowship of Holy Communion, may we find strength to face the unknown journey of life.

We give Thee grateful thanks, O Almighty Father, for the daily providences granted, for the household joys and responsibilities, for the land in which we dwell and for Thy commandments written in our hearts. Rejoicing in Thy unfailing goodness, we praise Thee for seedtime and harvest. Help us to glorify Thy Name because the powers of darkness are overcome by the Light of Christ's Salvation. Put a new song, a song of unconquerable faith, upon our lips, pardon our sins and renew our devotion. Through Jesus Christ our Lord. Amen.

PRESBYTERIAN RECORD





"The Last Supper" as painted by Leonardo da Vinci

# THE LORD'S SUPPER

By Joseph Wasson \*

**B**Y universal consent the Lord's Supper is the central act of Christian worship. All down the centuries the Church has cherished the command of her Lord, and sometimes, in strange places and under forbidding circumstances, Christian people have met to keep in memory the sacrificial love of their Lord and Master. The mode of celebration ranged, and still ranges, from the modest simplicity of a common meal, to a spectacle of gorgeous significance. Corresponding to this, the worshippers, at first participators, become in course simply spectators of a pageant. We must welcome every movement which tends to provide a full opportunity for each individual Christian man and woman to share in the worthy celebration of this great Sacrament of the Church.

On the night in which our Lord was betrayed, those first communicants could not have known all that was given them in the Supper. Jesus, someone has suggested, was like the man in Browning's poem, *Evelyn Hope*, who stood by the young girl's bier, and looking upon her in his love and sorrow, placed in her hand an ivy leaf:

*"So hush,—I will give you this leaf to keep.  
See, I shut it inside the sweet cold hand!  
There, that is our secret: go to sleep!  
You will awake, and remember, and understand."*

So Christ placed His Sacrament in the hand of the Church; as it wakes, it understands.

Traditionally, the Lord's Supper is regarded under various aspects in churches of the Reformed Faith: a feast of Thanksgiving when we speak of the Eucharist; a feast of Fellowship when we speak of the Communion; a feast of Consecration when we speak of the Sacrament. But we must also think of it as a Memorial Feast. "This do in remembrance of me," said our Lord. This does not

mean that we must think of it *simply* as a memorial; for, as we have seen, there are other implications. But, however far we may proceed in Christian experience and knowledge, we must never forget that the Lord's Supper is primarily and essentially a memorial of Christ.

**I**T was not, however, simply that He might be remembered that our Lord instituted the Feast; but that He might be remembered aright. One cannot help but feel that had it been left to the disciples to devise a memorial of their great Lord and Master, they would certainly have fixed upon some aspect of His varied ministry; some act which had appealed to their imagination or excited their admiration. We can hardly believe that it would ever have occurred to them to fix upon His death as the supremely memorable fact. Yet our Lord wished to be remembered in His death. His supreme glory was not in the teaching He gave nor the miracles He wrought; His supreme glory is His infinite sacrifice for the sin of the world. Jesus is Redeemer.

This suggests the mood in which His followers should approach the Holy Table. The death of Christ speaks of sin: but it also speaks of forgiveness. It says:

*"As far as east is distant from  
The west, so far hath He  
From us removed, in His love,  
All our iniquity."*

This is the glad assurance which is sealed with His sacramental token. It should be ours to accept that assurance with a simple unfaltering trust, and go to His Table with the peace of His ransomed in our hearts and the song of His ransomed on our lips.

And what then? There are many temptations in this

(Continued on page 28)

\*The Rev. Dr. Joseph Wasson was minister of Calvin church, Toronto, for almost 30 years, until his retirement in September 1955.





Waldensian Aid Society, N.Y.

An impressive gathering of Waldensian and French young people at the border of Italy and France, where every summer they dedicate anew their determination to live in the spirit of reconciliation and Christian love.

The Waldensians, a small but leading minority in Italy, have spread along the Italian Peninsula creating schools, social institutions and evangelical communities. They are a living witness to the people of what life could be under the Gospel of Christ.

# Forerunners of The Reformation

By Achille Deodato



Dr. Deodato is Moderator of the Waldensian Church in Italy. He is elected for a period of seven years and travels extensively in Italy and abroad in the interests of his Church.

THE happy recollection of my visit to the Canadian churches and their leading people is still vivid in my heart. I shall never forget the cordial welcome given me everywhere in Canada during my visit last April.

This remarkable reception was due to the fact that I was representing a peculiar branch of the Christian Church: the Waldensians whose origins go back to the 12th century. The Waldensians are probably the oldest Protestant movement in the world.

It is significant that the great leader of the Waldensian movement, Peter Waldo, heard the Gospel for the first time in the City of Lyons, France, in 1173. From that time on he had no other ambition than to bring his life into conformity. Giving up his riches, he went around with some followers spreading the Gospel.

THE Waldensian Church was born about 400 years before the Reformation. It began in the southern part of France and in the northern part of Italy, across the Cottian Alps. The Waldensian aim and ambition was to live a life of simplicity and purity, according to the Gospel. It was a reaction against the ignorance of the Scripture in which the people were kept by the dogmatic and intolerant attitude of the official Church. But it was more than that: it was a reaction against the immoral and worldly spirit which had penetrated the official Church.

This company, "the poor men of Lyons," as they were called, did not recognize any other authority but the Scriptures. Their aim was to make the Gospel known in the vernacular so that the common people could understand it and practise it.

The Waldensians found refuge and shelter in the valleys of Piedmont, through centuries of bloody persecution. Nevertheless, they sent missionaries to several countries of Europe. When they were able to get in touch with leaders of the Reformation in 1532, they decided to unite with that movement. They began to use a new translation of the Bible in French, the work of Olivetan, a cousin of John Calvin. This translation was used by Waldensians and Huguenots all through the years of their oppression and martyrdom.

For 700 years the descendants of these valiant people endured persecution in the valleys. They were faithful to their motto: *Lux lucet in tenebris* (the light shineth in darkness).

When the Waldensians were granted civic rights on February 17, 1848, they were an economically exhausted group of congregations, numbering a few thousands in 18 parishes and mountain



regions. They were not allowed to send their children to schools, nor were they permitted to come out of the mountains and settle in the towns. They were held in a kind of "ghetto."

As more freedom was granted them, the Waldensians spread along the Italian Peninsula, building schools and social institutions and evangelical communities. They wanted to show the Italian people what their life could be if brought into obedience to the Gospel.

In 1848, the principle of freedom of conscience was virtually recognized, and although the Constitution simply "tolerated the Waldensians," it meant the first step out of a condition of slavery and oppression.

Economic conditions in the Waldensian valleys compelled some families to migrate abroad, particularly to Uruguay, where several thousands of Waldensians this year celebrated the first centennial of their emigration. Taking full advantage of the new situation, the Waldensians who were able to get proper education spread all over Italy, forming the nuclei of new evangelical congregations. Out of those 18 historical parishes in 1848, sprang the 96 Waldensian congregations in Italy today. Some are large; some are small. Besides these, there are several benevolent institutions supported by the Waldensian Church.

Italy has a population of 48 millions, and the Waldensians are a small, but a leading minority. Other Protestant denominations in Italy had the way opened to them by the heroic struggle of the Waldensians for freedom.

The new Italian Constitution of 1948 has more liberal articles due to the influence of Waldensian leading men. Now we are engaged in the slow process of harmonizing the principles of the new Constitution with the laws so that we may avoid the existing contradiction between the theoretical affirmation of religious freedom and the practice of that freedom. The Waldensian Church has a juridical bureau which examines all reported cases of religious intolerance, to benefit all religious communities in Italy.

We live in a country with the oldest Christian tradition, where Christianity has deeply inspired music and the arts; where people are greatly gifted. Yet Italy is a country where there is misery and distress, dishonesty, and anti-clerical feeling. People conform easily to religious customs as in 2 Timothy 3: 5, ("having a form of godliness, but denying the power thereof.")

Our main effort is the spreading of the knowledge of the Word of God. We believe that the satisfaction with religious forms is because our people missed



Young people serve a meal to Waldensian mothers in the Assembly Hall at Agape, famed ecumenical centre of youth activity. Thousands of young people from all countries of the world gather at Agape for work, study and worship, linked together by a fraternal love in the name of Christ.

the experience of the Reformation. They missed it because they have been for centuries denied the use of an open Bible. Hence, they have been deprived of the moulding influence of the Word of God upon their conscience.

The Waldensian Church is spreading out by preaching the Gospel regularly, by training the children in our schools, where emphasis is placed on the forma-

tion of character and good conscience. We prepare young people to give their testimony with sincerity and boldness. We care for orphans and sick and aged people in a spirit of love and without discrimination. Finally, our messages are broadcast every Sunday on the national radio system. This is supplemented by a regular correspondence

*(Continued on page 32)*



The Chanforan Monument in the Angrogna Valley, Italy, erected as a memorial to the Synod of 1532 when the Waldensian Movement joined the Reformation. At left is one of the first churches built in 1555 as a result of the action taken at the Synod.

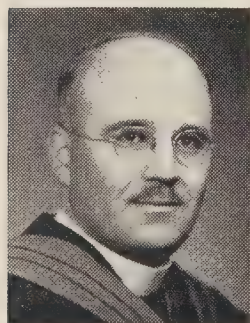




A congregation in the Evangelical Church of the Czech brethren in the Vinohrady district of Prague.  
Note crowded balcony and worshippers standing in aisle.

# Presbyterianism Behind The Iron Curtain

By J. Stanley Glen



Dr. Glen, Principal of Knox College, Toronto, travelled to Prague, Czechoslovakia, during the summer, to attend the meetings of the Executive of the World Presbyterian Alliance.

EARLY in August the Central Executive of The World Presbyterian Alliance held its annual meeting in Prague, Czechoslovakia, as guests of the Evangelical Church. This was the first opportunity, due to relaxed restrictions on travel, of renewing contacts with the large proportion of people behind the Iron Curtain who belong to the Presbyterian family of churches.

If we have tended to associate Presbyterianism with Scotland and Ireland or with Anglo-Saxon countries, it may come as a surprise to learn that it reaches out into almost every part of the world with a substantial membership in lands as far separated as Holland, Brazil and Korea. Its total world-wide membership is approximately forty million. In continental Europe almost forty percent live behind the Iron Curtain. The Reformed Church of Roumania, for example, has a membership of eight hundred thousand, while the Reformed Church of Hungary has a membership of one million two hundred thousand.

In citing these facts, it is well to remember that Protestantism had its beginning in Prague, a century before the time of Luther, Calvin and Knox, where the name of the early Protestant martyr John Huss still inspires the Czechoslovakian people. As an historic centre of Protestantism, Prague rivals Geneva and Edinburgh, even though for three centuries, and until after the first Great War, its protestant people had such a difficult time under catholic rulers influenced by the Jesuits.

It will be clearer, therefore, why the Executive of the Presbyterian Alliance met this summer in Prague. It was the first opportunity in many years of reassuring our churches behind the Iron Curtain of our continued fellowship with them in the Gospel. Considering the experience which they have had during and after the war and the severe test of their faith, it was most important to have had this contact with them. To have heard of the life and work of other churches from all parts of the world, from such countries as Britain, the United States, Brazil, Australia, Indonesia, was to them like an open window. The significance of such observation will be apparent when it is remembered that there is not only the Iron Curtain dividing Eastern from Western Europe but virtually an iron curtain surrounding each of the countries behind the larger curtain. It is as difficult for the average Czechoslovakian to get into Hungary or Russia as into Western Europe. The same severe restrictions are imposed on communication. One is not long in Prague before one is conscious



of not knowing what is going on in the rest of the world.

It is not clear, of course, why travel restrictions have been relaxed. There was no difficulty entering and leaving the country and the utmost courtesy was shown. The mayor gave the members of the Executive an official welcome in the City Hall and the Minister of Education and Culture gave a formal state reception which was rather elaborate.

**A** PART from what might be the propaganda value of such courtesy, there is some evidence of an inclination on the part of Czechoslovakian Communists to revise their opinions of the Christian faith. One example of this inclination has been the fact that the beautifully, historically accurate motion picture of the Life and Work of John Huss, which has been tremendously popular with Prague theatre-goers and which was shown privately to the members of the Alliance Executive, has stirred up fresh questions among the communists on the question "What is Christianity?" Another example is the fact that some of the more idealistic communists have left the party because its spirit and rigorous discipline was too much like that of the Jesuits—and Czechoslovakians have had a long experience with Jesuits.

On the other hand, it is difficult to say to what extent, if any, the churches have compromised with Communism. They have certainly had to adapt themselves to the new social conditions. Clergymen are paid their salaries by the state, and the work of all religious bodies is under the supervision of the Department of Education and Culture of the Communist Government. Under these circumstances the temptation to compromise and to remain silent when one should speak is likely considerable. But the effect has been to drive the Church and its ministry back to the Bible with the result that there is a strong emphasis on Biblical preaching even though there is little inclination to criticize the government. Since the latter would involve the risk of being sent to a labour battalion under the army or being transferred to a remote village where one's influence would be greatly restricted, it is likely that most clergymen consider it wiser to sow the seed of the Word of God while they have the opportunity, and hope and pray that it will fall on good soil and eventually bring forth fruit. At any rate, there is no doubt that there is a living church in these various countries behind the Iron Curtain which resembles to a surprising extent the Church in the Acts of the Apostles.

**C**ERTAINLY the freedom of the Church is restricted. In my opinion, visitors to Iron Curtain countries should learn to look beneath the surface before making public pronouncements here in Canada about the extent of such freedom. For, in addition to the conditions cited above, there are limitations on publications. For example, in Hungary no professor of theology is permitted to publish anything—not even a pamphlet or an article. The Evangelical Faculty in Prague which numbers twelve professors is limited to one book a year. Moreover, the number of students which may be admitted to the study of theology in preparation for the ministry is limited by the government. Again, there are difficulties in youth work. The church has to compete with the various youth organizations which impose considerable demands upon the time and loyalty of young men and women.

There is generally an atmosphere of suspicion. One has to be careful what one says and the person to whom one says it. The cost of living is extremely high. A suit of clothes, for example, costs the average clergyman, office and factory worker a month's pay. If one is to eat, one can only spend a minimum on clothing—which accounts for the fact that most people in Prague are poorly dressed. A further result is that in most cases the mothers and members of families have to go to work to supplement the meagre income of the fathers. Such conditions, along with the experience of the German occupation, the war and the general upheaval following it, explain the

lack of animation so noticeable in the faces of the people.

**P**RAQUE is a beautiful city with its cathedrals, palaces, theatres, libraries, university and government buildings. In old St. Vitus Cathedral the tomb of "good King Wenceslas" popularized by the Christmas Carol, can still be seen. But the beauty of the city does not conceal its tragic history, evident from the white mountain battle memorial, the rose garden of Lidice and the Stalin monument. Nevertheless, the Czechoslovakian people have not forgotten their Christian heritage. For surprisingly enough the old Bethlehem chapel where John Huss used to preach centuries ago was recently rebuilt and restored by the government. A magnificent service marking its reopening was conducted by leading members of the Presbyterian Alliance in co-operation with the Czech Evangelical Church. The chapel was packed with worshippers. The preacher was Dr. John Mackay of Princeton Theological Seminary, New Jersey, who delivered one of the simplest, most powerful and most uncompromising gospel sermons to which I have ever listened. Even though he knew that every word of his sermon was being recorded and that communists and government officials were in his audience, he presented the claims of Christ in the most direct and challenging manner. One cannot but hope and pray that the reopening of this historic chapel and the kind of sermon Dr. Mackay preached in it, is indicative of the future history of Czechoslovakia. ★



A view of Prague, capital of Czechoslovakia. At left is the historic Cathedral of St. Vitus, where the tomb of "Good King Wenceslas" (made famous by the Christmas carol), can still be seen.





# RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

## RELIGIOUS LIBERTY

The World Council of Churches meeting in Hungary passed resolutions demanding the re-opening of the Evangelical Theological Seminary in **Madrid** which had been closed by order of the Spanish government. The World Alliance of Reformed Churches (European section) meeting in Emsden, Germany, called for religious freedom for Protestants in Spain and Greece. The delegates stated that it is "inadmissible" that in **Spain**, "churches are being devastated or closed, Bibles confiscated, all evangelical schools prohibited, and the profession of the evangelical faith made impossible."

In regard to the situation in **Greece**, the delegates at the meeting of the Alliance of Reformed Churches noted

"with deep concern" that work on the rebuilding of the First Evangelical Church in Athens, established nearly one hundred years ago, had been halted by the government early in August although last year the late Archbishop Spyridon of Athens agreed to the project and a building licence was granted. "The constitution of Greece," affirmed the delegates, "guarantees religious freedom and the Reformed churches wish to believe that nothing can hinder the application of this principle which is recognized by all civilized countries."

## WORLD COUNCIL OF CHURCHES CENTRAL COMMITTEE IN HUNGARY

It was announced at the meetings

in **Hungary** of the Central Committee of the World Council of Churches that the Russian Orthodox Church, through the Moscow Patriarchate, had expressed a willingness to consider its relations with the World Council of Churches. The Bishops of the Armenian Orthodox Church whose headquarters are also in the **U.S.S.R.** have also decided in principle to seek membership in the World Council.

The Council also heard word that the Budapest Communist government had begun a legal process to declare Bishop Lajos Ordass, a former head of the Lutherans in **Hungary**, innocent of the charges for which he was sentenced to two years' imprisonment in 1948. World Lutheranism is insisting that he be not only declared innocent but restored completely to his episcopal authority.

The Central Committee also issued a significant statement on the Christian role in building a responsible society. "People must not be subjected to deliberate misrepresentation and false propaganda" the statement said. "They must have access to information and be free to discover. They must be free to travel, to meet and know their neighbors through personal encounter, and to seek understanding and create friendship, and thus achieve mutual confidence and respect. They must also be free to choose from whom and in what way they wish to be governed. . . . And they must be free to obey the dictates of their consciences, to worship God, to witness to their faith, and to have their children educated in that faith."



World Council of Churches

### NEW STAFF MEMBERS FOR RAPID SOCIAL CHANGE STUDY

The Rev. Paul Abrecht (left) Secretary of the Division of Studies, Department of Church and Society, World Council of Churches, with two members of the staff who will be working on the study of Christian responsibility towards areas of rapid social change. Dr. John Karefa-Smart, Sierra Leone, is at right, and the Rev. Daisuke Kitagawa of Japan is in centre. A third new assistant for the study is Mr. M. M. Thomas of Travancore, India, a layman of the Mar Thoma Church.

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### The Churches and Political Morality

PROMINENT Roman Catholic clergy have analyzed the "stupidity and immorality" that characterized the June elections in the Province of Quebec. They charge that "Practices such as the buying of votes, corruption of the electoral law, threats of reprisal against those who do not support the right party, false oaths, substitutions of persons, bribery of election officers, seem also to become normal elements of our social life in time of elections."

This indictment has not been drawn up by irresponsible men. A liberal reform group of the Roman Catholic clergy and their lay associates have conscientiously and courageously called for "a real public morality league." The spokesmen have been sickened because so few responsible citizens have been "shocked by all this."

No single political party is the sole sinner. Nor are the opposing parties on June 20 either accused of being the originators or of possessing a monopoly of such immorality. Political leaders have doubtless stooped because of the moral laxity that prevails: laxity that is nation-wide, and not bounded by the St. Lawrence or Ungava. Nor are the skirts of the voters clean. Some stand ready to offer their votes for a consideration.

But the indictment goes to the root of the whole matter. The home, the church and the school are not teaching moral values. The Roman Catholic Church, the clergy claims, has failed to insist on moral standards in public affairs.

Let us not grow self-righteous on reading these burning declarations. Our whole Dominion has experienced unsavoury practices. Myths and red herrings are dragged into the political arena that becloud the real issues. Promises are made on Election Platforms that the gullible accept as the gospel. Even in the Province of Ontario, there have been constituencies where free wine and beer have run riverlike into receptive throats.

Courageous voices have now been raised. Usually members of the Catholic clergy are not given to self-flagellation nor too critical an examination of the failure of their Church. Now a flame has been kindled. This is no day for the Protestant leaders to remain silent.

Corruption will destroy our country if immoral electoral practices continue in any province. What is basic in the home, the school and the Church is what these pioneers seek in public life: "It is primarily the respect for truth, belief in justice, integrity of conscience, and respect for freedom."

"Work must go under way," they declare, "before demagogues and Fascist-apprentices bestialize the masses to the point that any improvement will become impossible." The movement for reform must not be confined to a single Church. We cannot expect to build a better world if we do not build a Christian Canada.

### The Perils of Abundance

THREE top-ranking scientists at the University of California told a scientific gathering that once we feared that coal would some day peter out, that oil wells would run dry and there would be no fuel supply—that fear has gone.

Even a greater dread was that the world's rapidly multiplying population would run short of food—now the barren lands of Japan have begun to yield fruit through an enterprising Kentuckian, and apart from this, the world knows that the world's cups will run over with more scientific methods of agriculture—rather, say the scientists, what we are going to run short of in 2056 A.D. are the things of the mind and the things of the spirit.

The Apostle Paul declared, "I know both how to be abased and how to abound"—and discerning commentators have said—it is more difficult to stand abundance. It has always been so. Ask the rich young ruler. This North American continent boasts of its abundance and the danger is that such unprecedented prosperity may make us selfish, possessive or intolerant, and our Christian inheritance may disappear as Toynbee would warn us with the decadent civilizations of other eras.

A heavy responsibility rests on the churches to meet this peril. In our own Dominion, about one-fourth of the families have incomes of less than \$2,000.00. This cannot sustain a happy, not even a healthy life—but beyond the helpless and the impoverished in Canada or the United States are the millions, hungry, homeless, suffering, diseased and illiterate.

Too long, far too long, have we thought only in terms of guns rather than butter—we have emphasized the supply of armaments rather than the sharing of techniques. Our own nation may not be so suspect as the nation to the south, but truth to tell those that "have not," have questioned our motives in supplying only a small surplus of wheat, when the elevators of the nation cannot store another bushel.

We are rich, corpulent in our abundance, braggart and proud. What shall we do to save our souls?

A few weeks ago, 350 troubled churchmen met in Pittsburg and asked how they could prevent the too-keen concern for things from crowding out spiritual values. Briefly, this conference urged:

- (a) That we recognize our plenty as God-given and that it carries heavy responsibility.
- (b) That we should seek to iron out "the differences in income", so that the poor may receive a greater share.
- (c) To share our methods and our know-how with the needy nations of the world in such a spirit that they and we can maintain mutual respect.

Hence, we are called upon as Christians to avoid selfish dissipation of income and of goods, to share our wealth with the less fortunate peoples, and to elevate the depressed peoples and help by freedom, justice and love to usher in the Kingdom of God.

*John McNab*



Millions of people learning to read yearly present the challenge to give them the Scriptures in their own tongue. There are still 1,500 languages or dialects without Bible translations.

# The Bible Society and Canadian Presbyterianism

By John McNab

WHEN John Geddie, five feet tall, landed in 1848 on Aneityum, a New Hebrides island in the South Seas, the savages greeted him with stony silence and unconcealed hostility. As he tried to obtain their unwritten language, the natives demanded biscuits for each word. It is difficult for the imagination to fathom how these javelin-tossing warriors, who confronted Geddie when he landed on the island, became a Bible-loving group by 1854 and grew quantities of

arrowroot in their little clearings to pay for the printing of St. Mark's Gospel.

In his first years he again and again prevented bloodshed among warriors brandishing spears and shouting their war cries. But by opening little white schoolhouses for instruction and holding cottage prayer meetings the Sun of Righteousness began to rise until it penetrated every habitation in Aneityum.

When the Synod of the Maritimes chose Geddie as its missionary in

1845, he was the first missionary that a Canadian board had ever appointed to a foreign field. In his year of preparation, he mastered not only the art of shipbuilding but also the rudiments of printing. He realized that these South Sea islanders, whose language had never been reduced to writing, required the Scriptures in their own tongue if they were to become vital Christians.

The only previous ambassadors of Christ to attempt the evangelization of the New Hebrides were John Williams and James Harris of the London Missionary Society. These were killed on landing on the beaches of Erromanga in 1839 and their bodies used in a cannibal feast.

Geddie first printed a primer on Aneityum. Then he translated Mark's Gospel and the British and Foreign Bible Society printed 3,000 copies. Although the natives bartered the words of their language for biscuits when Geddie landed, they now grew arrowroot and gave their tithes to pay for the printing of the Gospel. Finally Geddie saw the complete New Testament published before he left for his first furlough in 1863. On his death the native congregation erected this tablet in the church:

When he landed in 1848  
There were no Christians here,  
And when he left in 1872  
There were no heathen.

This cooperation between The Presbyterian Church in Canada and The British and Foreign Bible Society has continued since it began with John



The British & Foreign Bible Society

The work of translation goes on in Korea. Here the Rev. Young Bin Im, General Secretary of The Bible Society in Korea, presents New Testaments to a group of Korean Bible women.



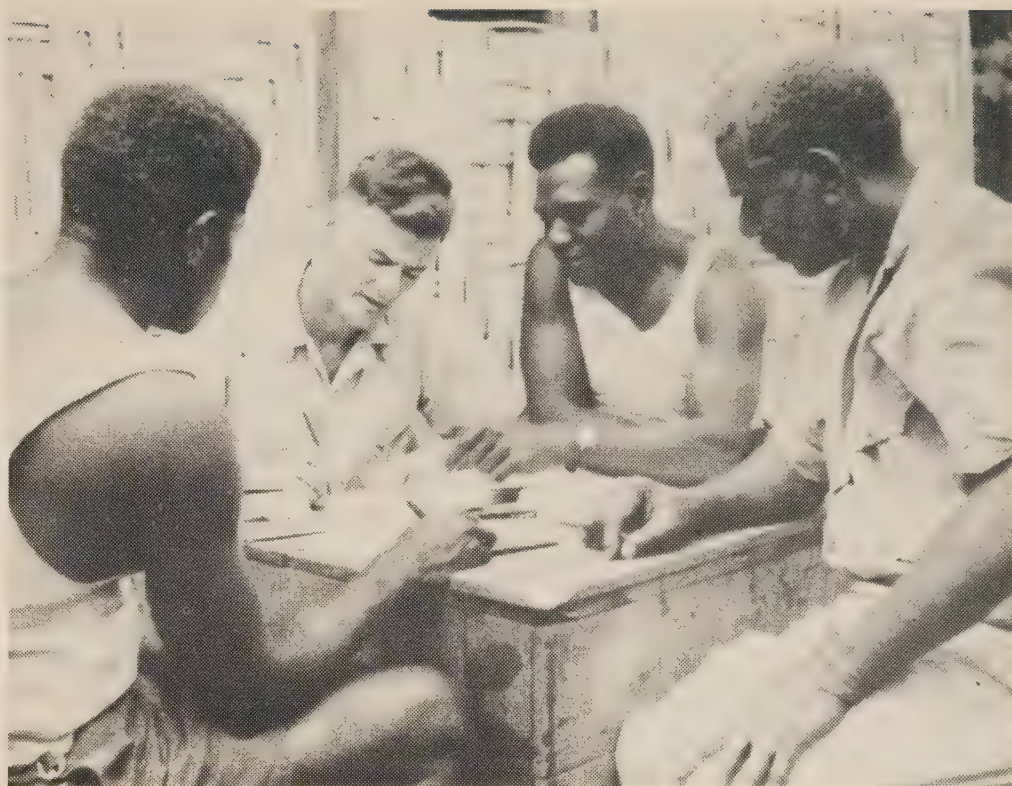
Geddie and we must remember that the slogan of the Society to give the Bible to the people of the world, each in his own tongue, is one that all denominations should cherish.

**A**N even more thrilling chapter in the South Seas was written on bloodstained Erromanga where Williams had been martyred. The Rev. George N. and Mrs. Gordon from the Maritimes, caught the torch that Williams had dropped and began the evangelization of the fierce warriors of this large island. George Gordon translated Luke's Gospel and The Acts, and his wife Ellen copied them in Erromangan characters. As a print shop was being erected, hostile tribesmen slew the Gordons with their tomahawks and mocked their death throes.

When the news of the martyrdom reached Prince Edward Island, George's brother, James, volunteered to take his brother's place and preach the message of forgiveness to his brother's murderers. James Gordon was an excellent linguist and devoted a large part of his time to turning God's Word into the native tongue. One morning as he was translating the story of Stephen's martyrdom in Acts 7, two Erromangans came and plunged their tomahawks into his brain. As he fell his life blood stained the manuscript he was translating. Later the island of Erromanga was won for Christ by another Canadian. The New Hebrides was our first mission field. Later we transferred it to the Australian Presbyterian Church, but we never can forget this scene of the toil and martyrdom of our early missionaries.

**B**EFORE another missionary, James Gale of Ontario, reached Korea in 1888, translations of the Gospels and The Acts had been printed from outside of that land. These translations had many imperfections. So Gale, who was pastor of one of the largest congregations in Seoul and editor of *The Christian News*, became the most brilliant translator of a Board appointed to revise the Old and New Testaments. What a thrill it was for the Bible Society headquarters in London to receive his brief telegram, "Translation all finished." Later Gale, singlehanded, gave Korean Christians a Bible in colloquial Korean.

During the second World War another great chapter was completed for the Korean Church, classed as one of the greatest Bible reading churches throughout the world. A new Hankul Bible was prepared. This was almost destroyed when Communist hordes swept down from North Korea, but friends buried the translation. Now the Hankul Bible is not only used on the



The British & Foreign Bible Society  
The Translations Committee, Lamenu, New Hebrides. Four of the over 800 translators are here shown at work on one of the 233 languages on the current list of the Translations Department of The British and Foreign Bible Society.

mainland but also by our Presbyterian branch of the Korean Church in Japan. Although Korea has its own national Bible Society, it is dependent for financial help from the United Bible Societies of the world.

In Formosa, the missionaries of our Presbyterian Church are helping to write a new chapter in Bible translation. With Christian nationals they are at work translating the Scriptures into the dialects of hill tribes who were formerly head-hunters. Already the Gospel of St. Matthew in Bunnun has been published by The British and Foreign Bible Society and the National Bible Society of Scotland. Future publications will be in the Chinese national phonetic, which is preferred by the Government to the Roman letters. Our missionary, the Rev. Clare McGill, is working on the translation of the Gospel into Taiyal.

**I**N India, our missionaries use three languages for translation work: Hindu, Urdu, and Central Bhili. The late Dr. John Buchanan, a former Moderator of the Assembly, was responsible for the translation of the Gospel of Mark into the Bhili tongue, and this was published by the Bible Society in 1916. Since most literate Bhils now read Hindi, the official language of India, there has been no recent publications of the Scriptures in their dialects.

For more than 120 years there has been a Bible in Hindi, a language which

is spoken by 250 million people. Far-reaching changes have been made in the work of translation. The pioneer missionaries had no Christian nationals to assist them in the work. A new version is now being prepared. The chief reviser is the Rev. Y. D. Tiwari, M.A., B.D., who is taking special studies at Oxford to prepare for this great task. In the meantime, there must be reprints of the old version to meet the needs of millions of Hindi-speaking people.

The Urdu Bible is a splendid version which should not need revision again for many years to come. But there must be regular reprints of the complete Bible, of the New Testament, and of the Gospels which are so important for evangelistic work outside the Church.

In our new field in Nigeria, Ibo is the language that is used. Here our Church is cooperating with The Church of Scotland. Nigeria, itself, recently visited by the Queen, is one of the most important places in Africa. There is more than one Ibo dialect, but in 1913 a Union Bible was printed which all Ibo-speaking tribes can understand. In 1954, 20,000 copies of this Bible work were printed, and the Bible Society is responsible for further reprints.

Down in British Guiana, English is the official language of our Presbyterian mission. But the people of the colony can obtain Scriptures in other languages from the West Indies agency of the Bible Society.

(Continued on page 31)



# Christ's Atoning Sacrifice

By Murdo Nicolson\*

**H**OW came the everlasting Son, the Lord of Life, to die?" Instinctively, we sense the awesome mystery of the Cross. Here is no mere symbol of heroism, as though, careless of consequence, Christ has challenged the evil forces of His day and those forces had united to destroy Him.

Such a view is forbidden by the fact that He foresaw the Cross not merely as a possibility to be reckoned with, but as His divinely appointed destiny. "The Son of Man must be lifted up." "It was inevitable that Christ should suffer." "Paul argued with them from the Scriptures, explaining and quoting passages to prove the necessity for the death of Christ."

This, it would appear, only serves to deepen the mystery. Why this necessity, we ask. To exemplify the principles of fidelity to truth and of sacrificial living, some have suggested. To show the love of God to men, others say. But no; against the inadequacy of all such partial interpretations of the Cross, it is enough to cite 'Rabbi' Duncan's

somewhat caustic comment: "What! All that for a sample?"

**A**CCORDING to Scripture, the Cross of Christ stands in an inseparable and causal relation to man's salvation from sin. "Christ dies for the ungodly." "He was wounded for our transgressions and bruised for our iniquities." "God sent His Son to be a propitiation for our sins." Such passages emphasize the propitiatory character of the Cross through the vicarious sufferings and substitutionary death of Christ. "Thou wast slain and hast redeemed us unto God by Thy blood." "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Thus the Cross is declared to be redemptive in purpose, and this redemption, based on atonement, issues in forgiveness. All of which is summed up in the general statement: "Christ died for our sins, according to the Scriptures."

It is sometimes objected that to speak of Christ as having taken our place, as-

suming our guilt and paying our debt, reduces the Gospel to a kind of mercenary transaction, and that the whole concept of redemption by blood is offensive. But need we cultivate a greater refinement than is discoverable in Scripture itself? As addressed to plain people, the Bible uses great plainness of speech.

**E**VEN so, the question remains as to why the Cross was necessary. Also, in what sense are we to understand that it procures our salvation? There is no evading such issues by protesting that no one of the several theories of the Atonement is completely satisfactory or that the Cross represents something too sublime to be defined.

True, "there was darkness about the Cross," and within that pall of darkness, we may well believe, something happened whose full import surpasses our power to know. Here we find ourselves dealing with incalculable magnitudes, with a situation definable in terms of the exceeding riches of Divine grace, the grandeur of eternal righteousness, the inexpressible wonder of God incarnate, the accumulated burden of cosmic guilt and the eternal destiny of men. Let us be thankful, indeed, that in this sense the Cross remains incomprehensible; in worship, mystery, too, has its place.

Still, as J. D. Jones of Bournemouth insisted, the Cross was never meant to be a puzzle. If Christ's death is intimately, vitally connected with the forgiveness of sin and the salvation of the soul, we simply cannot help asking, "How?" and "Why?" We want an explanation to account for the fact. Obviously, whatever the answer, it must

\*The Rev. Murdo Nicolson is minister of Fairview Presbyterian church, Vancouver, and has spent some years as a missionary in South America.



THE REV.  
MURDO NICOLSON

*"If Christ's death is vitally connected with the forgiveness of sins and the salvation of the soul, we simply cannot help asking 'how?' and 'why?'"*



explain the Cross in its double aspect as relating to man as sinful and to God as holy.

AS the old Latin tag has it, '*Corruptio optimi pessimo*,' the corruption of the best is the worst. In this instance, it means that were man's status less exalted, his sin would be so much less dreadful than it is. But as a spiritual being to whom pertains the intolerable distinction of having been made in the image and under the governance of God, his sin becomes exceedingly sinful and disastrous in its consequences under a law of eternal righteousness whose requirements and penalties are alike immutable. "Sin when it is finished bringeth forth death." Any gospel that fails to grapple with this, the unutterable plight of man, we must repudiate.

So, too, must we repudiate any gospel that minimizes the stupendous wonder of salvation. All very well to postulate the love of God, and then go on to talk glibly about forgiveness, ("God will forgive me—after all, that's His business") but is it conceivable that eternal justice should be thus rendered null and void? What are its demands but the expression of God's own nature, so that from them there can be no escape, neither for man as sinful nor for God as holy. So man's plight becomes God's dilemma.

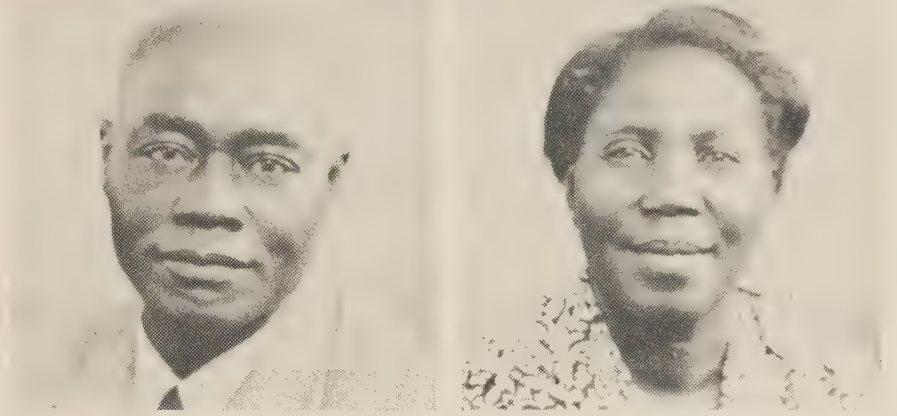
IT IS the peculiar glory of the Cross that it affords a solution to both: it satisfies at once the highest demands of Divine righteousness and the deepest needs of sinful man. Sin is not ignored, but by the Cross expiated. "He put away sin by the sacrifice of Himself." If the penalty of sin is death, that is precisely the penalty that Christ willingly and lovingly endured.

There is a further question to be faced. "What sort of God is this," one asks, "who must first of all be mollified before He will forgive anyone? Must He, like the gods of heathendom, first see the sacrificial blood poured upon the altar?"

In answer to this, as also for their own sake, the words of P. T. Forsyth should be deeply pondered: "The real objectivity of the Atonement is not that it was made to God, but *by* God." Only as we appreciate this, do we see the Cross expressing the incredible love of God to a sinful world.

SINCE it is inconceivable that the demands of eternal justice should be flouted or somehow nullified, sin cannot be ignored. Hence the necessity for the Cross as an atonement made to God. In the masterful style of Dr. Hugh Martin, it represents "that righteousness which God's righteousness requireth of Him to require." On the other hand, as an atonement made

## PROMINENT NIGERIANS TOUR CANADA



SIR FRANCIS and Lady Ibiam, distinguished Nigerian Christian leaders, were welcomed to Canada in late September for a two-month visit during which they will be the guests of The General Board of Missions.

In 1954, The Presbyterian Church in Canada began work in Nigeria in cooperation with The Church of Scotland. As the Ibiam tour Canada from coast to coast, our congregations will be privileged to hear at first hand of our part in the century-old work of The Church of Scotland in Eastern Nigeria.

These visitors are of significant interest because of their important role in the Church, medical and government life of their country. Sir Francis Ibiam was born in Nigeria, a member of the Ibo tribe, and received his early education in Church of Scotland schools and in King's College, Lagos. He studied medicine at St. Andrews University, Scotland, and upon qualifying as a doctor, he volunteered for service with The Church of Scotland among his own people. He has served in three mission hospitals in Nigeria, and is superintendent of the General Hospital at Uburu.

The Government of Nigeria recognized his ability and called on him to serve his people as a member of the Legislative and Executive Councils. He is now a Privy Councillor and much-trusted adviser of the government. He was appointed as their representative to the World Health Organization Assembly in Geneva last summer. He is a director of one of the main newspapers of the country.

When Her Majesty Queen Elizabeth II visited Nigeria early this year, Sir Francis received his investiture as a Knight of the British Empire: a fitting recognition of his outstanding Christian public service.

Lady Ibiam received her training as a nurse in London, and has worked with her husband as a voluntary nursing sister in the Uburu hospital.

The Ibiam's will be speaking at special receptions and church gatherings, and will be meeting with government, medical and student groups. They will be interviewed on radio and television and in local newspapers. Their visit provides a unique opportunity for our people to learn directly something of our own Church's work in this strategic African nation. ★

by God, the Cross is the disclosure of His love, utterly startling in its condescension. Only with breathless, adoring gratitude should the words be repeated: "*By Himself* He purged our sins!" "*He Himself* bore our sins!" And thus, according to Paul, "*God was in Christ* reconciling the world unto Himself."

But reconciliation being in its very nature reciprocal, the words of the Cross is, therefore, "*Be ye reconciled to God.*" And the Cross itself is the means whereby this reconciliation is effected. As a revelation of the holy love of God, it teaches us, as nothing else can, the guilt and the shame of our estrangement. So, the goodness of God

leads us to repentance. But while the Cross rebukes our cold indifference or our active hostility, by its gracious magnetism it also draws us God-ward, leading us through repentance into the obedience of faith and the experience of forgiveness for Christ's sake. Only then can we understand what Paul meant when he said, "We have been reconciled to God by the death of His Son." ★

### USED CHOIR GOWNS WANTED

The mission congregation of Chalmers, Calgary, is anxious to secure used choir gowns. If you have any available, please write to Mrs. J. Brown, 423 - 25th Ave., N.E., Calgary, Alta.





*The Right Rev. Dr. George Dorey, well-known in the Home Mission work of the United Church of Canada, was elected Moderator of the General Council two years ago. This past summer, Dr. Dorey represented his Church as a delegate to Russia.*

## An Adventure in Understanding

By George Dorey



Miller Services

The interior of one of Moscow's ornate central stations. Muscovites are proud of their subway and its decorations of mosaic art which are an attraction to visitors to the Russian capital.

THE journey which took Dr. E. E. Long, Secretary of the General Council (United Church of Canada), Dr. W. Norman MacLeod, Toronto businessman, and Chairman of the Board of Finance, and myself to Russia, may well be described as an adventure in understanding. Our church felt, and I am sure our sister churches are of like mind, that we should like to know and to understand our fellow Christians behind the Iron Curtain a little better.

Consequently, we invited the Russian Orthodox Church to send representatives to Canada as our guests. Last December three men representing that Church spent two weeks in Canada as the guests of the United Church. They visited Montreal, Toronto, Welland, Ottawa and Edmonton. Many churchmen of different communions met them and the Press covered the visit very adequately. What these three men—one an archbishop, another the rector of a seminary and the third an official of that seminary, thought about what they saw we cannot tell, but we believe they received an impression of Christian goodwill from their contact with Canadian churchmen.

So here we were invited to return that visit as the guests of the Holy Synod of the Russian Orthodox Church. We spent nine days in Russia, seven of these in Moscow and two in Leningrad. Obviously such a visit is neither of sufficient duration nor of sufficient extent to warrant any dogmatic conclusions. Nevertheless, I am asked to put down my impressions and while I do this gladly, I must say at the outset that ignorance of the language precluded such conversations with individuals as might have been revealing of more than appears on the surface.

We were concerned above all with religion and its manifestation in the organized life of the churches in Russia. On our return the first question is—Is there freedom of religion in Russia to-day?

Perhaps it would be well to define what we mean by freedom of religion, and also to learn a great deal more than is easily possible about the background and history of the Russian Orthodox Church. Our idea of freedom in religious matters stems to a large degree from the Protestant Reformation and all the ideas and practices which are its legacy. We may think that the attitude of John Calvin and John Knox to the powers of their day is the correct one. We do not keep religious observances and our duties as citizens in watertight compartments.





Miller Services

Crowds gathered in Moscow's famous Red Square for the May Day celebrations. On this occasion of the greatest festival in Soviet Russia, the masses are given a picture of Soviet strength as the armed forces pass in parade with their new weapons of warfare.

**R**USSIA had no experience of such a movement as the Protestant Reformation and the development of church life has not followed our pattern nor for that matter has there been the change and growth that might have been expected as a result of the impact of many centuries of development. Neither for that matter was there as great a change in political organization as in Western Europe. Religion in Russia seems primarily to be concerned with and centred on the liturgy or the service or services held in the Church.

So far as we could learn there is today complete freedom for the Russian Orthodox Church or the Baptist Church or any other body to hold services where they desire to hold them. Furthermore, there does not seem to be any persecution of or pressure against those who attend these religious services. Of course, it is quite improbable, even impossible, that any active member of the Communist party could be a member of the Church. He is a believer in a materialistic philosophy in which there is no place for religion.

What did we see which seems to give ground for this conclusion? On Saturday evening we attended a service in a large Moscow church. Like all Russian Orthodox churches it was richly decorated. Because the congregation stands, you can pack a great many people in a building that might seat far fewer. It was estimated that there were 3500-4000 in the congregation. So far as we

could see the overwhelming majority were men—strong, vigorous men. The service lasts over two hours. They stood for all of it. They obviously shared in the worship. Their emotions showed in their faces.

**W**E were invited to worship in a Baptist church on a week night. The building had been erected by a German group. It had seats for probably 700-800 people. There were at least 1500 persons crowded in. The aisles were packed with people standing. Here also the service lasted two hours. It differed in form from the Orthodox service. Two pastors read passages of Scripture and expounded even as they read. There was congregational singing of the kind to which we are accustomed. One hymn was a translation of "What a friend we have in Jesus." Here, too, was evidence from the nods of many in the congregation that they were not only listening to the preacher but joining wholeheartedly with him.

We were told that the Church in Russia must be self-supporting. It receives no help from the State and depends entirely on voluntary contributions of various kinds. When you see the care lavished on the Russian Orthodox churches, how ornate (from our point of view) the buildings are and you see in what good repair they are, you cannot fail to be convinced that the people support their churches.

In Leningrad we visited a large church which was under repair. The work was so extensive that we estimated that in Canada the job might have cost \$100,000. The people were financing that operation. I happened to say to the priest that I wished I were a millionaire so that I could help with the job. It was the wrong thing to say. He said right off that the people were quite able to take care of the job.

Of course, there is another side to this. The whole educational system is organized in such a way as to bring every child under the influence of Marxism and dialectical materialism. How can the Church counteract such influences when it cannot carry on such work as our Sunday schools, and all youth work must be left to the State? These raise serious questions about the future of organized religion in Russia.

**B**UT there are other signs. The two academies and eight seminaries whose work it is to train men for the priesthood have more candidates than they can accommodate. Before the Revolution the students were mostly children of the clergy who might or might not follow the vocation of their fathers. Today these young men are from every walk of life.

We were told that infant baptisms in one church totalled 6,000 a year. Seeing that one of the parents must be a Believer to permit the child's baptism

(Continued on page 33)



# Church



**PRESBYTERIANS ENTER FLOAT IN STAMPEDE PARADE**

Judges at the Calgary Stampede Parade gave honourable mention to this float entered by the Presbyterian men of Calgary. Designed by Mr. Wally Gibson of Chalmers church, the blue and white float carried the message of Presbyterians in Canada from 1604 to 1856 and indicated the date that the Presbyterian Church was founded in each of the Provinces. This was a striking way of bringing the name of the Church before the spectators at the Stampede and is yet another manifestation of the work of the "Programme of Progress" in the Synod of Alberta.

◆ The Rev. Stephen J. Lookman, minister of **Knox church, Fort Frances**, was presented on May 27 with a Geneva gown by the congregation, on the occasion of the 71st anniversary of the church. This gesture by the congregation was a token of their appreciation of Mr. Lookman's ministry in their midst. New gowns for the choir and organist were also presented by the congregation at this service. Special speaker was the Rev. William C. Inglis of Kenora.

◆ The congregation of **Knox church, Selkirk, Manitoba**, which first met in private homes, then in a log building, and built a new building in 1904, celebrated its 80th anniversary on June 17. The Rev. M. E. R. Boudreau of Norwood church, Winnipeg, was guest speaker. The Rev. Dr. Gardiner Dickey came to Knox church in 1944, and in his 12 years of ministry has seen the congregation continue to grow and uphold the ideals set down by the pioneers of 80 years ago.



**TURN SOD FOR ST. ANDREW'S, LACHINE**

More than 200 people attended the sod-turning ceremony for St. Andrew's church, Lachine, on July 29. The sod was turned by the Very Rev. Dr. Malcolm Campbell of First church, Montreal. In picture from left are: the Rev. J. S. McBride, who delivered the address; the Rev. John A. Simms; the Rev. Dr. Allan S. Reid; the Rev. Roland T. Moores, minister of the congregation; Dr. Campbell; Mr. J. C. Meadowcroft, architect; Mr. T. K. Hartglass, representing the contractors, and Mr. R. G. Rowan, chairman of the building committee.

◆ Under the elm tree at **Bridgeville, Nova Scotia**, where the Rev. Dr. James MacGregor preached his first sermon to the settlers on the East River in 1786, almost 1,000 people attended the 170th anniversary service on August 12. The service was under the auspices of the Bridgeville congregation and was conducted by the minister, the Rev. George H. Moore, assisted by the Rev. William Reid, representing the Moderator of Pictou Presbytery. Mr. W. E. Harris gave a brief historical sketch, outlining the events leading up to Dr. MacGregor's coming from Scotland to the East River.

Guest preacher at the service was the Rev. John Humphreys, Moderator of the Synod of the Maritime Provinces, who is a native Pictonian, and served the first year of his ministry in East River.

◆ A three-year campaign for £7,000 by **St. Andrew's church, Hamilton, Bermuda**, ended on August 5. Thirty-three members of the congregation had pledged £1,000 a year, and this, together with other donations, made it possible to complete the campaign one year ahead of schedule. The Rev. Victor E. Ford, L.L.B., is minister of St. Andrew's church.

◆ In the new town of **Iroquois, Ontario**, product of the St. Lawrence River Valley Seaway Project, the people of **Knox church** gathered on July 5 for the sod-turning ceremony of their new building on Church Avenue. Work on the construction of a new church and new manse started immediately. The ceremony, which was well attended, was conducted by the Rev. A. D. MacLellan. Using a nickel plated spade, donated by Mr. John Seely, the sod was turned by Mrs. Harrie Seely, a senior and life-time member of Knox church.

◆ The centennial anniversary of **Burns church, Rocky Saugeen, Ontario**, was observed throughout the month of June. The Rev. L. H. Fowler and the Rev. Dr. David Gowdy, a former minister of Burns church, were guest speakers. Communion services of rededication and thanksgiving were conducted on June 16 by the minister, the Rev. Gordon Hamill. Lt.-Col. Robert Burns, a great-grandson of Dr. Robert Burns for whom the church was named, was the honoured speaker at the final centennial celebration on June 23.

## **MacNAB ST. PRESBYTERIAN CHURCH**

**Hamilton, Ontario**

The regular Sunday morning service of MacNab Street Presbyterian Church, Hamilton, Ontario, will be broadcast over Station CHML (900) each Sunday morning, during October, 11 a.m. - 12 noon. The Rev. R. Forbes Thomson, M.A., D.D., minister.



# Cameos

◆ An electronic organ was dedicated to the glory of God in **Brownvale** church, **Brownvale, Alberta**, on July 22. The Rev. H. W. Grove, minister of the church, based his dedication service on Psalm 150. This congregation reports many improvements to the church building and to the grounds of the church, much of which was accomplished through voluntary labour. A vacation Bible school held this summer, under the directorship of the Rev. H. W. and Mrs. Grove, and Mrs. R. Roberts, had a registration of 47 children.

◆ **Camp Richmond** (Camp D'Action Biblique), in the **Eastern townships**, was solemnly dedicated on August 4 to the cause of Jesus Christ among the youth of French Canada. As the historic Huguenot flag floated lazily overhead, the keys were handed over to the General Board of Missions, represented at the dedication by the Rev. Ronald Rowat, superintendent of Missions for the Synod of Montreal and Ottawa. They were presented by Monsieur Eugene Malboeuf, Chairman of the Board of Managers of the L'Eglise des Cantons de l'Est. The camp is a gift from the **Melbourne French Church**.

The founder and organizer of the camp, the Rev. Jacques Smith, was assisted in the service by Mr. Rowat, and by the Rev. Wilfred Butcher and the Rev. Armand Jossinet.

Greetings of appreciation and congratulations to the local church were brought by the visiting clergy, and by Miss Freida Matthews on behalf of the Women's Missionary Society, (W. D.)

◆ **St. Paul's church, Victoria Harbour, Ontario**, celebrated its golden anniversary with special services beginning on June 24 and ending on July 1. The Rev. Dr. R. J. Berlis, a native son of Victoria Harbour, and now minister of the Church of St. Andrew and St. Paul in Montreal, conducted the opening service. At least twelve of those present were there when the "little white church on the hill" was opened and dedicated on June 21, 1906. Two of these, Joseph McKendry and Thomas Lumsden, were remembered in a dedication service in which elders' chairs were presented by Mrs. Lumsden and Mrs. F. J. Telford, and dedicated by the Rev. Charles Carter, minister at Victoria Harbour.

A special missions night was held during the week at which the Rev. Paul Rumball, missionary on furlough, was guest speaker. Services on July 1 were conducted by the Rev. J. P. Schissler, who was born in Victoria Harbour.



National Defence Photo

## PRESBYTERIAN CHAPLAINS AT H.M.C.S. CORNWALLIS

During August, 20 reserve chaplains from all denominations took an intensive three-week course provided by the Royal Canadian Navy at H.M.C.S. Cornwallis, Nova Scotia, to equip them for their part-time work with Naval Reserve units across Canada. The programme was integrated with the regular life of the naval base at Cornwallis and included lectures on naval procedure in relation to the work of the chaplaincy. Presbyterian chaplains in picture from left are: the Rev. J. Leonard Self, Midland; the Rev. Douglas R. Conlan, Amherstburg; the Rev. E. G. B. Foote, Chaplain of the Fleet; the Rev. Eoin S. Mackay, Saskatoon, and the Rev. Douglas L. Crocker, Edmonton.



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Bohemian Reformer, John Huss, Dean of Philosophy  
forged miracles and ecclesiastical greed. A ban  
Constance sentenced him to be burned at the st

Upper left: The great voice of the Reformation was  
of God. Luther began his translation into German s  
in their ov



If Protestantism is to deal  
effectively with the spiritual  
hunger of our generation, we  
must speak the "word of sal-  
vation" now!

Pr

Lower left: Two of the out-  
standing clergy who established  
the Reformation in England  
were Bishops Latimer and  
Ridley. Thrown into the Tower  
of London they were burned  
at Oxford. Latimer's memor-  
able words to Ridley at the  
stake, were: "We shall this  
day light such a candle by  
God's grace in England, as (I  
trust) shall never be put out."

THERE are many criti  
public affairs, the most  
known of which are M  
Roman Catholicism, Capitali  
Democracy. They do not all o  
same kind of critical appraisal  
lic life and of social patterns,  
are all affected by one fact. I  
well-established and now g  
accepted observation that th  
has become a neighbourhood.  
all living in one of the world's  
To ignore this is to live in an  
world. To offer a critical ev  
of the world without a full ar  
recognition of this is to ind  
wishful thinking.

The basic question is, can we  
neighbours or are we destined  
as troglodytes for the rest of o





University of Prague, lifted his voice against placed upon his preaching. The Council of 1415. Huss lighted the torch for Luther.

Luther, who founded his faith in the Word the common people might have the Scriptures in their own language.



Photos from Bettmann Archives

Geneva was the great meeting centre of the Reformation. Here Calvin preached, wrote and inspired the whole City. Picture shows Calvin presiding at the Council of Geneva in 1549.

# Protestantism Must March Forward!

By Emlyn Davies \*

of in subterranean hope and cavernous despair?

FOUR major factors have played a prominent part in producing the present state of affairs. They are: the Renaissance, with its emphasis on cultural freedom; the Reformation, with its stress upon religious and ecclesiastical freedom; the Industrial Revolution, with its demand for freedom in the interests of economic expansion and the exploitation of natural resources; the Enlightenment, with its strong advocacy of intellectual freedom. But the disturbing factor is that we are becoming increasingly conscious that we are witnessing the end of an era. We, too, are involved in an historical epoch in which radical and abiding transformation is bound to take place.

In view of this we submit the following earnest and serious commentary. Precisely as the medieval period needed for its salvation the critical analysis provided by the Protestant Reformation, both on the immediate and on the ultimate level, so does our modern age need, for its restoration, a similar critique from the same source. This explains why our modern appraisal must be both positive and negative, an affirmation and a denial, a proclamation and a protest. This, I am persuaded, can only be provided by Protestantism because it is by its very nature both an affirmation of historic Christianity and a protest against the perversion of the same. For this

\*Dr. Emlyn Davies, formerly a well-known Professor of Systematic Theology in Wales, is minister of Yorkminster Baptist church, Toronto.

cause its task is always unfinished. It must ever be aware of the need for reform, for reform is the vital expression of a movement which exists only because it is ever open to the new light which God grants to those who humbly wait upon Him.

THERE is no other satisfactory explanation for the emphasis of the Fathers of the Reformation. They sought two things. First, they desired to restore the purity of the gospel, and secondly, they undertook to re-establish the true nature of the Church. In this manner they were being faithful to the historic mission of Protestantism and we, who are their heirs, are committed to the same two-fold task.

To insist upon the purity of the



gospel is now essential both for a Christian evaluation of the present world situation and for the sake of the "word" which must be spoken at this time, else the world perish. Further, the concern for the true nature of the Church is, also, extremely urgent, both for the sake of the world and for the sake of the Church. Our world is one; but it does not know the things that belong to its peace. The Church of Christ is in schism and a divided, atomized fissiparous church has no "word of God" to proclaim to a harassed world.

Christians may not care to admit it, but disunity within the Body of Christ is a scandal, a scandalisma, a stumbling-block, and this makes the preaching of the Cross of none effect. This continued and persistent disunity on the part of the Church in a world which is on the brink of self-destruction simply because it knows not the secret of "oneness" or peace, is no longer an "unhappy division." It is now both a blasphemy and a sacrilege.

Roman Catholic, Greek Orthodox and Protestant—all three are deeply

tion, or even a fascist, totalitarian structure enjoying the sanction though not subject to the truth of the gospel of Christ.

**W**HAT then is the aim of a Protestant critique? It is the fulfilment of an unfinished Reformation. It is the carrying through of a religious and a political revolution without destroying the purity of the gospel and without giving to Caesar what does not belong to him.

For too long we have been content with a plausible and somewhat glib answer to the whole problem of the relation between the "things of God" and those "things which belong to Caesar," or, in our traditional language between the Church and the State. Our solution has been that of "a free church in a free state." In other words, we have been willing to accept both, existing autonomously side by side, in freedom.

The logic of this doctrine is now being sternly brought home to us, and we are confronted with the embarrassing fact that the secularized State is very largely the direct result of the

—these are given absolute value, and into the hands of these false gods modern man puts himself with unconditional devotion.

Our first task is to make up our minds about the State. If it be of divine ordinance, then it cannot be an end in itself. It exists for the purposes of God. "The powers that be are ordained of God" in the supremely important sense that all power and authority, political or otherwise, derives from God. God alone has absolute and final power, and even the State, therefore, is accountable to God. It cannot then be either an object of worship or claim absolute allegiance from any person.

The Church, on the other hand, is an act of God, called into existence by Him in order that He might continue His own ministry in terms of community, having exercised this same ministry so triumphantly in terms of one person, even Jesus Christ, our Lord. Thus the Church is the Body and the Bride of Christ. She differs from and is superior to the State, for she strives to preserve within her society both the justice of God and the freedom of man.

**T**HUS the privilege and the responsibility of the Church are clear. The exercise of power by the State can never be allowed to deteriorate into an exhibition of arbi-



DR. DAVIES

*"Our world is one; but it does not know the things that belong to its peace. The Church of Christ is in schism and a divided, atomized, fissiparous church has no 'word of God' to proclaim to a harassed world."*

involved in this sinful betrayal of the cause of Christ. There would seem to be no hope of a confession of sin either from Rome or from Constantinople. Both, deeming themselves to be the "true Church," cannot sin and we cannot, therefore, expect penitence from the impenitent, or contrition of heart from those whose cool arrogance is a standing scandal within Christendom.

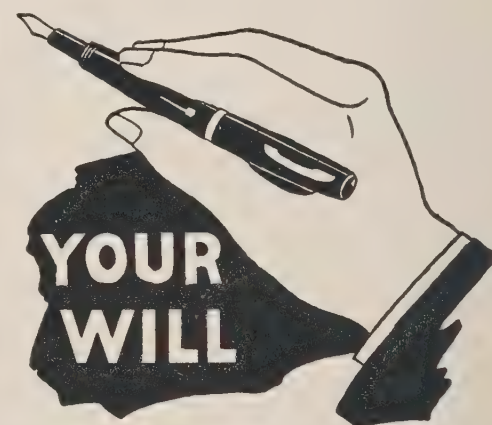
**T**HE first requirement of all Christians is a candid self-scrutiny and a genuine confession that "we have all sinned." The Protestant doctrines of sin and of grace, of justification and of reconciliation, suggest a predilection with Protestantism towards penitence which is absent from the theological insights of either Roman Catholicism or the Greek Orthodox Church.

The issue is clear, almost frighteningly clear. *Can Protestantism repent in time?* Unless we have this self-scrutiny in the light of the gospel we shall be left with a caricature of the gospel, and with a dehydrated Church, a kind of glorified democratic institu-

disestablished Church. This kind of State has developed contemporaneously with the disintegration and with the de-Christianization of Western civilization and while vast majorities of peoples are firmly held in the grip of an irreligious secularism.

This development has resulted in a spiritual vacuum and it is to this spiritual condition that we have to speak "the word of salvation" at this time. The Protestant Reformation, under God, dealt effectively with the spiritual hunger of medieval society and with that of the medieval church. Can Protestantism rise to the privilege and to the challenge of the present era and supply a doctrine of the Church adequate for this age, and offer to society itself a pattern of social cohesion acceptable to contemporary man?

**U**NLESS this is provided, man, adrift from His God and His Church, is going to meet the situation by the worship of false gods. There are many available. The Class, the Nation, the State, the soil, the people



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trary power. A close vigilance of the State requires a mature spiritual life within the Church. In this way can a balance be struck between selfish and undisciplined individualism, on the one hand, and the devastating anonymity, on the other, which belongs to a person living in a soulless mass. If this is to be achieved a new society must be created.

But this new society in which persons matter will involve the rediscovery of the Church as the Community, ordained of God, within which men have a standing only because they are men "for whom Christ died." This is the century of the Church, but the Church which can provide the answer to the world's needs must be the Church of God.

The Church exists to proclaim the gospel; the gospel exists to enable the Church to be the Church. This is the mystery of Christ and of His Church, that holy mystery which is an open secret to those who, in obedience to the gospel "once delivered to the saints," humbly seek to know and to obey the mind of Christ.

This is still the aim of the Protestant Reformation. If it was urgent in the fifteenth and sixteenth centuries, it is even more so in the twentieth, and, as always, the price to be paid for the purity of the gospel and the nature of the true Church must be paid by those who dare to affirm: "Here I stand; I can do no other; so help me God." ★

### School for Rural Ministers

The seventh annual school for rural ministers and their wives was held at the Ontario Agricultural College, Guelph, July 23 to 27. The purpose of the school is to give rural ministers a better understanding of basic problems of agriculture in relation to human welfare, community life, and the work of the Church. Three courses were offered—Rural Sociology, Soils and Land Use, and Nutrition. Ministers were present from the Baptist, Anglican, United, Lutheran, and Presbyterian Churches. Valuable and stimulating to those in attendance were not only the lectures and the devotional services, but also the good fellowship with rural ministers and their wives from various parts of the country and from the several denominations.

"To attend it even once is to be convinced of its very great importance for the rural minister," said one Presbyterian minister.

● Jesus is as much Lord of the mill as he is of the minister, and as much concerned with the counting-house as He is with the cathedral.—G. Studdert-Kennedy.

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# A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



## From Slave to College President

THE United States has issued a stamp honouring perhaps the most humble edifice ever pictured on a postage stamp, the rude log cabin on a Virginia cotton plantation where in 1856, a century ago, was born a little Negro slave boy who was destined to become one of the immortal men of American history, Booker T. Washington.

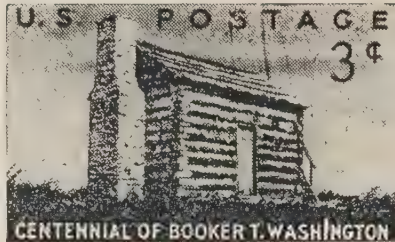
The slave cabin, which is now a shrine, has no floor and no glass panes in its "potato hole" windows. Dr. Washington, in his autobiography, *Up From Slavery*, recalled that it had no furniture, not even a bed on which to sleep.

"Meals were gotten by the slave children very much as the dumb animals got theirs," he said. "It was a slice of bread here and a piece of meat there. It was a cup of milk at one time and some potatoes at another." His mother, a beautiful and intelligent woman, was a cook in the home of the plantation master. He never knew his father. Shortly before his birth, his mother had "attracted the attention of a purchaser who thereafter became her owner and mine."

It was a time of change, however. His most vivid memory of his youth was awakening in the middle of the night to find his mother kneeling over her children offering a fervent prayer of thanksgiving for the Emancipation Proclamation by President Abraham Lincoln and imploring God for the success of Lincoln's cause in the Civil War then in progress (1863) so that her children might be free.

With the end of the war they were freed and made their way on foot 400 miles to Charleston, West Virginia, where Booker at the age of 9 went to work in a salt mine to help support the family. Soon he managed to enroll in school. When the teacher asked his last name, however, he didn't even know it, and told her "Washington" because George Washington was one of his heroes. Actually, it was Taliaferro. Hence the "T" which he added in later life.

Booker was convinced that freedom meant nothing unless he also had education. In 1872 he set out for Hampton Institute to pursue higher education. He supported himself by serving as the school janitor and at last



received a degree in education and became a teacher in Philadelphia.

In 1881 at the age of 25 he was called to Tuskegee, Alabama, where a group of white people had decided to start a school to train illiterate Negroes. The lot of the freedman was at this time little better than when they were slaves. Washington began training them in trades and skills in order that they could learn to raise something other than cotton and could go out and teach other Negroes to help themselves.

Along with the technical training, however, he insisted that Tuskegee Institute give Christian character training.

"Educated men and women," he said, "especially those in high school and college very often get the idea that religion is fit only for the common people and is beneath the interest and sympathy of the educated man. In too many cases, they think that to express doubts as to religion and the future life is an indication of a vigorous, independent mind. No young man or woman can make a greater error than this."

Pointing out that people who stand out in the educational and business world are almost always connected in

an active way with church, he said, "The habit of regular attendance at religious services ought to be cultivated as one of the outer helps to inner grace. The man who allows himself to grow careless about the sacred things yields to a temptation which is certain sooner or later to drag him down."

Under his inspired leadership, Tuskegee grew rapidly in enrollment and resources. In 1891 Harvard University conferred a doctor's degree on him. In 1901 President Theodore Roosevelt invited him to dine at the White House.

At the time of his death in 1916 Dr. Washington was one of the most celebrated educators in the world, and Tuskegee, which started with 40 illiterate students and a faculty of 3 in an abandoned cotton gin, had 1500 students and a faculty of 197.

The secret of Dr. Washington's success in life was his courage and character, products of his own early religious training. He might have grown up bitter about his meagre start in life, the hardships and abuse which he endured, and the prejudiced opposition which he encountered on the part of some ex-slaveholders in the South. But he believed there was good in all men.

Today, no less than in Dr. Washington's time, Americans are divided by race prejudice, by discrimination and segregation which remains as the aftermath "of that evil institution of slavery that was grafted on the body of our Republic and, once fastened, proved so difficult to remove."

Approaching these problems, we can all join in Booker T. Washington's famous declaration, "No man, black or white, from North or South, shall ever bring me so low as to make me hate him."

Adapted from Glenn Everett,  
Religion in Stamps

## Games For Halloween

**Pumpkin Pie Contest**—Choose about four or five boys or girls. The one who can consume a large piece of pie first is the winner.

**Apple Contest**—Divide into four groups. Give to No. 1 of each group an apple and a paring knife. No. 1 is to peel the apple and pass it to No. 2 who must quarter it. No. 3 must core it and drop it into a bowl of water. No. 4 must take it out of the water with his teeth and eat it.





# This Is A.D.—Remember?

By Roman Collar

**T**HE *Memoirs of Bishop Hensley Henson* remind us that Christianity was a minority movement. He says that when we call this year "A.D., 1950", we still acknowledge in them "Anno Domino", the year of our Lord. Those who altered the calendar, changing "A.U.C." "Ab Urbe Condita" (from the founding of the city of Rome, 753) to "A.D." (from the birth of Christ) meant to recognize a fundamentally different world. But innumerable people, nations, in fact, are using their gigantic powers to switch it back to B.C., to forget, and make others forget, that this is A.D.!

I suppose that this is about the most sinuous thing abroad at the present—*Forget Christ!*. Don't acknowledge, no matter the strength of the confirmative evidence, that He even existed.

Take Him out of your class-rooms, laboratories, parliaments, Sabbaths, and Councils, forget the "twaddle" that He is the Judge of all the earth, and all this "ballyhoo" that He is the only Saviour from sin.

What is this *sin*, anyway? Forget about your A.D. If you *must* have Him, imprison Him in your Kirks. Sing piously about Him there if you care, but don't neglect to turn the key in the lock when you leave! Yes, and keep Him in a Book, freeze Him in stained glass, chisel Him in cold marble, hoist Him on a crucifix; yes, and you may have Him in Bread and Wine, if that's what you want, but don't loose Him and let Him go! If you do, you may have riots, revolution, and a rapid march toward God's purpose—His Kingdom on earth!

And a further word of caution: Don't, if you value your peace of mind, mention Him in your Capitalist conclaves, your democratic Labour Un-

ions, your Chambers of Commerce. Besides, it would be *infra dig*, twice over, to have Him at a secret Conference on War, or an International Meeting of Wise and Otherwise Statesmen, or have Him give an address in a Concentration Camp, where slaves rot and die!

Yes, the best thing is to forget Christ—

So, the world argues—

So, millions are doing—

So, we prepare for what? An Armageddon? A Millenium? Who knows? Still, this is A.D. And this is our hope.

Believe it or not, it was a verse that led to this writing:

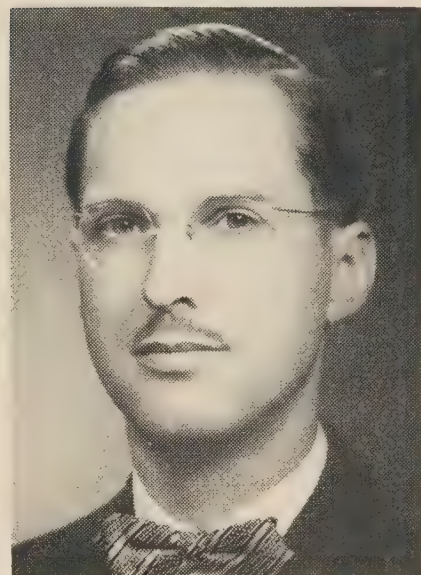
*Jesus shut within a book  
Is not worth a passing look;  
Jesus prisoned in a creed  
Is a fruitless Lord, indeed.  
But Jesus in the hearts of men  
Shows His tenderness again.*

Authors often use exaggerated language to startle their readers into thinking and doing, but I don't think that the author above means that a biography of Jesus is junk upon our library shelves. He knows that the knowledge of Jesus came primarily from lip to lip, and then from the written words of men. But no missionary enterprise, no spiritual advance, has even taken place, as the poet implies, without the "Word becoming flesh." The Church, the Book, the Creed, have their place, and a great place, yet we dare not keep Him *within* these.

John Masfield concludes his *Good Friday* with the words: "He is let loose into the world . . ."

But what have we, preachers and laymen, done with Him? Is He in our pulpits, offices, factories, industries, market-places, press? Is He on our radio and T.V., in our sports and pleas-

Board Appoints Assistant  
Editor Of Publications



**T**HE Board of Christian Education has appointed the Rev. Albert E. Bailey, M.A., to the position of Assistant Editor of the Board's publications.

Prior to World War Two, Mr. Bailey was in the business world and was an active member of Cooke's church, Toronto. In 1951 he was graduated from Knox College and was awarded the Travelling Scholarship for graduate study in theology. That same year he was graduated from University College with the Degree of Master of Arts.

He served the Dundalk congregation for several years, first as student supply and then, following ordination, as minister.

In 1953, Mr. Bailey resigned from the Dundalk charge and obtained permission to use the Travelling Scholarship for postgraduate work at Princeton Theological Seminary, Princeton, New Jersey. While completing residence work for a Doctor of Theology Degree, he served for two years as stated supply pastor for the Second Amwell Presbyterian church, Mount Airy, N.J. He comes to his new work fresh from three years of graduate study in Christian Education.

Mr. Bailey was married in 1943 to Evelyn Traviss of Newmarket, and they have four children. ★

ures? Is he on our streets—streets of London, Moscow, Paris, Delhi, Rome, Washington or Ottawa, as He was on the streets of Jerusalem?


Ah! there comes to mind an ancient wail: "They have taken away my Lord . . ." Where is He? In Church? In Creed? In Marble? In the Sacramental Feast? Mary of Magdala's plaintive, "I don't know," perhaps is being echoed in many a heart. But if He is in us, in our words and works, He will soon be revealed to others. That's one way He'll walk our streets, and enter the whole area of life.

Don't lock Him up! ★





# BOOK CHAT



**THE HISTORY AND CHARACTER OF CALVINISM.** By John T. McNeill. Oxford University Press, Toronto. \$6. 466 pp.

● THERE IS A WELCOME resurgence of Calvin studies today. Too often the Calvin of popular understanding is a caricature of the *real* man. Dr. McNeill does much to enrich the understanding of the *real* Calvin. Particularly valuable are the chapters dealing with the life of Zwingli, and Calvin's work in Geneva.

The section dealing with Calvinism on the Canadian scene leaves much to be desired. Although Dr. McNeill was once a Professor at Knox College, Toronto, he seems to know nothing of the hearing John Calvin has been given in The Presbyterian Church in Canada, and particularly in Knox College. Calvinists and anti-Calvinists alike should read this book with a view to understanding that man whose thought underlies so much of our liberal way of life.

ALLAN L. FARRIS.

Toronto.

**LUTHER.** By Rudolf Thiel. Muhlenberg Press, Philadelphia. \$5. 492 pp.

● A TRANSLATION of an unusual study of Luther which first appeared in Germany in 1952. A biography rather than a history, it follows no strict chronological sequence and omits many details of the Lutheran Reformation. The 75 short chapters vividly portray the creative events of that Reformation as seen through the eyes of Luther and his opponents. The book is especially valuable for the light it throws on Luther's personal religious struggle, and the paths along which he was led to his major theological positions. In a work constructed out of rich source materials, one regrets the complete absence of documentation.

H. KEITH MARKELL.

Montreal, Que.

**WILDERNESS CHRISTIANS.** By Elma E. Gray. Macmillan, Toronto. \$6. 354 pp.

● TO MANY OF US the word "Missions" conjures thoughts of adven-

ture in far away places. This book brings adventure for Christ to our own land. It is a history of the work of Moravian Missions among the Delaware Indians first in the United States and also along the Thames River in Canada. It is a history of adventure, hardship, trial and faithfulness to the Lord Christ on the part of men and women in bringing the knowledge of the grace of God to the Indians. It also throws a revealing light on the struggles of our fathers in building up our nation. Worthwhile reading for all.

ANDREW P. MONTGOMERIE.

Indian Brook, Nova Scotia.

**TO THE GOLDEN SHORE. The Life of Adoniram Judson.** By Courtney Anderson. Little, Brown and Company, Toronto. \$6.50. 530 pp.

● JUDSON WAS the dominant figure in the first group of foreign missionaries that left the United States. He went first to India and thence to Burma's golden shore. There he endured many privations, disappointments, bereavements, and even dreadful sojourns in prison. He laid the foundations for a notable mission and mastered the Burmese language, compiling an English-Burmese dictionary.

Political tyranny and corruption reigned in Burma when the Judsons arrived and this still persisted at the time of his death. One realizes how much Burma owes to the British and also is led to realize that any Asiatic people left to their own religion would hardly have risen above the prevailing disorder and corruption of those days. This is a must book for any missionary library and is a rare psychological study in which personal ambition was fused with evangelical fervour and Calvinist resolution.

CLARIS EDWIN SILCOX.

Toronto, Ontario.

**OLD TESTAMENT IN MODERN RESEARCH.** By Herbert F. Hahn. Muhlenberg Press, Philadelphia. \$4. 267 pp.

● HERE IS AN excellent book for those who wish to know how much has been accomplished in Old Testament research since Wellhausen. It is comprehensive, yet concise and lucid, without burdensome detail or technicalities. The author traces the transition from the critical approach of the nineteenth century to the theological approach of contemporary scholars. He shows how the sciences of anthropology, comparative religion, sociology, form criticism, and archaeology have influenced Old Testament study with fruitful results. The reader is left with the impression, not of a host of differing authorities, but of an ongoing process of study to which each has made some contribution and of a challenging field of research for scholars still to come.

D. KEITH ANDREWS.

Knox College,  
Toronto.

## PRESBYTERIAN CHURCH CALENDAR 1957

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## On the Record

● THERE'S A STORY spinning around the Church offices these days, which is too good to keep. One of our past Moderators of Assembly, the Very Rev. Dr. J. B. Skene, was in the company of a group of United Church ministers. They started ribbing him about the Presbyterian Church being such a small denomination, and one after another, they good naturedly passed along their jibes. Finally, Dr. Skene, (not one to suffer in silence,) came back at them: "I'm going to tell you a story," he said. "Last year when my wife and I were on the point of departure from Switzerland to France, I went to the Geneva bank to exchange my Swiss money for French francs. The teller began passing across large bills, five thousand and ten thousand franc notes, and so on. My wife watched him in silence for a moment or two, and then remarked: 'Aren't those very large denominations?' The teller replied: 'Madam, do not be disturbed. Those large denominations don't count for very much.'"

● LAST SPRING we were present at a dinner honouring the Right Rev. Dr. Achille Deodato, Moderator of the Waldensian Church. In an impressive after-dinner speech, Dr. Deodato told of the accomplishments of the Waldensian Church, which, while poor economically, is rich in the things of the spirit. Dr. Deodato had with him on that occasion many interesting pictures of the work of the Waldensians in Italy and France. In this issue of *The Record* we proudly salute the Waldensians who can rightfully claim to be the oldest Protestants in the world.

● MANY CANADIAN MINISTERS had the opportunity of travelling behind the Iron Curtain during the past summer. Our own Principal J. Stanley Glen of Knox College, journeyed to Prague, Czechoslovakia, to attend the meeting of the World Presbyterian Alliance Executive. It is with much joy that we are able to bring the story of Dr. Glen's visit to readers of *The Record*. Dr. Glen has had several unique experiences in Czechoslovakia, and ministers' groups within a radius of Toronto should not miss the opportunity of hearing him tell of his travels firsthand.

The Right Rev. Dr. George Dorey, Moderator of the General Council of the United Church, was good enough to tell us that he would willingly write for *The Record* the story of his sojourn in Russia. Dr. Dorey, along with Dr. E. E. Long and Mr. Norman MacLeod, spent ten days in various parts of the Soviet Republic. We are glad to bring Dr. Dorey's impressions to our readers on page four of this issue.

During a busy lecture-tour of France and Spain this past summer, the Rev. Dr. W. Stanford Reid, of McGill University still found time to write an article for us on religious persecution in Spain. Dr. Reid's eyewitness account will appear in the November issue of *The Record*.



## Remember In Your Prayers

● THE YOUTH IN OUR CHURCH — that the pupils in our Church Schools may have their hearts opened to the truth taught, and that all teachers may seek to be channels of Thy Grace; and that all the leaders in the Young People's Societies may be inspired to devote their time and talents to provide a programme of uplift and power for all members.

● STUDENTS IN UNIVERSITIES, COLLEGES AND HIGH SCHOOLS— that all enrolled in the pursuit of learning may find themselves lifted above all the distractions and turmoil of this era, to follow Jesus as The Lord of their lives.

● ALL CANADIANS AT THANKSGIVING—that as a Nation we may be able to render unceasing thanks to God for his bounteous mercies and that all our Newcomers may be led to think on the riches of their spiritual resources.

### "SOO" CONGREGATION SPONSORS CHURCH

In our September issue, we printed a picture of the sod-turning for a church (sponsored by the congregation of **Westminster, Sault Ste. Marie**) in a new residential area in the Sault's east end.

Knowing that this sub-development was rapidly expanding, the Westminster congregation sought \$15,000 to erect a basement and also asked for \$15,000 to meet the local needs of the congregation.

The Westminster congregation came through handsomely with over \$45,000, and the sod for the new building has been turned on property donated by Mr. and Mrs. C. J. Longstreet. Unfortunately, in our outline for the picture in the September issue, the names given of those taking part in the sod-turning ceremony were the names of some members of the congregation who had been on the extension committee for raising the funds. Mrs. Damon Godfrey, one of the oldest and most faithful members of the congregation, and the mother of Mrs. C. J. Longstreet, assisted the Rev. James H. Williams, minister, in the sod-turning.

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## SYNOD MEETINGS

Maritimes—October 2, 1956, First, Pictou, N.S., 8 p.m.

Montreal and Ottawa—October 16, 1956, First, Montreal, 8 p.m.

Toronto and Kingston—October 16, 1956, St. Andrew's, Guelph, 8 p.m.

Manitoba—October 2, 1956, St. John's, Winnipeg, 8 p.m.

Saskatchewan—October 9, 1956, Knox-St. Andrew's, North Battleford, 8 p.m.

Alberta—October 16, 1956, Rupert Street, Edmonton, 8 p.m.

British Columbia—October 29, Kerrisdale, Vancouver. (Congress meets October 26-28, Central church, Vancouver).



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## Noted Christian Teacher Passes

**T**HE Canadian Church lost one of its outstanding leaders in the death of Dr. John McNicol, 87, in Toronto, on August 31. For 50 years Dr. McNicol taught in Toronto Bible College, and for 40 of these years he was Principal.

The son of a school teacher and the eldest of a family of eight, Dr. McNicol was raised in the City of Ottawa. Early in life, he joined St. Andrew's Presbyterian church and dedicated his life to the ministry.

Entering the University of Toronto, he was noted as a brilliant student, an outstanding cricketer and tennis player. In 1890 and 1891 he was a member of *The Varsity* staff, an honour which he shared with the late famed writer, Stephen Leacock. He was graduated from the University with his B.A., in Honours Classics, in 1891, and received first class honours with his B.D. degree at Knox College in 1895.

For several years Dr. McNicol served as minister of the Presbyterian church in Aylmer, Quebec. In 1902, he was appointed to Toronto Bible College as teacher, and in the same year he married Miss Louisa Burpe. He became Principal of the College in 1906, an office which he held until 1946 when he became Principal Emeritus.

Dr. McNicol made the study of theology and the Bible his life-work. He made the Scriptures live for his students. His contributions as teacher and writer were important factors in the growth and development of Toronto Bible College. His wisdom and keen insight had a remarkable influence on the life and thinking of other Christian leaders. He trained missionary messengers, who have gone out to 50 countries throughout the world. Dr. McNicol's four-volume work, *Thinking Through the Bible*, and his other books, *The Christian Evangel* and *The Bible's Philosophy of History* are stimulating writings that many have enjoyed.

During his long service as an elder in the Presbyterian Church, Dr. McNicol maintained keen interest, and in the larger work of the Churches he was always to the fore. One of his greatest contributions was to the work of The British and Foreign Bible Society. This Society made him a life governor as an appreciation of his lifelong interest. Knox College honoured him with the Doctorate of Divinity (*honoris causa*), in 1935. Dr. McNicol is survived by his wife. ★



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## International Group Meets Near Paris

THE International Association for Reformed Faith and Action held a meeting at La Roche Dieu, Bievres, to the south of Paris, in an old seventeenth century chateau from July 17 to 24. Forty leaders from different parts of the world gathered to consider the spreading of the knowledge of their Christian faith.

At this conference, there were three principal speakers. The first to deliver a lecture was Professor Jean Cadier of the Faculté Libre de Theologie Protestante at Montpellier, France. He dealt with "Systematic Theology and the Exegesis of the Word of God." Professor W. Stanford Reid of Montreal, then presented a paper on "Christian Ethics and the Law of God;" lastly Professor Paul Jacobs of Munster, Germany, dealt with the subject of "Confession and the Church." The particular interest of this group was to consider the place of the Bible in the Christian community.

The Association needs members and support from local communities. Nothing formal has been organized in Canada. All those who are interested and would wish more information may write Professor W. Stanford Reid, 3851 University Street, Montreal, P.Q.

## World Communion Sunday

(Continued from page 3)

devotion. It may become a substitute for action. We may be satisfied with the mere thrill of devotion. We talk of "enjoying" a religious service. It is good that we should do so. There is joy in having truth made clear, faith quickened, and courage restored. To be in touch with God "puts gladness in the heart," as the Psalmist said, "more than when corn and wine abound." But that gathered emotion cannot be an end in itself. Inner feeling must not be allowed to take the place of action. Remembrance which begets within our souls a surge of gratitude should send us forth into the world heralds, and, if need be, martyrs for the sake of Him who loved us and gave Himself for us. If the devotion kindled in World Communion Sunday were put into definite action on Monday the new world would begin to appear. No great allegiance is exempt from sacrifice; allegiance to Christ means not only appreciation by our emotions, acknowledgment of our minds, but the loyal service of our lives. ★

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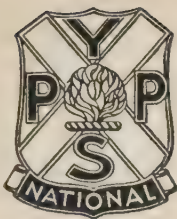
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## Youth in the News

### Bible Class Attracts 150 Teenagers

**E**LEVEN years ago, a Sunday school class of 12 boys and girls was formed in Weston Presbyterian church. That was the beginning of the Pax Bible Class which today has grown to 150 teen-age members.

The Class meets every Sunday at 10 a.m. They study the Old and New Testament lessons, giving prayers, taking collection, making reports and chairing the meetings during the year.

The Pax Class is divided into 20 teams with a team captain over each. They are responsible for team attendance and team functions. Attendance is kept by collection envelopes; each member is assigned a number and it is an easy matter each Sunday to list the absent members, by the collection envelopes missing.

The Class has two projects; one for the church; the other for a well-known charity organization. Besides donating money, the Class has purchased a movie projector, assisted in building a parking lot, bought a fireplace for the manse and helped to meet the expenses for the choir loft in the renovated church.

Annually they hold a Good Samaritan Week to raise tins of food for the Scott Mission, and each year they have been able to present close to 1,000 tins of food, as well as money and clothing.

The activities of the Class are many and varied. Each month there is a Bee Cee (Before Church) Dinner with the food supplied, prepared and served by the members. A special speaker tells of some important phase of life. Afterwards, the Class conducts the entire church service which is followed by a Fireside with often over 150 young men and women present. Midweek activities include hockey, skating parties, out-of-town trips, badminton, table tennis and square dancing. The price of admission is one tin of food for the Good Samaritan Week. Comedy Nights, social parties, glee club, orchestra, rummage sale, bazaar, trip to Niagara Falls and the Parent Banquet.

The members of the Pax Bible Class come from every church in Weston and after Bible class on Sunday morning they are given plenty of time to get to their own church. One of the members is now studying for the ministry.

Mr. W. B. Dean and Mr. Gordon Alcott are the leaders and teachers. ★

### "National" Council Meets

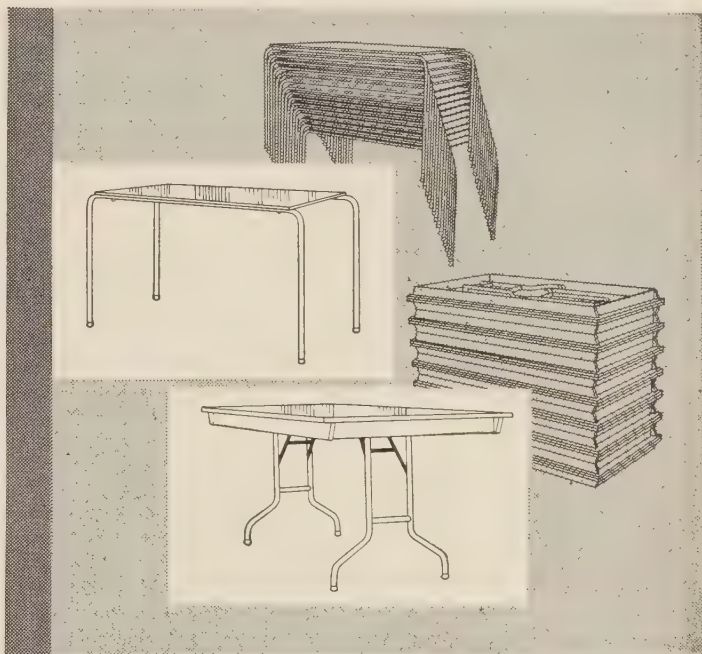
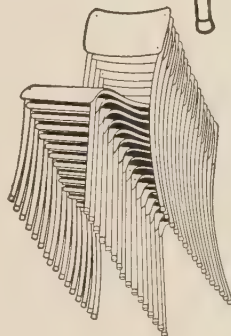
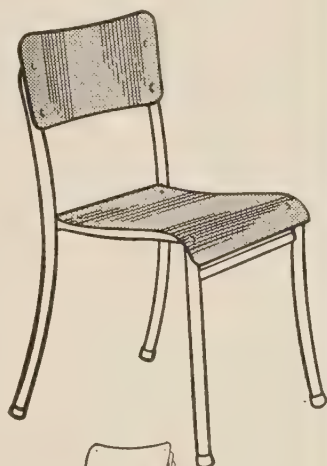
The biennial Council of the *National Young People's Society* of The Presbyterian Church in Canada met August 28-31, at Camp Geddie, Nova Scotia.

Dr. J. A. Munro, Board of Missions, spoke on the Mission of our Church, abroad and at home, vividly illustrating the problems faced by workers

such as Margaret Kennedy, on the Bhil field in India, and Beryl Millar, on the Shoal Lake Indian Reserve.

Each Synod delegation reported to the Council the activities of their Synod during the last two years, presenting a picture of leadership training weekends, synod rallies, and conferences across Canada. In an honest searching for a better and more progressive National Society, each Synod brought forth its particular point of view regarding the national organization.

Representing the Board of Christian Education, Rev. R. P. Carter, Assistant Secretary, introduced the Young People's study material, now appearing in *Victory* magazine, and called attention to the senior-high programme which is now being introduced to congregations.



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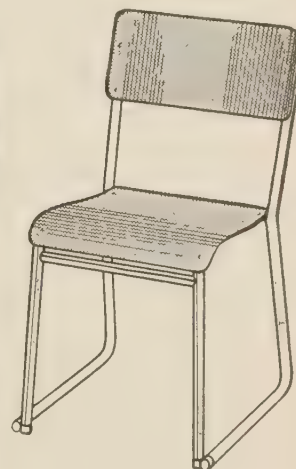
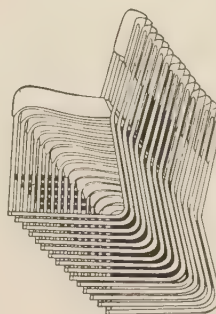
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## In Memoriam

### THE REV. A. S. McLEAN

The Rev. A. S. McLean, minister of Nestleton church, died on July 1. Born in Scotland, Mr. McLean came to Canada and in 1934 became stated supply in the Cape North charge in Cape Breton. He moved to Caledonia, P.E.I., in 1936. Mr. McLean served also in Morewood and Kirkfield, Ontario, and was inducted into the Nestleton charge on December 30, 1954. An earnest and diligent minister of the Gospel, his passing was deeply regretted not only by the members of his charge but also by the members of the Presbytery of Peterborough. He is survived by his wife and family.

### MR. HENRY WING

Knox church, St. Thomas, lost its senior elder when Mr. Henry Wing, 82, died on August 18. Mr. Wing was a member of the Board of Managers for six years, was elected a member of the session and ordained in

1926, and served as clerk of session for 27 years. Always interested in young people, he had taught Sunday school in both Knox and Forest Avenue Sunday schools and was superintendent of Knox Sunday school for many years. His devotion to the work of the Church was recognized when he was chosen to turn the sod for the new Christian education building in the summer of 1954. Surviving are his wife, one daughter, two sons, one sister, one brother, and six grandchildren.

### MR. JOHN THOMSON

St. Paul's church, Banff, suffered a heavy loss, when Mr. John Thomson, 83, died on August 23. Mr. Thomson had been actively associated with St. Paul's church for 54 years. Born in Scotland, Mr. Thomson came to Banff in 1902, and served on the Board of Managers until 1925. Elected to the office of ruling elder in 1926, he was appointed clerk of session in 1927, which office he held until his death. Mr. Thomson superintended the building of the church in 1930, and became a member of the Board of Trustees. Although he had not been able to attend

services for nearly a year, he rejoiced to be present at the service on June 10 when the church mortgage was burned.

### MRS. R. C. CAMPBELL

A valued member of Knox church, Woodstock, Mrs. R. C. Campbell died on August 20. Always keenly interested in the work of the church, Mrs. Campbell's chief joy was the work of the Women's Missionary Society, which she served on the Synodical and Presbyterial as well as auxiliary executives. The Campbell auxiliary of Knox church was named to honour her. Her guidance and executive ability will be greatly missed in the Presbytery of Paris.

### MR. JOHN A. COOPER

Thornhill church, Ontario, suffered a severe loss, when John A. Cooper died on July 22, 1956. An elder since 1925, Mr. Cooper was a life-long member of Thornhill congregation. A member of the Board of Managers and a trustee, he took an active interest in all congregational matters. He was a member of the choir for more than 55 years. Having befriended many in need throughout his life, he was well-known over a wide area, and will be greatly missed.

### MR. WILLIAM WADDELL CLARK

A beloved elder of St. Andrew's, Campbellford, Mr. William Waddell Clark, died on April 10. For 40 years he had served on the kirk session, succeeding his father as clerk of session. Although unable to continue as clerk of session in later years, Mr. Clark remained a faithful servant of the church. He was greatly respected in the community and in the Township of Seymour. Surviving him are a son, a granddaughter, and a brother and sister in Toronto.

### MRS. DUNCAN BOLE

A steadfast member of Westminster church, Sault Ste. Marie, Mrs. Duncan Bole, 85, died on April 3. She had been active in the Women's Missionary Society, and will be greatly missed in the life and work of the congregation. A woman of beautiful character, Mrs. Bole endeared herself to all who knew her.

### MR. CHARLES D. MacDONALD

For five years an elder of Livingstone church, Baden, Ontario, Mr. Charles D. MacDonald, 58, died on April 14, survived by his wife and son. His passing is a severe loss to this small congregation and he will be greatly missed in the community where he was a highly respected citizen.

### MR. J. G. COOPER

St. Andrew's church, Kirkland Lake, lost an esteemed elder, when Mr. J. G. Cooper died on June 1. Mr. Cooper had served faithfully as clerk of session for 11 years. He was noted for his kindly, sympathetic manner, and will be greatly missed in the life and work of St. Andrew's congregation.

### MR. ROBERT LATTEN

An esteemed elder of Knox church, New Westminster, B.C., Mr. Robert Latten died on June 15, 1956. Mr. Latten was ordained to the "ruling eldership" of the Church on October 17, 1925. By his faithful attendance at the services of his church, and by devotion to his role as "elder," he has left us a splendid example of a life dedicated to the Master's service.

### MR. ALEXANDER BOYDE

St. Andrew's church, Sydney Mines, Nova Scotia, lost a faithful elder when Alexander Boyde died on May 14. Mr. Boyde was senior elder at the time of his passing, having served faithfully for 58 years since his ordination to the eldership in 1898. Mr. Boyde was active during the time of Church Union when the church was retained for The Presbyterian Church in Canada. A man of strong Christian convictions and witness, Mr. Boyde will be greatly missed in the congregation. He is survived by his wife, three daughters and four sons.

### MR. GEORGE GRANT

Mr. George Grant, 74, a faithful member of Westminster church, Sault Ste. Marie, died on May 30, following a lengthy illness. His firm faith and steadfast service will long be remembered in the congregation and will serve to inspire others in the work and worship of the Lord.

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## The Bible Society

(Continued from page 10)

THROUGHOUT Canada there are Presbyterian churches serving the New Canadians who come to our shores from Asia, and particularly from Europe. There are congregations who worship in French, Italian, Dutch, Gaelic, Ukrainian, Hungarian and Japanese. The pastoral outreach of such churches often takes in people who speak other languages. Very soon a major publication of the Bible Society will be the revised Ukrainian Bible, the translation of which is centred in Winnipeg.

The Bible houses in Canada do their utmost to maintain a good stock of the Scriptures in all languages spoken throughout the ten provinces. Nor should we forget that while the Canadian Indian in increasing numbers is becoming acquainted with the English language, the Cree Bible and the Gospel of St. John in Ojibwa are still being used.

This picture of our overseas and home Bible Society work is most interesting. Some 22 languages used by The Presbyterian Church in Canada make a mosaic of the world picture. The British and Foreign Bible Society informs us that they have published at least one complete book of the Bible in 155 languages for Presbyterian churches. At the end of 1954, the Society had issued some portion of the Bible in 832 languages. Sister societies such as the National Bible Society of Scotland and the American Bible Society and the Netherlands Bible Society, have issued Scriptures in an additional 250 languages.. This makes a total of 1,084 tongues in which the Word of God has gone forth to all the world.

There are still more than 1,000 major languages with 500 additional dialects in which not one word of the Bible has been printed. Throughout the world today there is an eagerness to read and approximately 15,000,000 adults will learn to read in 1956. What are they going to read? Will it be the life of Stalin (who has recently been deflated in Moscow,) or will it be the life of Christ in a Book that you have helped to circulate?

The United Bible Societies of the world are endeavouring in 1956 to increase the circulation of the Scriptures by at least ten million copies, to help care for the needs of new literates. Do you wonder or are you ready to count what ought to be your share?

October, 1956



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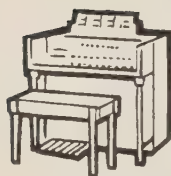
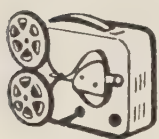
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## The Waldensians

(Continued from page 5)

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We believe that our Church has been miraculously preserved through centuries of distress and persecution and has kept vital today simply because it must give its testimony here where we are. It must constantly point out the Gospel of Christ and prove that one can live according to His words because in Him is the truth which can make men free. ★

## BIBLE READING EVERY DAY

October 1	— Acts 2: 1-12
October 2	— Acts 2: 41-47
October 3	— Acts 3: 1-7
October 4	— Acts 3: 8-18
October 5	— Acts 4: 1-12
October 6	— Acts 4: 13-21
October 7	— Acts 4: 23-30
October 8	— Psalm 95
October 9	— Exodus 19: 1-9
October 10	— Exodus 19: 16-25
October 11	— Numbers 9: 1-5
October 12	— Numbers 9: 15-23
October 13	— Numbers 6: 22-27
October 14	— Psalm 84
October 15	— 1 Kings 8: 22-30
October 16	— 1 Kings 18: 20-29
October 17	— 1 Kings 18: 30-39
October 18	— 1 Kings 19: 9-18
October 19	— Malachi 3: 16-18
October 20	— Psalm 90
October 21	— Psalm 122
October 22	— Mark 2: 13-22
October 23	— Mark 2: 23-28
October 24	— Ephesians 4: 1-13
October 25	— Ephesians 4: 20-32
October 26	— John 13: 31-38
October 27	— 2 Corinthians 5: 16-21
October 28	— Revelation 21: 1-7
October 29	— Romans 5: 1-8
October 30	— Romans 12: 1-5
October 31	— Romans 12: 6-21

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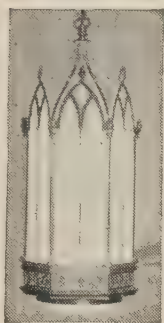
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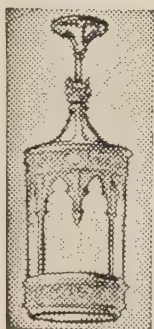
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## Adventure In Understanding

(Continued from page 15)

it would seem that there are still many believers.

So far I have dealt only with matters affecting religion and it might be well to close here but I venture a few observations on other aspects of Russian life.

THERE are amazing treasures of Art and Culture in the two cities of Moscow and Leningrad. We saw two collections in the former city and the collection at the Hermitage and the Winter Palace in the latter. These collections are noteworthy in themselves. They are renowned all over the world, but the impression they left on my mind had little to do with the art collections themselves. It was clear that the State was anxious to do all in its power to preserve these art treasures so as to create in the mind of the people a great and enduring pride in their heritage. Then it was evident that the people responded. The galleries were thronged with people, men, women and children, looking at the pictures and listening in groups to explanations of the pictures given by competent guides.

Then too, we were told that the State would not allow any building of artistic or historic interest to go to ruin. No doubt in the days following the Revolution many churches were destroyed and others were turned over to secular uses. In Leningrad, the Cathedral of St. Isaac is a magnificent building. The Russian Orthodox Church evidently does not desire to use it. Today it is almost completely surrounded by scaffolding as the State repairs it and preserves it as a monument to Russian architecture.

These are but a few of the rather superficial observations made in the course of some nine days but it is more difficult to say how far we have come on our "Adventure in Understanding." I am quite sure we have set out on the road. We have not gone far but it may be that what matters is not the distance but the direction.

On the wall of Toronto's Public Library at St. George Street is a Latin inscription which says, "It does not matter how many books you have but how good they are." That is true of understanding. ★



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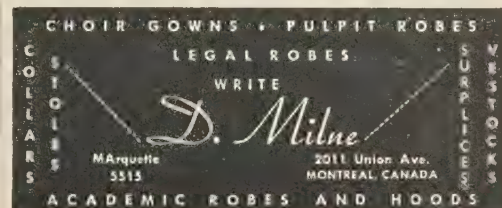
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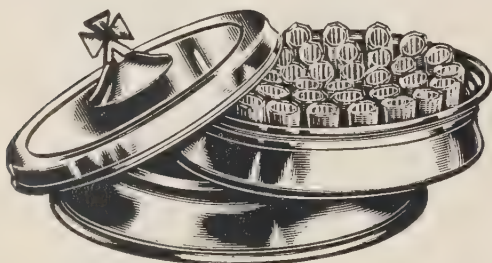
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### Synod of Maritime Provinces:

Brookfield, P.E.I., Rev. E. H. Bean, Kensington.  
Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
Clyde River, P.E.I., Rev. Donald Nicholson, Belfast.  
Durham, N.S., Rev. Geo. B. Cunningham, Scotsburn.  
Harvey Station, N.B., Rev. H. Grace, St. Stephen.  
Marshfield, P.E.I., Rev. D. A. Campbell, Montague.  
Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
New London, P.E.I., Rev. E. H. Bean, Kensington.  
St. Andrews, N.B., Greenock Kirk, Rev. J. A. Crabb, 49 Foley Court, East Saint John.  
Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.

### Synod of Montreal and Ottawa:

Athelstan, Que., Rev. Wm. M. Brown, Howick.  
Kirk Hill, Ont., Rev. E. E. Preston, Van-kleeck Hill.  
Lancaster, Ont., Dr. D. N. MacMillan, Dunvegan.  
Lansdowne, Ont., Rev. E. F. Smith, 12 Church St., Brockville.  
Lochwinnoch, Ont., Rev. Walter Allum, Renfrew.  
McDonald's Corners, Ont., Rev. P. G. MacInnes, 37 Gladstone Ave., Smith's Falls.  
Ottawa, Ont., St. Martin's, Rev. L. Lemoine, 22 Front St., Hull, P.Q.

### Synod of Toronto and Kingston:

Amherst Island, Ont., Rev. J. W. MacDonald, R.R. 1, Kingston.  
Bala and Port Carling, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Bracebridge, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
Cookstown, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
Creemore, Ont., Rev. K. Guergis, Angus.  
Duntroon, Ont., Rev. W. E. Sayers, Meaford.  
Dromore, Ont., Rev. G. L. Hamill, Box 259, Durham.  
Elmira and Winterbourne, Ont., Rev. John G. Murdock, 43 Young St., Waterloo.  
Englehart, Ont., Rev. G. W. Murdoch, New Liskeard.  
Erin, Ont., Rev. J. F. Nute, Orangeville.  
Grand Valley, Ont., Rev. George Wilson, Hillsburg.  
Islington, Ont., St. Andrew's, Rev. R. J. Boggs, 17 Cross St., Toronto 15.  
Kirkfield, Ont., Rev. W. S. Bell, Bobcaygeon.  
Lakefield, Ont., Rev. Gilbert D. Smith, 268 Lansdowne St. W., Peterborough.  
Mount Forest, Ont., Rev. A. Leggett, Arthur.  
Palmerston, Ont., Rev. Louis H. Fowler, Harriston.  
Sonya, Ont., Rev. J. C. Beckley, Woodville.  
Thornbury, Ont., Rev. Peter Reid, Collingwood.  
Toronto, Ont., Parkdale, Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Ont., Victoria, Rev. Dr. J. B. Skene, 42 Cotton Drive, Port Credit.  
Tottenham, Ont., Rev. A. C. G. Muir, 59 William St., Allandale.

### Synod of Hamilton and London:

Brigden, Ont., Rev. R. U. MacLean, Queen St., Petrolia.  
Carluke, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
Chesley, Ontario, Rev. B. F. Andrews, Hanover.  
Duart, Ont., Rev. Donald MacInnes, Ridgetown.  
Hagersville, Ont., Rev. G. J. Gendron, Port Dover.  
Kirkwall and Sheffield, Ont., Rev. W. Graham Smith, 24 Melville St., Dundas.  
Mt. Brydges, Ont., Rev. Daniel J. Firth, 186 Waterloo St., London.  
Niagara-on-the-Lake, Ont., St. Andrew's, Rev. H. J. Scott, 41 Louisa St., St. Catharines.  
Norwich, Ont., Rev. G. L. Douglas, 447 Hunter St., Woodstock.  
Paisley, Ont., Rev. W. A. Henderson, Box 392, Walkerton.  
Puslinch, Ont., Rev. D. Crawford Smith, 5 Mutual Ave., Guelph, Ont.  
St. Catharines, Ont., St. Giles, Rev. J. K. Ross Thomson, 85 Glenridge Ave., St. Catharines, Ont.  
Stamford and St. David's, Ont., Rev. A. L. Sutherland, Box 387, Chippawa, Ont.  
Tiverton, Ont., Rev. Hugh Wilson, Box 387, Port Elgin.  
Wlarton, Ont., Rev. E. F. Dutcher, 1295-4th Ave. W., Owen Sound.

### Synod of Manitoba:

Hartney and Melita, Man., Rev. R. A. Davidson, 315 Twelfth St., Brandon.

Winnipeg, Man., St. James, Dr. D. C. Hill, 951 Somerville Ave., Fort Garry.

### Synod of Saskatchewan:

Moose Jaw, Sask., Knox, Rev. A. C. Aicken, 1073 Athol St., Regina.  
North Battleford, Sask., Rev. D. Burton Isaac, 2302 William Ave., Saskatoon.  
Stoughton, Sask., Rev. I. R. Carroll, Weyburn.  
Wilkie, Sask., Rev. L. S. van Mossel, 509 Ave. "I," N., Saskatoon.

### Synod of Alberta:

Bassano, Alta., Rev. John MacLeod, 803 13th St. E. Calgary.  
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Fort Macleod, Alta., Rev. M. A. Mark, 803 Sixth Ave. S., Lethbridge.  
Innisfail, Alta., Rev. T. E. Roulston, Box 356, Olds.  
Killam and Galahad, Alta., Rev. W. O. Nugent, 10972-125th St., Edmonton.  
Lloydminster, Alta., Rev. W. O. Nugent, 10972-125th St., Edmonton.

### Synod of British Columbia:

Nanaimo, B.C., Rev. E. A. Wright, D.D., Duncan.  
Sooke, B.C., Knox, Rev. E. G. Thompson, 1904 Fort Street, Victoria.  
Vancouver, B.C., Marpole, Rev. Edward McPhee, 3722 West 15th Ave., Vancouver 8.

### INDUCTIONS

Greenock, N.B., St. Andrew's, Rev. Wallace McKinnon, July 31, 1956.  
Lachute and Brownsbury, Que., Rev. James A. Armour, June 4, 1956.  
Lancaster, Ont., St. Andrew's, Rev. S. O. Self, July 13, 1956.  
St. Laurent, P.Q., Rev. Eric A. Beggs, May 23, 1956.  
Tara, Ont., Rev. J. Y. Garrett, July 18, 1956.  
Toronto, Ont., Calvin, Rev. D. G. M. Herron, September 13, 1956.  
Trenton, Ont., Rev. David C. McLelland, June 15, 1956.  
West Hill, Ont., Melville, Rev. E. H. Hunter, September 14, 1956.

### DEATHS IN THE MINISTRY

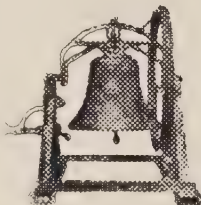
Rev. John McNicol, B.A., D.D., Toronto, Ontario, August 31, 1956.

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## PERSONALS

**THE** Rev. Dr. E. A. Thomson, Clerk of Assembly, has received letters from Her Majesty Queen Elizabeth, the Right Hon. Vincent Massey, Governor-General of Canada, the Right Hon. Louis St. Laurent, Prime Minister of Canada, and President Dwight D. Eisenhower of the United States, acknowledging expressions of loyalty and good wishes conveyed from the 82nd General Assembly of our Church.

Visiting professor in Philosophy of Religion at Presbyterian College, Montreal, will be Professor Paul Ricolier. Dr. Ricolier, one of Europe's leading philosophers, was recently appointed to the Chair of Metaphysics at the Sorbonne University of Paris. His engagement at the College is for the autumn semester.

In August the wedding was solemnized in Madison Avenue Presbyterian church, New York City, between the Rev. James S. Clarke, General Secretary of the Board of Christian Education, and Miss Sara Klein, Associate Editor for Children's Publications, the Presbyterian Church, U.S.A.

Church of the Air Broadcast over CJBC and the Dominion network on Sunday, October 28, at 4:30 p.m. (E.D.T.) will be the Presbyterian Congress of the Synod of British Columbia.

Professor Allan L. Farris of Knox College, Toronto, was Senior Chaplain of the Cadets at Camp Ipperwash, near Sarnia, during July and August. . . . The Rev. J. Lloyd Hughes retired on September 1 from the historic church of St. Andrew's, Niagara-on-the-Lake, where he had ministered for almost 20 years. . . . The Rev. Dr. Alfred T. Barr of Penetanguishene, sailed early in September on The Empress of France for the British Isles. Dr. Barr will take charge of a congregation in The Church of Scotland for a period of six months.

The Rev. Angus MacKay, is home on furlough from the Jhansi field, India, and with his family will be staying in London, Ontario. . . . The Rev. Russell and Mrs. Self will return to their work on the Jhansi field, India, sailing from Canada some time this month. . . . Mr. and Mrs. Stephen Lall of India will study at Knox College this fall. Mr. Lall is the son of the head Indian pastor on our Jhansi mission field in India. . . . The Rev. Neil Ramsaroop of British Guiana, is taking post-graduate studies at Presbyterian College, Montreal.

The Rev. Dr. Fred. W. Sass, formerly of Armour Heights, Toronto, and St. Columba-by-the-Lake, Montreal, has returned to Canada from Edinburgh. Mr. Sass was graduated in July from Edinburgh University with a Doctorate of Philosophy. His subject was "The Church of Scotland Influence upon the Dutch Reformed Church in South Africa."



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Coldstream, Toronto	234	1,382	5.90
Fallingbrook, Toronto	218	1,183	5.42
St. Paul's, Oshawa	150	1,044	6.96
St. Giles, Peterborough	305	1,015	3.32
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# the Presbyterian Record

NOVEMBER, 1956  
LXXXI, No. 11  
TORONTO



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**STEWARDSHIP  
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## IN THIS ISSUE

### ARTICLES

MONEY CAN BE BEAUTIFUL .....	4
Robert J. McCracken	
RELIGIOUS FREEDOM IN SPAIN .....	6
W. Stanford Reid	
PREDESTINATION IS NOT FATALISM! .....	10
F. Scott Mackenzie	
THE NEED TO GIVE .....	12
Kenneth G. McMillan	
MY PARISH IS A VETERANS' HOSPITAL .....	14
John Y. Fraser	
THE MEANING OF CHRISTIAN STEWARDSHIP .....	18
Hugh F. Davidson	
IT CAN HAPPEN IN YOUR CONGREGATION .....	20
Malcolm D. Blackburn	

### EDITORIALS

HANG ON TO THE CAKE! .....	9
ARE YOUR CHURCH MEMBERS ILLITERATE? .....	9
John McNab	

### OTHER FEATURES

PROMINENT NIGERIANS VISIT CANADA .....	3
Eileen J. Thompson	
PAGE FOR BOYS AND GIRLS .....	16
A. Norman McMillan	
THE CHILDREN'S CORNER .....	17
May C. Smith	

### DEPARTMENTS

CHURCH CAMEOS .....	22, 26, 28, 34
BOOK CHAT .....	25
RELIGIOUS WORLD NEWS .....	31
PERSONALS .....	39

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## Great Thoughts

WHAT can God do with the fruits of faithful, consecrated, Christian stewardship? He adds thereto the benediction of His Spirit and thus translates our time, money and service into redeemed souls, churches, schools, hospitals, and through these communicates His courage, comfort, strength and salvation to people everywhere. How much have we given him to translate thus? That each of us must answer for himself.

Jacob Prins.

*The Church is the main highway of religion. It is not a society of the perfect, but of the admittedly imperfect, a fellowship not of saints, but of people who know they are sinners and wish they were not.*

H. C. Meserve.

If I had one gift, and only one gift, to make to the Christian Church, I would offer the gift of prayer. Prayer tones up the total life . . . If my prayer life sags, my whole life sags with it. If my prayer life goes up, my life as a whole goes up with it. To fail here is to fail down the line; to succeed here is to succeed everywhere.

E. Stanley Jones.

*What shall we give to the men who have died?  
Order or cross for their mourners' pride?  
Can the dead so cheaply be satisfied?  
What shall we do for these gallant dead?  
To the widows money, to the children bread?  
Can this debt be paid at so much a head?  
What shall we give to the men who have died?  
What guerdon asks the Crucified?  
That His friends bear fruit and the fruit abide.*

A. W. Pollard in Remembrance Day.

A secret, unobserved religion cannot be the religion of Jesus Christ. Whatever religion can be concealed is not Christianity. If a Christian could be hid, he could not be compared to a city set upon a hill; to the light of the world; to the sun shining from heaven and seen by all the world below. Never, therefore, let it enter the heart of him whom God hath renewed in the spirit of His mind to hide that light, to keep his religion to himself; especially considering it is not only impossible to conceal true Christianity, but likewise absolutely contrary to the design of the great Author of it.

John Wesley.

The Kingdom of Heaven is set forward daily by the brave lives of plain people, by faith and love of which the world knows nothing, by prayer and patience seen only by Him who sees also in secret.

Hodges.

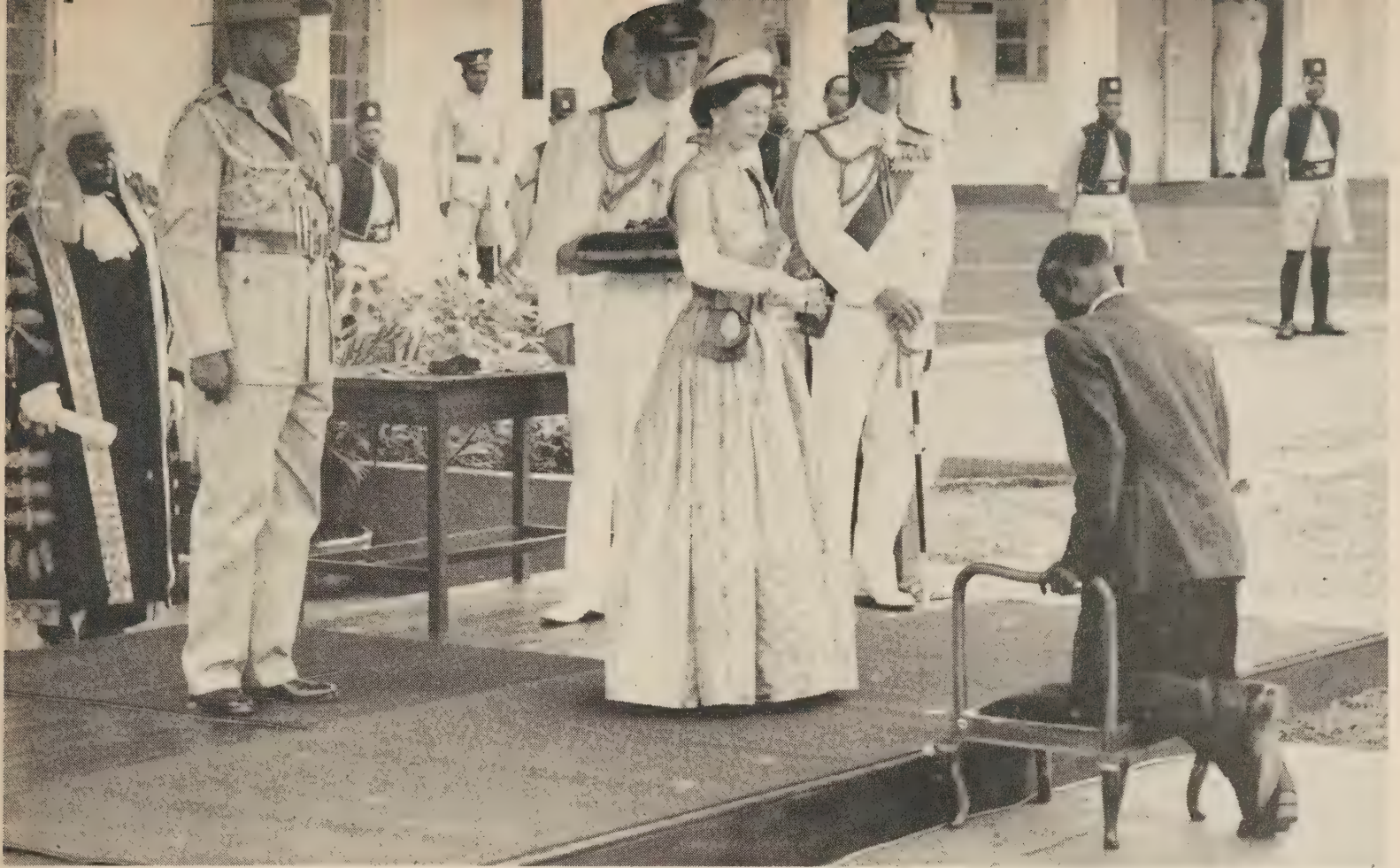
## A Prayer of Gratitude

WE rejoice, O God, that we are not lonely orphans in the world. As we draw near, we know that we can call thee, "Our Father." In the hurry and flurry of the day, quiet our lives and prompt us to hearken to thy voice and accept thy message.

We praise thee for the privilege of study and meditation; for uplifting books and ennobling thoughts. Grateful are we for good friends and loving companions. May our lives as well as our lips, tell thee of our gratitude. Speak with our tongues; work with our hands; send our feet on thy tasks; possess our whole self. We pray thee, "Let that mind be in us which is in Christ Jesus." To thee be glory and praise, evermore. Amen.

PRESBYTERIAN RECORD





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"RISE, SIR FRANCIS." During the visit of Her Majesty Queen Elizabeth to Nigeria last February, Sir Francis Ibiam was knighted for selfless service to his people. As a member of the Legislative Council and as a doctor with the Church of Scotland Mission at Uburu, Sir Francis has rendered outstanding Christian service in the political and church life of Nigeria.

# Prominent Nigerians Visit Canada

By Eileen J. Thompson

SIR Francis and Lady Ibiam, distinguished Nigerian Christian leaders, stepped for the first time on Canadian soil when the *S.S. Nep-tunia* docked at Quebec on September 24. They were received at The Citadel by Governor-General Massey, before proceeding to Toronto to begin a two-months' trans-Canada tour as the guests of The Presbyterian Church.

The morning of their arrival in Toronto, the Ibiam family met with members of the city press. Sir Francis answered a barrage of questions ranging from Nigeria's move toward self-government to problems in his medical work, and on the lighter and more personal side, what it felt like to be knighted by the Queen.

Sir Francis had recently returned from a meeting of the World Health Organization to which he is Nigeria's representative. He commented briefly on the significance of new health methods in the life of his people. As a mission doctor for 20 years, it is his firm belief that medical missionary work will play an even greater part in bring-

ing the Gospel to Nigeria. "There is much corruption in the state hospitals," he pointed out. "People come to the mission hospitals because they know they will receive sympathetic attention. As we try to heal their bodies, we also try to point them to Christ."

As he talked about his work and what could be done if they had more God-consecrated workers, Sir Francis leaned forward and his eyes shone with enthusiasm. "We need missionaries who are able to identify themselves with the Nigerian people," he emphasized over and over again. "We want men and women who are Christians, not by profession, but by *living*. They must have the Spirit of Christ and then they will love us . . . When an African is faithful, he is faithful to the end . . . We need to train our people to take key positions in the life of Nigeria, but we need Christian missionaries to show us 'how'."

Sir Francis himself is an outstanding example of the type of Christian integrity needed in Nigeria today. He

has rendered selfless service to his people as a medical doctor, as a member of the Legislative Council, and as a Privy Councillor and trusted adviser of the Government.

Lady Ibiam is soft-spoken and has a warm smile. She received her nursing training in London, and is in charge of the staff and administration of the Uburu mission hospital of which her husband is superintendent. As a result of her leadership, the 80-bed hospital now has ante-natal clinics, midwifery procedures, child welfare classes and a flourishing Sunday school.

AT A DINNER given in their honour in Glenview church, Toronto, the Ibiam family were officially welcomed by the Moderator of the General Assembly, Dr. Finlay G. Stewart. A special welcome on behalf of the women of the Church, was given Lady Ibiam by Mrs. W. R. Adamson, who presented her with a corsage.

A lithe and commanding figure in his tribal dress, Sir Francis expressed

(Continued on page 32)



*For a Christian, money is not merely something that he carries in his pocket or entrusts to the bank. It is flesh, and blood, and brains*

## Money Can Be Beautiful

I NEVER make any apology to my people at Riverside Church for talking about money. I tell them that I should talk about it more frequently than I do. Have you noticed how much is said about money, about problems of getting and spending, in the New Testament? And are we not all constantly preoccupied with it?

Money is all pervasive in modern life; it gets mixed up with everything, even with hospitals and churches and colleges and missionary societies. It is the most indispensable of all the tools we have. We could not exist for a day without using it or having others use it for us. Civilization as we know it could not go on without money.

Ours is a money culture, and for that very reason, just because money is power and does talk, people are liable to make it the one and only yardstick, the measuring rod of everything. Some acquire such a respect for it that there is nothing they will not do to get their hands on it. Obviously, therefore, it is related to motives and purposes and character. It is not the case that all that a man needs to know about money is how to make some. The proper handling of it is an essential part of honest religion. If our religion does not affect and direct both the making and spending of money, it has not come to grips with the realities of our everyday existence.

People, supposing that they are quot-

By Robert J. McCracken \*

ing Scripture, say that money is the root of all evil. The comment of one man on that was, "It may be, but let me get at the root." The Bible does not teach that money is evil. In itself money is neither good nor bad. Everything depends on what is done with it, the way in which it is employed, whether it is squandered and does harm or is wisely bestowed and does good.

In three of his parables, the parables of the Pounds, the Talents, and the Unjust Steward, Jesus concentrates attention on the use of money. There is nothing to suggest that he disapproves of its possession. What he stresses is the fundamental importance of its proper and wise employment. Dives was not condemned because he was wealthy but because of the use he made of his wealth. The rich young ruler was told to go and sell all he had not because the possession of private property is wrong but because his riches were coming between him and God.

JAMES BARRIE was right when he said that we cheat our consciences by talking about filthy lucre. Money

\*The Rev. Dr. Robert J. McCracken, minister of Riverside church, New York City, was formerly a member of the faculty of McMaster University, Hamilton. Dr. McCracken's article is reprinted by permission from *Presbyterian Life*, Witherspoon Bldg., Philadelphia, Pa.

can be a beautiful thing. It is we who make it grimy. We send it to places where it has no business to go and tarnish it with unhallowed transactions in shop and market place. It is not money that is to be condemned; it is its unprincipled users and abusers who make it a convenient scapegoat for their own sins and shortcomings. The Bible does not condemn money but the love of it—the greedy, grasping, covetous instinct which makes acquisition the goal of life and sees in wealth an end in itself.

In the church much of our talk about money has been unrealistic. We have not sufficiently appreciated its significance and value. We have concentrated on the power it may be for evil; have spoken of it as perilous stuff; have emphasized what the itch for it and the accumulation of it can do to men—how it can incline to self-indulgence, harden the sympathies, create a false sense of security, bind and blind the soul, distort one's whole scale of values.

We have been told the story of Jenny Lind, turning down one big contract after another and saying to a friend who came upon her when she was sitting quietly by the seashore reading her New Testament, "I found that making vast sums of money was spoiling my taste for this." Well and good! It is a duty to remember that money can be a power for evil. It is a duty

PRESBYTERIAN RECORD



to remember that Jesus emphasized the perils of the acquisitive instinct more than the evils of drunkenness and sexual vice. What I am suggesting now is that we have not laid anything like equal emphasis on the power it can be for good.

Alongside the story about Jenny Lind I set one of Studdert-Kennedy's experiences, told in his own words. "I was called to the bedside of a girl dying of tuberculosis; and while I was there, the doctor came. When he went downstairs, I followed him and asked him rather anxiously, 'What chance has she?' He replied, 'None whatsoever, as long as she stays where she is,' for she was lying in one of those abominable pigsties which do duty for houses for a considerable portion of our population. I then asked the inevitable question, 'How much?' and he said, 'About £30.' Well, I went out and got the £30, and they were in my hand as the wand of Cinderella's fairy god-mother. I waved them in the air, and there appeared at the door a taxi, beautifully sprung; there was a first-class railway carriage; there was a delightful room with a balcony overlooking the sea; there was a kind-faced nurse, and a doctor with subtle brain and clever hands—and all for £30."

**T**HINK of the tremendous power money can be for good—the sickness it can cure, the misery it can relieve, the ignorance it can dispel, the desperate conditions it can improve, the transformation it can bring about in human hearts and homes. Yes, money talks. Money is power; and if we will have it so, our money can be a power for justice and righteousness, for friendship and good will, for the spread through all the world of the good news about God revealed by Jesus Christ.

But its power is not omnipotent. It is not the one and only yardstick or the measuring rod of everything. There are *men* it cannot buy. The cynic lies when he says that every man has his price. A sentence about Heywood Broun caught my eye in the newspaper some time ago: "No matter for whom he worked, he wore no man's collar." There are *institutions* money cannot buy. Jefferson Military College in Mississippi is one example. Offered a \$50,000,000 grant on condition that it should teach the absurd and un-Christian dogma of white supremacy, its trustees not only turned down the proposition but declined a subsequent offer from the same quarter, to which no strings were attached, to pay off the most pressing of the financial obligations of the college. There are *things* money cannot buy—some of them the most precious things in life.

November, 1956

*I said it in the meadow path,  
I said it on the mountain stairs,  
The best things any mortal hath  
Are those which every mortal shares.*

The writer of those lines was thinking of the free bounties of God's great out-of-doors, of the beauty of tree and flower and bird-song and sunshine; but one can add so readily to their number.

Money can buy *honors*—political preferment, social acceptance, a certain kind of prestige. It cannot buy honor—the respect, loyalty, and affection men pay to a good man having nothing to do with cash. Money can buy *pleasure*—a sea voyage in the dead of winter to sunny climes, a round of entertainments, any indulgence the body or mind may crave. It cannot buy the deeper thing we call happiness. Listen to George Bernard Shaw: "You can easily



find people who are ten times as rich at sixty as they were at twenty; but not one of them will tell you that they are ten times as happy. Money can cure hunger; it cannot cure unhappiness." Some things, you see, are priceless and can neither be bought or sold—genius; friendship; love; nobleness of character; a tranquil conscience; peace of mind; and that greatest boon of all, the forgiveness and fellowship of God. Wasn't it Thoreau who never tired of reminding his contemporaries that money is not required to buy one necessity of the soul?

**T**HAT is one side of the picture, and we ought to ponder it more than we do, but there is another side. There are precious things which money can buy, things which in their way are just as much spiritual as they are material, like fresh air and good food and healthy

homes, like education and recreation, like freedom from the fear of want and leisure enough from breadwinning to afford time to read and think, like hospitals and churches and neighbourhood centres and mission stations. Money is not omnipotent, but it can be a tremendous force for good. With it we can serve God and build his Kingdom. For a Christian, money is not merely something that he carries in his pocket or entrusts to the bank. It is the extension of his personality. It is flesh, and blood, and brains. All his money is blood money. He cannot give his days and nights to underprivileged children, but by his gifts he can ensure that they are not neglected. He cannot go as a medical doctor to the heart of Africa, but he can make it possible for another to go, and he can provide the doctor with an operating theatre and instruments. He may not be able to take the platform in the Christian interest, but he can see to it that others who offer themselves are trained for the task and supported in the discharge of it. Used thus, money is so much stored-up personality. We can write on it, "Holiness to the Lord." It is a sacramental thing.

Once seen in that light, we cease to think of it as our own to do with as we please. It is not our own: it is a sacred trust committed to us by God. We are stewards of it and answerable to him for the use we make of it. It is impossible any longer to slip into the collection plate a casual coin bearing no relation to our income or to the object for which it is given, after the fashion of the worshipper who

*... put his nickel in the plate  
And meekly raised his eyes.  
One week's rent was duly paid  
For mansions in the skies.*

Instead, our giving becomes the expression of our attitude to life and of a Christian philosophy of life. It is not dependent on what happens to be left over when other things—clubs, theatres, country week ends—have had their full share. It is not offered in the spirit of the prosperous man who said, "I think I can give fifty dollars without feeling it." It is offered in the conviction that nothing is great enough or costly enough for God.

**W**HEN money is seen in terms of its Christian possibilities, giving is spontaneous and proportioned and generous to the point of self-sacrifice. It takes the form of a deliberate self-assessment in the presence of God for the needs of his church. No one has any right to dictate what the amount should be. The New Testament no-

(Continued on page 29)



# Is There

# Religious Freedom

# in Spain?



Armstrong Roberts from Miller

The great Gothic Church of Sagrada Familia at Barcelona, Spain. Overlooking Barcelona's fine harbour is a high monument to Christopher Columbus.

By W. Stanford Reid \*

ON crossing the border from France to Spain at Le Hendaye, one immediately receives the impression that, although the change is not very obvious, he has indeed entered a new country. For the first few miles, one drives through picturesque Basque villages snuggled down into Pyrenean passes and valleys reminiscent of the French Alps, but at the same time over all there is the look of another day and age.

As one gradually leaves the mountains behind with all their green, breath-taking scenery, and travels along the road to Madrid, the feeling of difference grows stronger. The terrain is relatively flat with occasional mountain ridges traversing its dry sun-burnt expanse from east to west. Here one finds oneself back in the Middle Ages.

Small squalid villages, dominated by the local church, peasants employing oxen or donkeys to tread out their grain, and even towns such as Burgos or Vittoria, all point to the fact that in spite of a few modern cities and some industrial and irrigation projects, Spain is still a land of the sixteenth century.

The reason for this is not to be found by observation of externals, but rather

through the understanding of Spain's history during the past five hundred years. Without some knowledge of the Spanish story since 1500, Spain is either just a country for tourists, or an incomprehensible riddle.

FIRST of all, one must remember that for three hundred years after Columbus' discovery of America, Spain was one of the greatest colonial powers in the world, and for the first century of that period she was lord of most of the known New World. As a consequence of this, during the sixteenth century in particular, the gold and silver of America flowing into her coffers made her the wealthiest country in Europe.

Her riches ultimately led to trouble for they raised prices in Spain to such a height, that it paid Spaniards to buy the cheaper goods of England and Holland, thereby destroying Spanish industry. At the same time, the flow of Spanish gold to these other countries strengthened them greatly.

In the meantime, however, another force was beginning to influence Spain.

\*The Rev. Dr. W. Stanford Reid is Associate Professor of History and Dean of Students at McGill University, Montreal, and has recently returned from a three-months' tour of the Continent.

In north western Europe, the Protestant Reformation had taken place and it began to impinge on the kingdom. To this challenge the Crown and the Church, closely allied, replied by employing the dreaded Inquisition to weed out not only Protestants, but all signs of independent thought. As far as possible, the country was to be isolated from every European current of thought, which did not conform to the views of the Jesuit Order. This was the counter-Reformation.

### *Weakness Arises Within Nation*

IT was in pursuance of this policy of establishing a pure Roman Catholic nation, that early in the seventeenth century Moors and Jews were forced out of the country. Then a short time later the Moriscoes, Christianized Moors, were destroyed. These actions delivered a serious blow at the country's economy, for the Moors and Jews were the best craftsmen and merchants of Spain. Intolerance thus brought its economic as well as spiritual consequences.

About the same time, Portugal, which had been under Spanish domination for eighty years, succeeded in gaining her independence. Spain, therefore, virtu-



ally cut off from the Atlantic, turned her attention increasingly to the Romanist - Mohammedan dominated Mediterranean.

The political outcome of all these events was the establishment of a strong absolute Spanish monarchy surrounded by nobles and grandees. But the rulers lived far from the poor peasantry who tilled the land. The medieval social order was not only perpetuated, but was carried to an extreme, and over all was the shadow of the Church.

In contrast to the economic expansion which other western lands, such as Britain, France and Holland, were experiencing Spain was growing increasingly feeble. Any strength she did possess she owed to her colonial empire.

Even this empire, however, was destined to disappear, for during the Napoleonic Wars the Spanish colonies gained their independence. Ever since this event, Spain has been a poor but very proud country. Church and aristocracy have dominated the scene, living on the revenues of their large estates, and thinking of the glories of the past. Above everything else, the Church has insisted that Spain's one hope is the maintenance of the country's unity by means of one hundred per cent religious conformity. Toleration, liberty or freedom would lead only to chaos.

**Y**ET, despite the Church's opposition, by 1931 so strong was the opposition to this state of affairs that Spanish liberalism succeeded in establishing a republic. Guided by socialists of a somewhat leftist tendency, church and state were separated, complete freedom of religion was granted and a constitutional government established. For the first time, the Church had lost her medieval monopoly.

Reaction soon came. In 1936, Generalissimo Francisco Franco led his army over from North Africa to re-establish a Roman Catholic and dictatorial regime. He did not do so, however, without difficulty and it was not until early in 1939 that, with Italian and German aid, he was able to crush the last remnants of liberalism. Once more, Spain was a monarchy, but the king continued in exile while General Franco exercised absolute powers.

#### *Protestantism Takes Root*

**M**EANWHILE, since the Reformation, notwithstanding all the Roman Catholic hierarchy's efforts, Protestantism had begun to filter into the country. Early in the nineteenth century, George Borrow of *The Bible in Spain*, had acted as a colporteur for the British and Foreign Bible Society, while at the same time various foreign Protestant

churches tried to send in missionaries. By 1900 their efforts had achieved a little success, a few churches having been established.

Under the republic, the Protestant churches developed much more rapidly, the most important step being taken in 1936. Just before the outbreak of the Civil War, various groups of Evangelicals: Presbyterians, Congregationalists, Methodists, Lutherans and some Plymouth Brethren, joined together to form the Spanish Evangelical Church. While retaining their own local organizations and liturgies, they united on a common confession and an acceptance of the sacrament of infant baptism.

In 1936 this body had about 30 pastors organized in four synods. It had also established an evangelical high school which both prepared men for the university and gave some theological training to pastors already in congregations. It was beginning to develop as a church.

**T**HE Anglican group in the country, known as The Reformed Church of Spain and connected with the Church of Ireland, the Baptists and the other Brethren groups continued their separate existence. They did, however, develop their own organizations, so that at the coming of the Civil War, Protestants had a certain amount of cohesion and visible corporate existence.

The war now intervening, destroyed these gains. By 1939 only about twelve pastors of the Evangelical Church re-

mained. Some had died, a number had been shot, and the remainder had been forced to flee. Churches were forced to close and the high school was suppressed. The Roman Church insisted that absolute religious unity was necessary to prevent a recurrence of the "Communist" revolution.

The period of World War II was one of continual repression, secret meetings and clandestine services. A few churches continued to exist openly, but the authorities made every effort to remove all Bibles from the hands of the Spanish Protestants by forbidding both their publication and importation. In the country districts the authorities often forcibly re-baptized Protestant children as Catholics, and at the same time the government obliged all children to submit to Roman Catholic instruction.

Nevertheless, the Spanish Protestants survived. Many of their number fell away, but the faithful remained, with the result that Spanish Protestantism still continued to exist. This was the important thing.

#### *Religious Freedom Promised*

**I**T was important, because once Germany and Italy collapsed, Spain felt that it would be advisable to become somewhat more friendly to the democracies. Thus, when American, British and European Protestant churches appealed to their governments to apply pressure to the Spanish authorities in order that the Spanish evangelicals might have some religious liberty, the



Armstrong Roberts from Miller

View from the old Roman Aqueduct, Spain.



existing restrictions were somewhat modified.

At the end of World War II, Generalissimo Franco granted to the Spanish people certain freedoms among which were provisions that "all religious convictions should be respected," and that no one should be disturbed in "his private religious worship." This was far from guaranteeing full freedom of conscience or liberty of worship, but it was something.

Since 1939 Protestantism has made some advance. Although not permitted to advertise or evangelize, the Protestants have opened, or re-opened, churches in various areas. Moreover, in 1947, the Evangelical Church set up in Madrid a seminary for the training of men for the ministry. Thus, aided by churches and informal committees in Protestant lands, and in cooperation with the British and Foreign Bible Society, they have been gradually re-establishing their parishes and extending their boundaries.

Such progress, on the other hand, has naturally raised up opposition amongst the Roman Catholics, particularly amongst those ultraconservatives known as the Carlists. One cardinal, for instance, wished to deal with the situation by reviving the Spanish Inquisition. Generalissimo Franco, however, does not seem to have favoured this plan, and it is said, that he persuaded the Pope to restrain the cardinal and his followers.

But there are other ways in which Protestants may be subjected to annoyance and restriction. For instance, a man who is known to be a Protestant may find poor relief refused to him by the priest or the local official who is responsible for its distribution. This has been known to happen, but it is usually the work of some local individual and not in obedience to a governmental regulation. This is but one of a number of means used to discourage Protestants.

### *Curtail Activity Of Evangelicals*

SO far as the central government is concerned, it would seem that its policy is one of leaving Protestants alone unless they attack the government, or unless the Roman Church applies pressure to have some particular freedom curtailed. But even then, the state does not seem to be always ready to obey the Church's behests.

One demonstration of the Spanish attitude was given in the closing of the Madrid seminary, earlier this year. It appears that one of the seminary professors while visiting in Germany was asked to speak on the state of affairs in Spain. He did so, but prefaced his remarks with a request that what he said be not reported. One reporter arrived after he had made this request and did not know about it, consequently he

gave all that was said to the press. This annoyed the Spanish government greatly, and as a result it closed the seminary's doors.

Since that time representations have been made to the Spanish authorities by various states with the result that the Evangelical Church received *verbal* permission to re-open the institution. But as the law seems to require a written order for such action, they had, at the last report, not re-opened classes in the seminary building.

The closing of the B.F.B.S. shop in Madrid, is said to have been the result of some priests' objections to the large quantities of Bibles and Testaments which they saw being carried into the Society's store-room. The Church raised such an outcry against this that the government felt itself obliged to stop the Society's activities.

WHAT then is the situation of the Protestant churches in Spain?



Armstrong Roberts from Miller

The reed basket maker in his shop in Granada, Spain.

They are *de facto* recognized as existing, but as churches they actually have no legal existence. For example, a person baptized a Roman Catholic is not allowed to marry a Protestant. All advertising and evangelism are forbidden. Protestant schools are not permitted and the printing of the Bible is unlawful.

In every way, the attempt is made to impress upon the people of Spain that to be a Protestant is to be a bad Spaniard. Spanish loyalty and Roman Catholic obedience must go hand in hand.

Nevertheless, despite the law and the Roman Church's propaganda, the Protestant movement is growing, although very slowly. Laymen, particularly the young people, are taking up the work. Since young people's societies are illegal, they are doing much as in-

dividuals to assist the pastors. There is also a considerable number of young men who are planning to enter or are training for the ministry. Pastors are poorly paid, and live in extremely difficult circumstances, but still God is raising up His witnesses as they are required to carry on the work.

What the Spanish Protestants need today is, above everything else, literature to help nourish their faith, fellowship with other Protestant churches and the prayers of their brethren in other parts of the world. They are living and witnessing in a land whose culture and religion is opposed to the Gospel of God's Sovereign Grace. Therefore, everything which may be done to help them in their effort should be undertaken that they "may witness a good confession." ★

## More Ministers Needed for Extension

By E. H. Bean

TRAINED ENGINEERS are needed who can act as extension ministers for new industrial sections in the province of Quebec. The Rev. Ronald Rowat told the Board of Missions that there is need in mining and company towns of engineers with some theological training who can lead in the service of the Church. On the west coast, the Rev. William McBride said that they would soon require a minister with a pilot's licence to fly to certain mission stations and also one with a master's licence to navigate a mission boat.

New developments, with Church extension possibilities, range all the way from Newfoundland to British Columbia. Such a development is found at Camp Gagetown, New Brunswick, rapidly becoming the centre of a large civilian population.

The French Advisory Committee told the Board that after a conference it had been decided to open a French Protestant School under the Montreal Protestant School Board. The Indian work in the synods of Manitoba and Saskatchewan continues to progress steadily. Special mention was made of Miss Beryl Millar.

The Alberta "Programme of Progress," under the able leadership of Mr. Roy Hamilton, has caught the imagination and is gaining the increasing support of the ministers and people of the Synod, reported the Rev. W. O. Nugent, synodical missionary for Alberta. ★

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## Hang Onto the Cake

FREE nations in our day are striving desperately to retain the democratic spirit. This is a heritage of freedom for which blood has flowed and men and women have been martyred. Today, in many western nations, there is a tendency to seek greater strength through increasing legislation or social controls.

One North American editor, William H. Leach, in *Church Management*, has written that, "The same struggle plagues the churches. The quest is for strength, organization, financial resources, and power. The method is by merger, more merger, direction from the top, and denominational regimentation."

All denominations have suffered. Those communions like our own, with a rich democratic tradition, may often worry on watching sister denominations grow arrogant and powerful. "Bishops, executive secretaries, and presidents," says Leach, "supplant the thinking of the grass roots. The result is stronger denominations, greater budgets, larger assets. The one thing which is being destroyed is THE CAKE OF DEMOCRACY, which once was the boast of Protestantism."

Canadian Presbyterians by their voice and vote in 1925 sought to avoid the curse of centralization. We are not harking back to the merits or demerits of the case against Church Union. We are simply pointing out that we engaged then in a "struggle for Christian democracy."

How have we fared in the intervening 30 years? None too well! Presbyteries in instances have been shorn of their power. They have been sidestepped or overstepped. In many local congregations, the board of managers has overruled the spiritual programmes of the session. Money, or the handling of money, talks.

What about the boards or committees of our General Assembly? Do they not, at times, betray a lust for power? Is there a tendency for any one board in the Church to dictate to all the others? Let us see that no one board arrogates to itself the powers of "supermen" and thus materializes our forward march.

Sir J. E. E. Dalberg has said, "Power tends to corrupt, and absolute power absolutely corrupts." As Canadian Presbyterians, therefore, let us, "Hang onto our Democratic Cake."

## Are Your Church Members Illiterate?

POPE Pius X in a forthright voice said to his worldwide flock: "You build churches, schools and other institutions in vain, unless you develop at the same time the offensive and defensive weapon of a strong Catholic Press."

Two things alone can bring victory. Our press must reach and influence more of our people, all of them if possible. It must possess sufficient sinews of war, adequate financial resources to wage a winning fight . . .

"If our press is to have maximum potential impact on Catholic thought and action alone, to say nothing of a desired influence on the general public, Catholic periodicals, magazines and newspapers must enter every Catholic home . . .

"More important still, this material once in the home, must be read and studied before being used for wrapping paper."

We are indebted to our contemporary, *The Canadian Churchman*, for the above quotation. If the Roman Catholic communion, often criticized for keeping their people in ignorance, has come to place such emphasis on the written word, can we as Protestants and as a Presbyterian Church think of doing anything less? Gladly do we print the above as a thought-starter.

Throughout our long Presbyterian history we have placed strong emphasis on an educated ministry. This age of mass communication and mass propaganda, demands greater concentration on knowing what we believe and why. But there is little impact upon the community if our ministers only are literate. Must not the people know? Should all our Presbyterian members and "near-members" not "read, mark and inwardly digest?"

The General Assembly has asked every congregation to consider seriously the adoption of the Every Home Plan for the *Presbyterian Record*. Many of our congregations have already taken this step. Nevertheless, there are some influential congregations and more smaller congregations still lagging behind.

Three years of the Every Home Plan has demonstrated, as our ministers and members from coast to coast have written, that the *Record* going into every home is a transforming influence. Some of our ministers from different provinces have written to say that greater congregational interest has been stirred, that budget givings have been increased.

The Moderator of the General Assembly has stated, "The Presbyterian Church in Canada is showing a new vitality in every department of its life. *The Presbyterian Record* has been a major factor in this new era . . . The Church that has not yet entered into the Every Home Plan is missing the real thrill of the new life so vibrant throughout the whole Church." Please emphasize to your friends and neighbours the value of reading the *Record*. And, as a congregation enroll NOW in the Every Home Plan. ★



# Predestination is not Fatalism!

By F. Scott Mackenzie \*

WHAT chiefly distinguishes Presbyterians in their beliefs from other people? There is a vague idea abroad that primarily it is their belief in this queer doctrine of predestination, a doctrine carrying with it a thought of God far removed from the Christian conception, and not inaptly expressed by Burns' "Holy Willie," who could thus address the deity:

*O Thou, who in the heavens does dwell,  
Who, as it pleases best Thyself  
Sends ane to heaven an' ten to hell,  
A' for Thy glory,  
And no for ony gude or ill  
They've done afore Thee.*

Granted that this is in some measure an overstatement of actual case, nevertheless, there is quite sufficient misunderstanding and confused thinking which is even found among Presbyterians themselves. Hence, a brief attempt to clarify the doctrine. We wish to point out that predestination is not only a Presbyterian but a Scriptural doctrine. What Presbyterians believe about it is just what every Christian must believe whose faith is based firmly on the ultimate, solid foundation of the Sovereignty of God.

There are several significant passages in the New Testament with which the

doctrine of predestination is directly connected. They are as follows: *Acts* 4:28; *Romans* 8:29,30; *1 Corinthians* 1:2-7; *Ephesians* 1:5-11; *1 Peter* 1:20. These are particular passages apart from the uniform testimony of Scripture to the omniscience and the unqualified Sovereignty of God.

Two Greek verbs are found in the New Testament passages quoted. There is the verb *pro-ginosco*, the literal meaning of which is to know before, or to have knowledge of beforehand. There is the verb *pro-oridzo*, which means to predetermine, or decide beforehand.

While it is obvious that these verbs are not exact synonyms, yet, the difference in meaning between them is by no means sharp or clear-cut. In general, however, *pro-ginosco* is translated as to foreknow or to foreordain. *Pro-oridzo* is translated to predestinate. My point is that there is no perceptible difference in meaning between the terms foreordination and predestination. Both are Scriptural terms. The testimony of Scripture is clear and emphatic that both must be associated with any worthy conception of God.

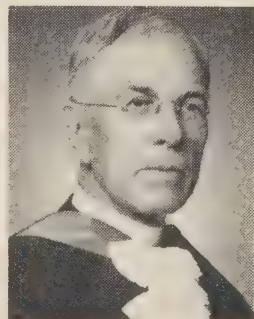
DIFFICULTIES arise when an attempt is made to give to this testimony of Scripture a clearly defined

doctrinal formulation. There is truth here assuredly. But, it is not the whole truth. Nothing but confusion can result in treating it as if it were. John Calvin, whose name is often associated with this doctrine, was by no means unaware of this fact. "The doctrine of predestination," he says, "is made very perplexed and therefore dangerous by human curiosity." (*Institutes*. Book III: XXI:1.)

The Westminster fathers, while going all the way with Calvin, in affirming positively that God has from all eternity determined once for all both whom He would admit to salvation and whom he would condemn to destruction. (*Confession of Faith*, chapter 3.) Compare Calvin's *Institutes*, Book III, 21:7, who added a warning that:

"the doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending to the Will of God revealed in His Word, and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal election."

The Westminster fathers further demonstrate their sensitivity on the point in the terms which they employ with reference to the saved and the lost. The former are always spoken of as being "predestinated" unto life, the latter as being "foreordained" to death. There is no grammatical warrant for this distinction, which is observed obviously to make it clear that the action of God with reference to the saved (the elect) was differently grounded and motivated from His action toward the reprobate. The former case was an act of pure grace, but the latter an act of judgment. This was



Dr. Mackenzie

*"The elect of God, those whom He has 'predestinated' unto life, are the salt of the earth and the light of the world. They are labourers with God, and more than conquerors in all things, whatever be their lot or circumstances."*

\*The Rev. Dr. F. Scott Mackenzie, a former Moderator of the General Assembly, is Professor of Systematic Theology at Presbyterian College, Montreal, and co-author of "Our Heritage and Our Faith."





not determined by any arbitrary whim on God's part, but only by the sin of those condemned. Compare Calvin's Institutes, Book III : 21 : 7:

"We affirm that this counsel, as far as concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible judgment."

**T**HERE is mystery here far beyond the power of the human mind to penetrate. Calvin, in a masterpiece of understatement, admitted that the subject of predestination was "of itself rather intricate." After all, the substance of the doctrine is not only rooted in Scripture, but actually confirmed in personal experience. The fact is that this doctrine can only be fully appreciated when set against its proper background, which is the unsearchable riches of Divine grace.

This lay behind all Calvin's thinking on the subject, as it lay behind the thought of Paul, from whose testimony the doctrine directly springs. Paul's witness flows right out of his own overwhelming experience and this has been confirmed in the experience of believers in every generation. These all testify to the truth that from first to last man's salvation is the work of God.

Whatever be his denominational affiliation, every true Christian makes this as his grateful confession. He is saved by grace through faith.

While the believer knows well what his Christian faith demands from him in the way of personal effort, self-denial and sacrifice, he knows that behind everything there is the prevenient grace of God. Paul's testimony is the testimony of all Christendom, "I . . . yet not I, but the grace of God which was with me." (1 Corinthians 15-10.) In this light all theological doctrine and definitions must be framed.

*And every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are His alone.*

**W**HAT then shall we say to these things? Since God so completely controls man's life, and man is so utterly dependent on Him, what follows? It is by way of attempting to find a partial answer to this question that we have the doctrine of predestination.

How right the Westminster divines were in their warning to handle it with care and prudence! They incorporated it in the Confession because they had first found it in Holy Scripture. It is

actually with Scripture therefore that those who would repudiate the doctrine must reckon.

Like all Christian doctrines, this is something which must be interpreted and understood only in the light of what we know of God as Christ has revealed Him. Here is the final touchstone by which the truth of every doctrine must be tested. Therefore, our own Church has never felt it necessary to add anything by way of explanation to the text of the Confession on the doctrine of predestination.

Our neighbour to the south, The Presbyterian Church U.S.A., has issued a declaratory statement designed to correct false inferences. To this we can heartily subscribe. The statement follows:

"That concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin."

**T**HE doctrine of predestination stems from the Christian doctrine of God. It is an inescapable corollary of the doctrine of His sovereign power and grace. Since it is so recognised in Scripture, it certainly cannot be ignored in our theology. The intellectual difficulties are obvious enough. Indeed, they are beyond the power of the human mind to surmount. But, when we see the doctrine against its proper background, we can at least see what it is. We can also distinguish it from the crude caricature with which it is too often identified.

This is not a doctrine of fatalism. Nor is it a doctrine calculated to foster spiritual pride and arrogance. True it is that the elect of God are "a chosen generation, a royal priesthood, an holy nation, a peculiar people." (1 Peter 2:9.) "Who," says Paul, "shall lay anything to the charge of God's elect?" (Romans 8:33.) The elect of God, those who he has "predestinated" unto life, are the salt of the earth and the light of the world. They are labourers with God, and more than conquerors in all things,

(Continued on page 32)





*"Only as we see ourselves as stewards of all we possess, and as we commit our time, our talents, and our treasure to the Lord of this nation and of the world, can we effectively do the work to which God is calling us today."*

# The Need To Give

By Kenneth G. McMillan \*

IN any consideration of stewardship it is never enough to provide only motivation and techniques, important as these are; but the needs of the Kingdom must be intelligently grasped. One might well wonder how any person today could be unaware of the urgent needs, but there is abundant evidence that few of our people are awake to the critical nature of our times and the unparalleled challenges and opportunities which they present to the Christian Church.

A glance at our world reveals that there are eighteen hundred millions without Christ. Of the over two billion people on this planet, three-quarters are illiterate and one half suffer from famine and malnutrition. Of each ten thousand of population only one can ever enter a hospital and of each eight thousand only one can enter even a clinic.

The world with its seething millions is restless and in a state of revolution as the dispossessed masses slowly awake to the possibilities of a better life. The Macedonian call, "Come over and help us" is now a call from the whole world and the Church must ask, "To what is God calling us in this present hour and what is God saying to us in the midst of this century of revolution?"

Our Church has assumed responsibilities in six areas of Overseas Work: the Bhil and Jhansi fields in India, the Koreans in Japan, Formosa, British Guiana and Nigeria. With the exception of one, every field is understaffed and we are unable to take full advantage of the present opportunities which within a short period of time may be completely lost. Over the past ten years our Budget revenue has shown a gratifying increase but the percentage spent

Overseas has progressively diminished, and this in a time when the future of the human race hangs in the balance.

THE primary task to which we are committed is that of creating a strong indigenous Church in each area where we labour. This has focussed our attention on the training of leaders and it is to this end we are being called to make increasing expenditures of money. One of the greatest needs of the young nations in Asia, Africa and South America is the development of responsible Christian leadership and of having men and women of Christian commitment in all avenues of life.

British Guiana is but one of the countries where Communism has won the minds of many. The programme to emphasize increasingly Christian Education in our 31 primary schools and in our churches will require money for libraries, curricula and trained leaders. But the future of that nation rests on our ability to teach and train the youth in the Christian faith.

In the Jhansi area alone there are five million souls who are our responsibility. Typical of the present urgency is Gwalior with a population of three hundred thousand, a fine city with modern factories, the summertime capital of the local Indian State but with no Christian witness. The need of these millions for salvation ought to stir our hearts and summon all our resources.

WHEN we turn from the far horizons of the world to our own land, we find a nation which is expanding, developing and marching onward and upward. Students of population trends predict a population of twenty-two millions in the next fifteen years through the increased birthrate and immigration. From coast to coast

thousands of new homes have been built as farm lands have been transformed into new communities.

Establishing churches in new housing areas is the most urgent need before us at the present time. It is estimated that \$4,000,000 in capital expenditure on new churches will be required in the next five years. New congregations, of necessity, must receive substantial help from our Budget Funds during their first years. The support required for a suburban congregation for the first year is \$4,500 and we are limited in the number we can bring into existence, chiefly by the lack of funds.

Canada is growing not only in the suburbs of our cities but also in the far and distant places. We still have our frontiers and as new towns and cities grow up the Church must follow the people. Names hardly known at present will be thriving communities tomorrow. We already have work or plans for work in places such as Kitchikmat and Tulsequah in British Columbia, Whitehorse in the Yukon, Mook and Mystery Lake in Manitoba, in Labrador and Ungava. And what of Northern Ontario? To place a minister in a pioneer community costs \$5,000 a year. If our Church is to retain its national character and to grow with the nation, our cause must be established in the cities of tomorrow.

ONE of the consequences of the economic and social revolution in Canadian life, is the development in our cities of great downtown areas where thousands of forgotten and needy people live. Here the Church must be a rescuing and redeeming power. We have been slow to face the challenge of the need for downtown missions in our large urban centres. In most downtown areas, a modest, effective programme costs from \$12,000 to

\*The Rev. Kenneth G. McMillan is minister of St. Andrew's church, Guelph, and a member of the Stewardship and Budget Committee.



\$15,000 a year, but it is work which our Christian conscience demands we undertake increasingly.

We have long been at work among our first citizens, the Indians, and our work of evangelization among them is carried on by seven full-time ministers, by nursing services, residential schools and teaching. Not to be forgotten are our non-English speaking congregations from coast to coast, our French work, the Chinese Institute and Tyndale House in Montreal, "Armagh", the Maritime Home for Girls and our Immigration work, all of which are supported by the Budget Funds and which have enabled thousands of our people to grow into Christian citizens and to play their part in Church and community life.

This is our day of opportunity! Our people have the resources to meet the challenge of the present era both at home and abroad. As the need for workers and financial support have become known the response has been encouraging. This support must not only continue but increase, for only as we see ourselves as stewards of all that we possess and as we commit our time, our talents and our treasure to the Lord of this nation and of the world, can we effectively do the work to which God is calling us today. ★

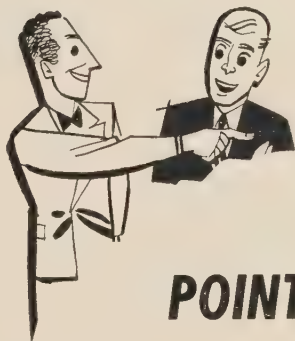
## On the Record

• THE 400th ANNIVERSARY of John Knox's ministry at Geneva was observed in September by a three-day celebration in which officials of The Church of Scotland and the National Protestant Church of Switzerland participated. The Scottish reformer studied and preached in 16th century Geneva where he founded, with John Calvin and other leaders, the Reformed and Presbyterian family of churches which today has a world-wide membership of 40 millions. World Presbyterians have joined together in a Fund to restore the old Calvin Auditorium in Geneva where John Knox ministered to the English-speaking refugees. The Presbyterian Church in Canada has now raised over \$3,000 as its share in this effort to preserve a memorial that is dear to the hearts of Presbyterians everywhere.

• SOMETHING NEW IS HAPPENING to our Stewardship educational programme. Presbyterian congregations in the Stratford area engaged with congregations of other denominations last year in a fund-raising campaign. Known as the "Sector Project" this fund-raising campaign has been successful in promoting evangelism and fellowship in addition to Stewardship, and congregations have learned in a new way the meaning of the word "commitment." Four Presbyterian congregations participating in a "Sector" project increased their pledges by 73.1 per cent, in addition to gaining a spiritual uplift. Eighty of our congregations are currently engaged in three special denominational "sectors." It is hoped that these programmes of greater stewardship will stimulate the life of congregations throughout the Church.

• RECORD SUNDAY may be observed on either one of the Sundays in November. The General Assembly has set aside this Sunday so that congregations may consider their relationship to the Church journal. Our illustrious contemporary to the south, *Presbyterian Life*, has now over 900,000 readers. If every congregation enrolled in Canada, we could have a substantial increase on our present circulation of 65,157.

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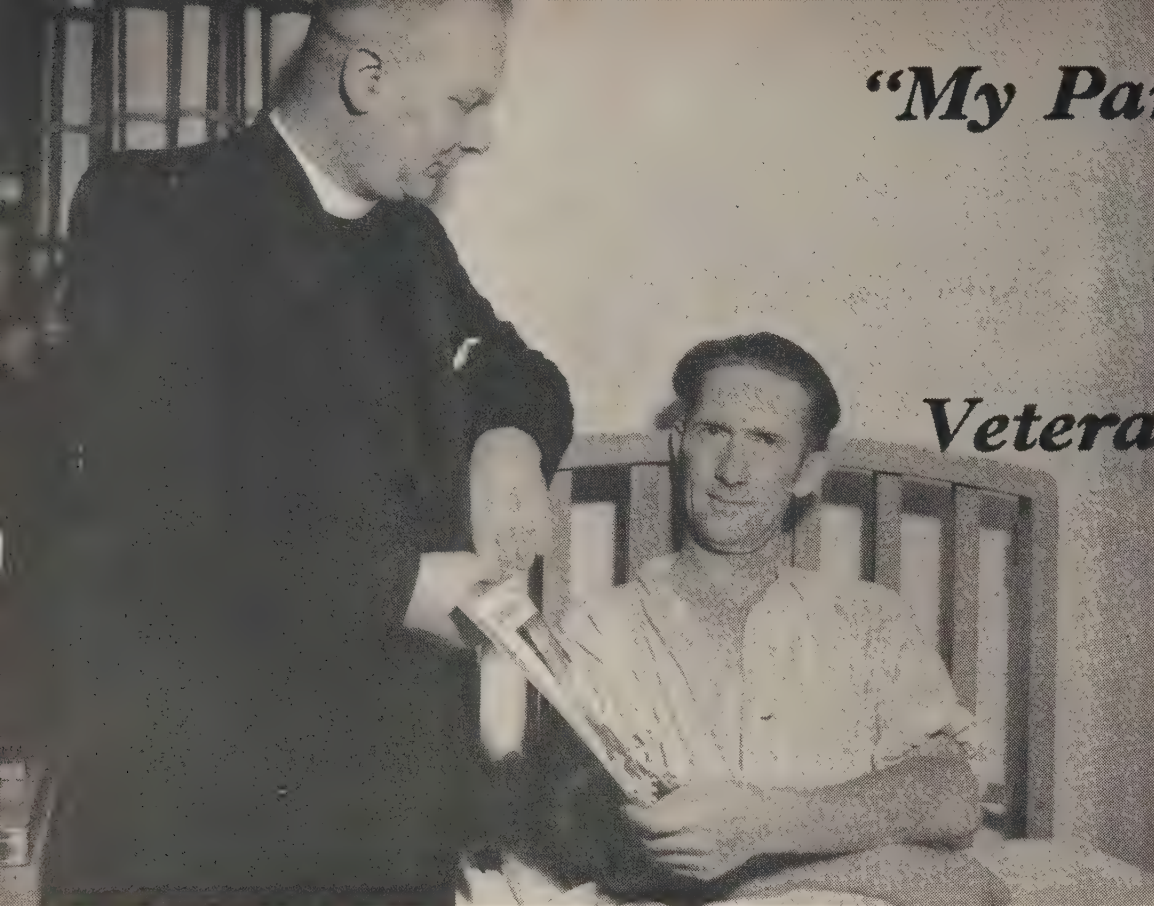
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# "My Parish

# Is a

# Veterans' Hospital"

By John Y. Fraser

Photos by Canada Pictures

Remembrance Day reminds us of the great sacrifices made during both world wars. Here in Sunnybrook hospital, Milton H. Llewellyn of Murray Harbour North, P.E.I., is undergoing treatment as a veteran (Royal Canadian Artillery) of World War Two. Padre Fraser is shown during a bedside visit with this veteran who belongs to the Presbyterian church which Mr. Fraser served during his days as a student minister.

AS I have walked the corridors and wards of Toronto's Sunnybrook Hospital during the hours of day and often during the still watches of the night, the experience of the years convinces me that here indeed is a Christian ministry. A ministry active beyond measure, satisfying beyond description, and as abundantly fruitful as any ministry could be.

During the past year over 1,200 patients claiming Presbyterian affiliation, were admitted to Sunnybrook. Let me tell you something of the ministry of the Chaplain in this great hospital.

Take the case of Jock, a veteran of the South African war. He was a true Scot with Highland blood in his veins. His opinion of Gaelic was so lofty that he believed it to be the language of the Kingdom of Heaven. Jock was not an easy man to approach. I believe the only reason he permitted me to approach him was because of my knowledge of one lone word in his Gaelic vocabulary. Each morning I would greet him in Gaelic, saying, "How are you today?"

Jock was not without hypocrisy—but it was not the conventional type. Instead, he had what has been called "the new hypocrisy," the endeavour to appear worse than one really is. Accordingly, he would say to me,

"Padre, when you visit me, leave your Bible in your office."

For years Jock had sold patent medicine on Queen Street in down-

*In a Toronto restaurant, shortly after World War Two, a group of former chaplains were seated at a table talking. They were all anxious to know what their fellow-ministers were doing now that the war was over.*

*An ex-army Padre announced that he had accepted an appointment as Hospital Chaplain. He was met with an almost reproachful silence as one of his colleagues commented: "Visiting the sick, eh? Your place is in the active ministry."*

This article does not permit more than passing reference to the profound interest which has arisen in the Christian world on the art of ministering to the sick. Suffice it to say, that I doubt very much if my friend, if he has kept abreast with developments in this field, would suggest today that a Hospital Chaplaincy is outside the area of the active ministry.

town Toronto. He was quite a character. What was in that medicine was a secret which he took with him to the grave. Once a doctor jokingly suggested to Jock that possibly if he tried some of his own medicine he might feel better. Jock's reply was, "Doctor, that would finish me."

Jock became seriously ill and I went to visit him. I knew that too great a zeal on my part to commend to him the Christ of the Gospel, would immediately establish a barrier between the patient and the chaplain. I wanted Jock himself to provide the opportunity.

At first we spoke in generalities, and then Jock asked: "Padre, do you think my name is on the list?" I replied that there was no reason why it should not be. As I spoke to him of the Saviour's love and power, he listened with intense interest, and then thanked me for those "comfortable words." Jock died the next day. But the radiance of his countenance was apparent as Doctor, Nurse and Chaplain stood by his bedside. It was a radiance full of eloquent witness to the fact that those same comfortable words had become for the old soldier the words of eternal life.

\*The Rev. John Y. Fraser is the Presbyterian Chaplain at Sunnybrook Hospital, Toronto, the largest veterans' hospital in the British Commonwealth. During World War Two, Padre Fraser served with the Highland Light Infantry of Galt, Ontario.



FREQUENTLY people say to me, "How morbid your work must be! I wouldn't have your job for all the money in the world."

This misconception possibly arises out of the wide belief that hospitals are places where men and women come to die. This is far from true. *Hospitals are places where men and women come to find life.*

Let me tell you of a man who admittedly came to the hospital to die but who instead found life. Here is exemplified the place of the Christian ministry in what is known as psychosomatic medicine. It has been said that the soul can make the body ill. But it must be true also that the soul can make the body well.

One evening a man was admitted to the hospital with a serious heart ailment. He was immediately given oxygen and in the morning, although critically ill, was resting comfortably. I soon found him to be a cultured gentleman and a profound student of history and of current affairs.

For weeks he lay on his bed. I thought I detected in his conversations a note of despondency. "Does this man really want to live?" I asked myself, as his despondency increased each day. But I could not pinpoint the true reason for his melancholy. I spoke to his doctor and had my suspicions confirmed as he said: "I'm afraid the patient will not survive. He is going to die, not because he needs to, but because he wants to." Here was a man who had lost the will to live.

One day as we talked over the world situation, I sought to assure him that dark though the picture may be, God does work in history. He said he wished that he really could believe this. I could see that here was a man, a keen observer of the human scene, who could see nothing for himself and his fellowmen but gloom, disappointment and despair.

NEXT day he sent for me. I sat at his bedside thinking that perhaps he desired to continue the conversation of the previous day. He greeted me with these words: "If I could believe as you do that God has not abdicated, I know I can overcome this illness."

I read to him a statement from a Church of Scotland publication, *What We Believe*: "In his infinite wisdom God governs all things and overrules all events for perfectly wise and loving ends. He has every human life in His gracious and holy keeping."

He lay there in silence for a minute. Then he said, "I used to believe that.



Wheelchair veterans eating luncheon in a section of the main dining room at Sunnybrook Hospital.

It was my father's faith. What a fool I've been to permit it to drop from my creed."

That day was the turning point in the patient's life. And any time some pathetic soul repeats to me the hackneyed saying that it does not matter what a man believes so long as he is sincere, then I know that he is speaking plain nonsense. It made a tremendous difference to that man who had lost the will to live—the difference between life and death.

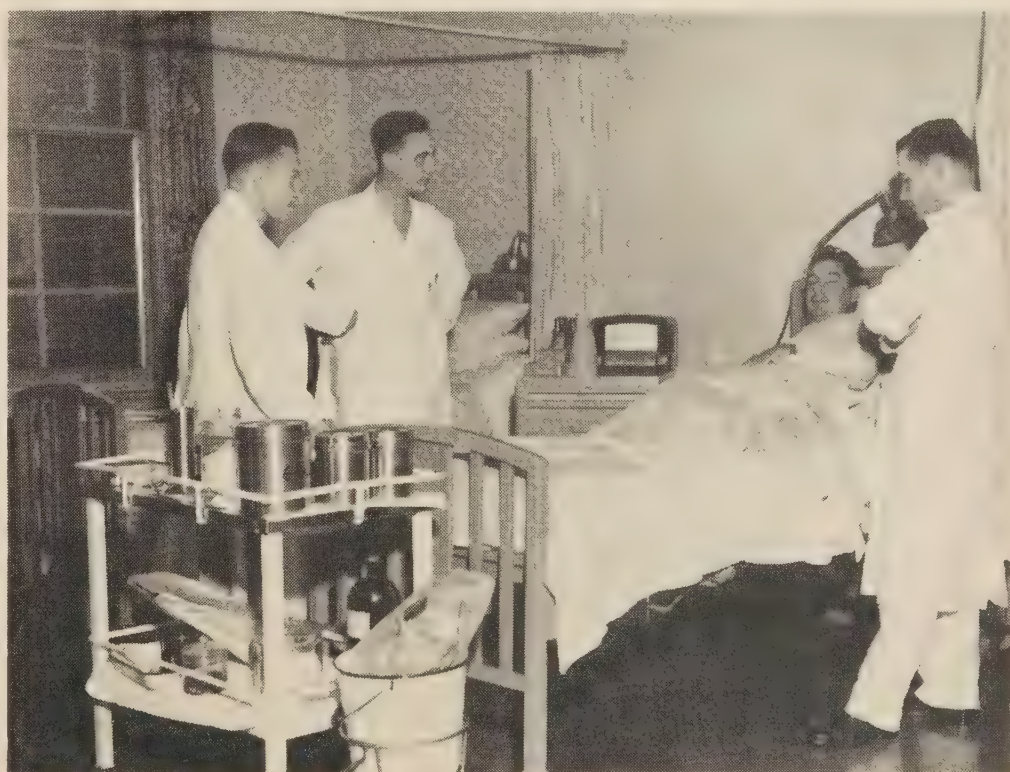
On Sunday, the day before the patient was discharged, he attended divine service in the hospital chapel. I shall never forget the look of sheer

joy on his face. He was deeply moved as he himself became part of the scene of which the hymn spoke:

*At even, when the sun did set  
The sick, O Lord, around Thee lay;  
O with what divers pains they met  
O with what joy they went away.*

It happened in Galilee nearly two thousand years ago. It happened here in Sunnybrook. And this one thing I know that whenever, wherever, I hear this same hymn, I will remember the man who came to the hospital to die, but who had found Life and found it more abundantly through the power of Christ whose "touch has still its ancient power." ★

Three young doctors completing a bedside consultation in the surgical ward.





# A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan

## Hunger Of The Heart

IT is a pitiable sight to see children crying for bread. It is equally distressing to know that there are thousands of children who are actually hungry for love and affection.

A five-year-old boy in Liverpool told a visitor that he liked coming to a slum headquarters of the Salvation Army because as he expressed it, "they loves a chap."

It was the same small lad who showed a badly cut foot to the Officer in charge, with the remark, "'Twasn't no use going to muvver. She wouldn't care."

An officer stooped and kissed the cheek of a twelve-year-old boy. "What was that?" Then, putting his hand to his cheek, he asked, "Will you do it again, please?"

Many parents think that if they can give a child the security of a home overflowing with comforts they have brought happiness to that child. Nothing can take the place of genuine affection. There is a hunger of the heart that only true love and affection can satisfy.

Jesus knew this. One of the most beautiful incidents in the Gospel record is that pictured for us when He called the children to Him, put His arms about them and blessed them. How the children must have thrilled to the tenderness and love of the Master!

## Do You Know?

1. Why do we say "goodbye"?
2. What do totem poles stand for?
3. Where do we get the name Santa Claus?

## Overcoming Handicaps

SOME mischievous boy threw a rock through the plate-glass window of a shoe merchant. Not to be dismayed, the cheerful shoemaker placed in the window a placard on which was printed the words, "The window may be damaged, but the goods are still the best." More customers were attracted to his store than ever before. He made the best of a misfortune.

Men whose lives have been an inspiration through the ages, have overcome handicaps that would have "floored" most of us.



Demosthenes, a prince among orators, overcame a handicap in speech during the early years of his life.

The musician Ludwig van Beethoven, despite deafness, achieved to new heights in music after he could converse by writing only.

Abraham Lincoln, with few educational advantages, became President of the United States.

Lord Beaconsfield, better known as Benjamin Disraeli, was a Jew and yet the British people honoured him with the Premiership of Great Britain.

Samuel Crowther, a negro, was made a Bishop by his church. They knew that "in Christ, there is no East or West."

What these men have done others can do.

*"Lives of great men all remind us,  
We can make our lives sublime,  
And departing leave behind us,  
Footprints on the sands of time."*

## A Question

An African woman once asked this question about missions. It ought to be asked in every church and church school.

The question was this:

"Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?"

## Don't Blur!

The late Lord Baden-Powell, founder of the great Scout Movement, once told of visiting the chief of a native African tribe. He found him sitting on his throne holding in his mouth an object a little smaller than a hen's egg. Baden-Powell approached him and asked him a question. Slowly the old man's hand went to his mouth,

from which he removed a large betel nut. When asked why he always carried the nut in his mouth, the chief explained that it kept him from blurring. In other words, before he could answer a question, it was necessary for him to raise his hand and take the object from his mouth. The delay gave him a chance to think before he spoke.

Don't you think that this is excellent advice. Think before you speak!

*I often say my prayers,  
But do I ever pray;  
And do the wishes of my heart  
Go with the words I say?*

*I may as well kneel down  
And worship gods of stone  
As offer to the living God  
A prayer of words alone.*

John Burton.

## Let's Have a Concert

Every year about this time someone mentions a concert. The object of the concert may be to raise funds for your boys' or girls' group. It should also be a means of interesting others in what you are doing in your organization.

What kind of a programme are you going to have? May I suggest that short and varied items, none longer than ten minutes, unless it is a play, rouse much greater enthusiasm among the audience than longer items.

Rehearsals will bring out the team spirit and reveal ability in those who always seemed shy or dull. It is amazing what talent lies hidden in shy boys and girls. Try and bring it out.

There are dozens of good books with suggestions for concerts and displays but try some of your own ideas, too.

## Answers To Quiz

1. It is from the expression "God be with you."
2. Totems are the emblems of the clan or family among the West Coast Indians of North America.
3. From Saint Nicholas, a patron saint of children.





# The CHILDREN'S CORNER

by May C. Smith

## Ruth And The Bear

**I**T was Thanksgiving Day in America, many years ago.

Far away from the big cities, Ruth's father had built a little house and a big barn, in a small clearing, not far from a river. There were no roads—just the trail up from the river, and a few paths, behind the house, which led into the forest.

As Ruth was old enough to go out and play by herself, mother had warned her never to go away from the clearing. Ruth was an obedient little girl, and she spent her days playing happily around the house, or in the barn.

Today, mother was busy preparing the Thanksgiving Dinner. She had invited some other lonely folk from up the river to come and share the feast. Father had gone into the forest and shot a wild turkey, and there were greens and wild grape jelly to go with it, and nuts for dessert.

Soon the wonderful smell of roasting turkey spread through the house. Ruth hung around her mother asking questions: "When will it be ready?" and "Can't I just have one peek?" until mother said: "Run out to the barn, Ruth, and stay with Daddy till I call you."

Ruth *meant* to go to the barn, but suddenly she saw some beautiful yellow and red leaves just at the beginning of the nearest path. She ran over to pick them. Then a few feet further along she saw some more, and some more. Ruth, in her excitement, quite forgot that she was not allowed to go along the path alone. She ran on, filling her arms with the coloured leaves.

Suddenly, from out of the woods, right in front of her, stepped a big, black bear. Ruth wasn't a bit afraid. She thought it was a big dog, like the one she had played with last time her father took her to the big city.

She dropped her leaves, and ran up to the bear, calling "Come, doggie. Nice doggie." She stroked its black fur. The bear sniffed her, and then ambled on. Ruth followed, talking all the way.

After a long time, the bear stepped to one side of the narrow path, and lay down under a tree. Ruth was so tired she could scarcely keep her eyes

open. She cuddled down beside the bear, and fell fast asleep.

At home, the turkey was ready, and the guests had arrived. Mother went to the door and called: "John! Ruth! Come quickly! dinner is ready."

"Where's Ruth?" asked mother, as father came in alone. "I don't know. I haven't seen her since lunch time," said father. Suddenly they were frightened. Could Ruth have gone along one of the paths into the forest?

Thanksgiving dinner was forgotten. Father and the neighbours took their lanterns and guns. They took different paths, and agreed that whoever found the little girl should fire a shot into the air as a signal for the others to return home.

Mother's heart was heavy. But she knew that God answers prayer, so she went into her room, and asked God to save her little girl, and bring her safely home.

Did God hear her prayer? Yes, out in the woods, father took the very path that Ruth had taken. It was

getting dark, as he went along calling: "Ruth! Ruth!"

Suddenly he was startled by a deep growl. He lifted his lantern, and there, not far ahead of him, close to the side of the narrow path, lay a big black bear.

He lifted his gun to fire, when, to his horror, a little yellow head popped up, and a voice cried out: "Oh, daddy, don't shoot Doggie! Don't shoot Doggie! Doggie has been good to me all night."

"Oh, Ruth, come here!" cried the frightened father. "Come here at once!"

Ruth got up and ran to her father. Quickly he grasped her in his arms, and backed off, down the path, keeping an eye on the bear.

How he thanked God for taking care of his little one! With grateful heart he spared the bear, but fired off his gun to let the others know that his little lost one was found. ★

Adapted from "Ruth and the Bear". Used by permission of Prairie Bible Inst. All rights reserved.

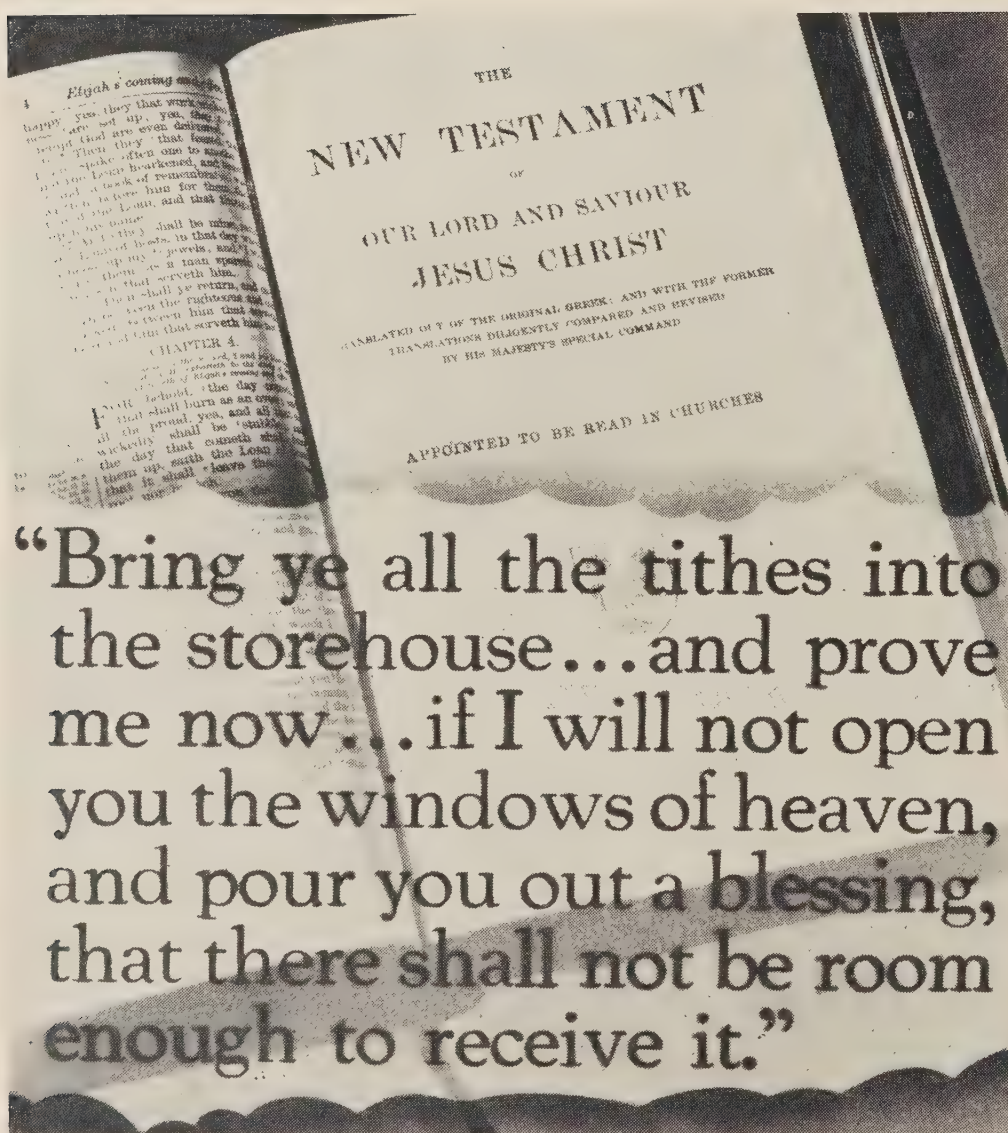


YOUNG CANADA BOOK WEEK (November 4-11) emphasizes to parents and teachers the importance of good books to children and young people. The librarian in your public library branch will be glad to help you with a list of selected reading material.



# The Meaning of Christian Stewardship

By Hugh F. Davidson \*



**"Bring ye all the tithes into the storehouse...and prove me now...if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."**

AS the Church has been driven to search the Scriptures seriously to find the basic things in her faith, the doctrine of Christian Stewardship has been rediscovered. It is not just a need for money which has caused this emphasis to be placed upon stewardship. It is a much deeper need which is confronting the Church today.

Our church life has been existing, for the most part, at the expense of the spiritual capital inherited from our fathers. That capital is nearly exhausted. Under the insidious and growing pressure of materialism, we of the Church are being forced to abandon our easy-going attitude and choose between God and mammon. We are discovering that if Christ is to be Lord at all, He must be Lord of all. An awakening Church is coming to realize the totalitarian nature of Christ's government of her life.

Stewardship is not a new truth. It sounds new only because we have not been practising it. We have allowed other lords to hold sway in our lives. Now, as they threaten to swallow us, we are mercifully enabled to see that the Lordship of Christ is the only lordship which gives man his freedom. The Christian man is both a free man and a servant. The word that describes this paradoxical relationship is "stewardship." It applies to the whole of a man's life, and not merely to his money. It is another word for Christian living.

CHRISTIAN stewardship is the "reasonable service" which man owes to God as a consequence of two great acts of divine grace and mercy. The first is God's act of creation. The Creator is the only one who has the right to say "mine."

Whistler, the artist, was a guest in a home where one of his earlier paintings was hanging. Dismayed at the flaws which his maturer judgment detected, he secured materials and proceeded to touch up some of the mistakes. His hostess caught him at work and began to reproach him for spoiling her picture. The artist replied, "Your picture? Just because you paid for it doesn't give you the right to call it *your* picture."

Here is the dominant theme which runs through the Old Testament. The psalms are filled with expressions concerning God's ownership because of His creatorship.

*"The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Psalm 24:1.*

\*The Rev. Hugh F. Davidson, an RCAF Chaplain during World War Two, is minister of First church, Chatham, Ontario.



"Know ye that the Lord He is God. He made us and not we ourselves. We are his people and the sheep of His pasture." Psalm 100:3.

"Every beast of the forest is mine and the cattle upon a thousand hills." Psalm 50:10.

David, at the dedication of the gifts for the temple, acknowledges that man cannot give to God. Man can only return what God has given to him, "all things come of Thee, and of Thine own have we given Thee." (1 Chronicles 29:14.)

When the Hebrew nation was set up in Canaan, certain customs were laid down. The observance of these customs would remind the people that the land was the Lord's, and that the nation belonged in a special way to the Lord who had delivered them from slavery in Egypt.

We read, in Leviticus 25, a description of the institution of the jubilee year. At this time all property sales were to be cancelled, and the land returned to the original family to which it had been assigned. Men who had been forced into servitude because of debt, were to be freed and the debt cancelled. The reason given for these rules was "the land is mine."

Although this was the doctrine, the Scriptures reveal that the Hebrew people never practised these duties. The prophets are full of rebukes to the people who have forgotten that God is the real owner of their wealth. Amos thunders against those who oppress the poor. Hosea laments the unfaithfulness of the people who have forgotten that they owe their very existence to God. Malachi's appeal for tithes and offerings is obviously to a people who are neglecting their duties. Isaiah denounces the people for their sham religion.

**B**UT, God's ownership as creator is not by itself compelling enough to win man's reasonable service. There is the *second* great act of God's grace, hinted at and expected by the prophets, and realized in Jesus Christ. The divine ownership is asserted by the apostles on the ground of Christ's death for us on the Cross. "Ye are not your own. For ye are bought with a price. Therefore glorify God in your body and in your spirit which are God's." (I Corinthians 6:19-20.)

The believer, who has earned condemnation by rebelling against his Creator, is set free through Jesus Christ. But the believer never can have his freedom on his own. He is free only in Christ. He is responsible to Christ for the use made of all his time, all his energy and skill, and all his material wealth. Not even a tiny

We're giving our Church  
the lift it needs —  
pledging more  
this year!



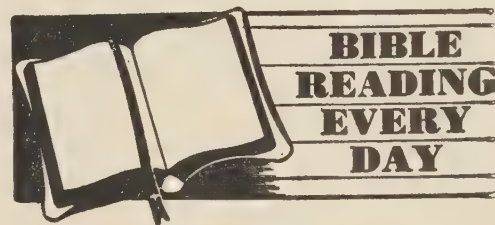
corner of his soul can the Christian call his own.

Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me." (Galatians 2:20.)

Christ not only reasserts divine ownership, but He gives to men who will receive it the faith which enables them to live in obedience and love as His faithful servants.

Christian stewardship, impossible apart from Jesus Christ, is the response of the whole man to the Lord and Saviour. When Paul calls himself the slave of Christ, he is not using extravagant language. He is describing accurately the relationship that must exist if a man is saved from his sins.

The Church is challenged today by a pagan world. Now it is evident that a radical Christianity in conformity to the Scriptures is the only answer. We need power to overcome the worldliness surging like a flood over our civilization. As the Church becomes aware of this issue, she must increase her emphasis on stewardship and translate words into evangelical action. ★



November	1—Acts 4:31-37
November	2—Acts 5:17-24
November	3—Acts 5:25-32
November	4—Acts 5:33-42
November	5—Acts 7:54-60
November	6—Acts 8:1-7
November	7—Romans 1:7-15
November	8—Romans 1:16-25
November	9—Acts 28:13-23
November	10—Psalm 76
November	11—John 15:8-13
November	12—Revelation 3:14-22
November	13—Matthew 8:18-22
November	14—Matthew 19:16-23
November	15—John 6:61-71
November	16—Mark 1:16-22
November	17—Hebrews 11:23-27
November	18—Hebrews 11:32-12:2
November	19—Nehemiah 2:1-11
November	20—Nehemiah 2:15-20
November	21—Acts 16:6-13
November	22—Acts 16:14-18
November	23—Acts 16:19-26
November	24—Acts 16:27-34
November	25—Acts 16:35-40
November	26—John 3:1-10
November	27—John 3:11-17
November	28—Matthew 16:13-20
November	29—Colossians 1:9-19
November	30—1 Corinthians 12:26-31





The shipping room at 63 Saint George Street, where weekly church calendars and Stewardship promotional material are sent out to congregations all across Canada. Two members of the staff (left), Miss Olga Rituper and Mr. Ronald Young, are shown collecting and assembling folders. Miss Hazel Davis (right), a student at the Missionary and Deaconess Training School, puts the calendars through the stitching machine.



The first Interdenominational S... Among the Presbyterian ministers H. K. Markell, the Rev. W. J. Ad... McCullagh, the Rev. W. K. Palm...

In the press room in the basement, Miss Brown checks a proof with the printer, Mr. Kenneth Seeley.



## It Can Happen I

By Mal

**C**HURCHES which have accepted Christ's attitude toward money and material resources are taking another look at themselves — and are being surprised at what they see.

Ministers who have been asking the question, "these bones live?" are finding out that not only do dry bones have life, but they have flesh and blood, fire and enthusiasm and undreamed-of energies.

Boards of Management whose efforts have drained away in squeezing out enough money to pay overdue bills, have found themselves in the unpleasant position of having to discover new ways of spending more money than they have ever had before.

Churchmen, used to enduring slipshod methods of financing in their church, which they would view with horror in their own business, are finding a new and fresh enthusiasm in serving their church and bringing their own talents to be used in effective ways.

Churchwomen, freed from the dreary burden of financing their church through bean suppers, bazaars, rummage sales, rampages, and the sale of synthetic vanilla extract, are finding a new joy and satisfaction in their church work.

Church members, in general, are finding that they no longer have to bury their consciences in the matter of whether or not to hold a raffle in order to avoid a deficit at the end of the year. And churches are finding that this is only the beginning in a long list of positive results which follow the adoption of a stewardship-based programme of church financing.

**T**HESE are not exaggerated claims. They are a direct result of what has already happened in scores of congregations within our own Church in the past year. Some of them are large congregations, with up to 600 members.





Conference was held at the Anglican Training College, Aurora, last summer. Attendance were Dr. A. Neil Miller, the Rev. Malcolm D. Blackburn, the Rev. the Rev. Hugh F. Davidson, the Rev. D. T. Evans, the Rev. B. A. Miles, the Rev. E. C. Rev. J. K. R. Thomson, the Rev. R. G. McMillan, and the Rev. T. J. McKinney.



Photos by Canada Pictures  
Dr. A. Neil Miller, Secretary of the Stewardship and Budget Committee, and Miss Jean Brown, his assistant, discuss plans for the publication of Stewardship weekly calendars.

# Your Congregation

by D. Blackburn \*

some of them are small, as low as seven members. But *all of them have found that the adoption of a sound Christian Stewardship programme of church financing invariably brings results.* These results are many—and they are not confined to money matters. Here are some of the things which have already happened in congregations large and small, urban and rural, new and old—things which can yet happen in your congregation:

**INCREASED FINANCIAL SUPPORT**—for local needs and for the larger work of Christ's Church in the world. A congregation with a small budget allocation, which it had failed to meet in 1954, not only met its allocation in 1955, but set its own allocation in 1956 at a rate 50 per cent higher than the one suggested for 1955. Another congregation found itself able to plan—and to build—a much-needed extension for its Christian Education facilities. One congregation began talking seriously about a new church building. A year and a half later they were worshipping in it.

**NEW VISION.** An augmented congregation, recognizing the need for new and larger facilities, had planned to put a basement under the old and inadequate church hall. By the time they had completed an Every Person Canvass and put into practice a sound programme of Christian Stewardship, their sights had been raised and their vision transformed. Instead of a basement, the congregation has already completed a new church hall—part of a programme to erect a new set of church buildings. And at the same time, this congregation has become self-supporting and has increased its minister's stipend.

**NEW MEMBERS.** Over and over again, congregations have been discovering new prospects for church membership, receiving new members into full communion, finding

\*The Rev. Malcolm D. Blackburn is minister of Fraserview church, Vancouver, B.C. He attended the Interdenominational Sector Conference held at Aurora last summer, and can be seen seated fifth from left in centre picture.

new workers and leaders for an expanding church programme, and discovering fresh talent amongst old members.

**NEW OPPORTUNITIES.** Congregations whose efforts have been devoted to paying the bills, and incurring as few new obligations as possible, are finding themselves in the undreamed-of situation of being able to say, "Now what would we like to do?" "What are some of the things we should be doing?" "What new task can we, as a congregation, take on?" And they are making these "dreams" come true.

**NEW STIMULUS TO OTHER FIELDS OF CHURCH WORK.** A programme of Christian Stewardship is not selfish; it isn't exclusive. Its success spills over into all the other Christian endeavour of a congregation. The Every Person Canvass has been found to be a practical means of introducing a programme of Fellowship Visitation, or of Visitation Evangelism.

The experience gained by visitors in the Every Person Canvass unlocks the door to the hearts as well as the homes of a congregation — and of the community around it. The preparation and training involved in establishing a year-round programme of stewardship, creates new interest in and brings new knowledge of all departments of the congregation's life and work.

**A**LL across the country, church members have found these things to be true—and much more as well. And *any* congregation can discover the truth of this for itself. Any congregation admitting that its Stewardship programme has been inadequate, and willing to undertake a fresh adventure, will find itself stepping into new roads of opportunity and service.

Your congregation *can* increase its annual receipts by 50 per cent in one year. This is not a dream, but a *proven fact*. And along with a vastly improved financial programme, enabling you to put into practice the hopes and dreams of your people, you will experience what others have already found—that when Christian people couple vision and enthusiasm with a planned programme of Christian Stewardship, the stewardship of faith and other resources, then the Church becomes the Church in action, reaching out in new directions to bestow effectually the gracious gift of Christ's redemption to all avenues of life. ★



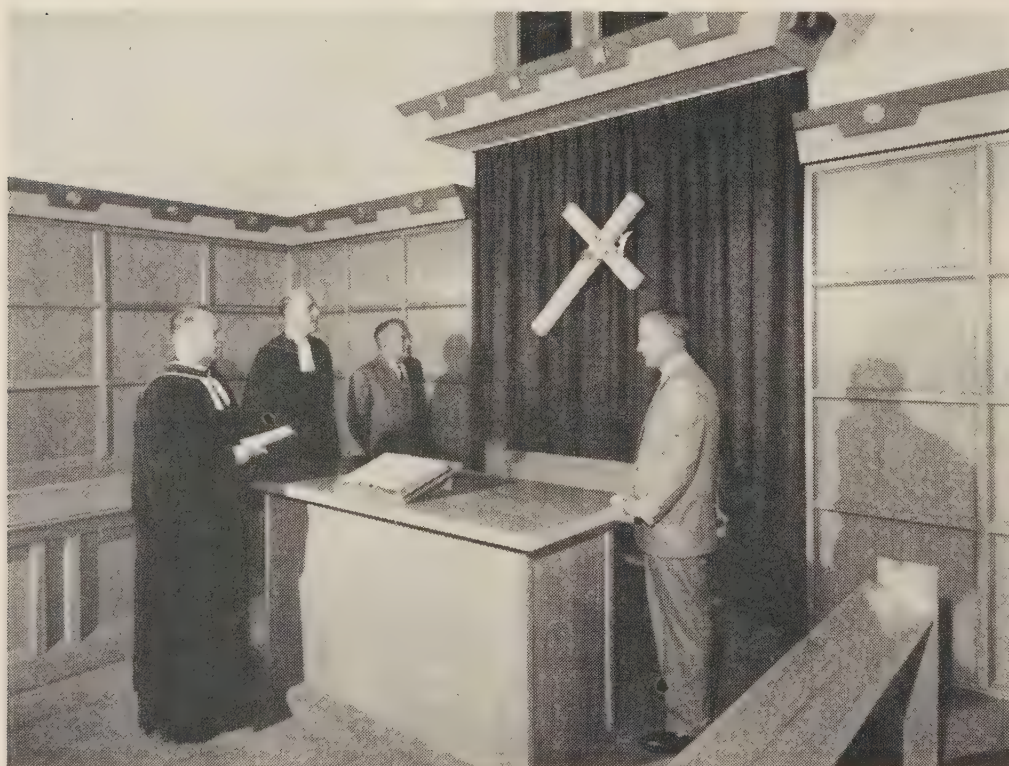
# Church



Fifty Presbyterian families in Atikokan, Ontario, are now holding worship services in the first unit of the proposed St. Andrew's church. The first unit was dedicated on June 24, one year after the sod-turning ceremony took place. Picture shows Mrs. William Fraleigh turning the sod, assisted by Dr. J. E. Gregory, chairman of the building committee. Looking on are (from left), Mr. John McTaggart, Mrs. John Munn, Mrs. John Douglas, Mrs. Fraleigh, Dr. Gregory, and the Rev. Gordon E. Bastedo, minister. Inset (left) shows the first unit of the new church. The St. Andrew's congregation was organized in 1954 by Mr. Edward McKinley, student minister, assisted by Dr. J. E. Gregory.

◆ The highlight of the rally of Church school teachers of the presbytery of Brockville, held in **Knox church, Morrisburg, Ontario**, on September 24, was the address by Mr. Ed Hart, student at Presbyterian College, Montreal. Stressing that a teacher's incentive is much more important than the methods

used, Mr. Hart said "man is looking for better methods, while God is looking for better men." The teacher's incentive must arise from Christ's indwelling, as his love "controls us". Also featured in the programme were a book display and a flannelgraph demonstration.



Standing in the new chancel of Leaside church, Toronto, after the dedication service on September 9, are (from left), Professor Allan L. Farris, an elder of the congregation and chairman of the Kemp Memorial Committee which was in charge of renovations to the chancel; the Rev. Douglas G. Seaton, minister; Mr. F. A. Willet, clerk of session, and Mr. D. Henry of the Memorial Committee. (See story on this page.)

◆ Two donations of \$1,000 each have been received by **St. Andrew's church, Framboise Nova Scotia**. Given by Mr. Murdoch H. MacDonald, of Melrose, Massachusetts, one of these donations is in memory of his father and mother, Mr. and Mrs. Hector MacDonald, and the other in memory of his wife, the former Effie Morrison. Due to an exodus of population from the rural areas of Cape Breton, the Framboise congregation has been greatly diminished, placing an increasing financial burden on those who remain. Mr. MacDonald's generous gifts are timely and much appreciated.

◆ A presbytery-wide service of witness was conducted by the congregation of **Oakridge Acres church, London, Ontario**, on September 23. The service was conducted by the Rev. Richard Stewart, moderator of London presbytery, assisted by the minister, the Rev. Gordon Brett. A statement of the aims of the Laymen's Extension Committee, which helped to establish the congregation of Oakridge Acres, was read by Mr. Edward MacKenzie. Plans have been made to raise \$75,000 for church extension in the presbytery. The Very Rev. Finlay G. Stewart, Moderator of the General Assembly of The Presbyterian Church in Canada, delivered a challenging message to the 500 people in attendance at the service of witness.

◆ The congregation of **St. Andrew's church, Olds, Alberta**, is without a church home as the result of a fire which totally destroyed the old building erected in 1900. Work had been started on extensive alterations to the interior. The fire was prevented from spreading to adjacent buildings, and most of the furnishings were saved. The loss is partially covered by insurance.

◆ The congregation of **Leaside church, Toronto**, gathered on September 9 to worship God and to dedicate to His Glory a number of improvements to the church sanctuary. Paneling of the chancel was made possible through the generosity of the late Mr. Alvin L. Kemp. A Communion table was presented in memory of the late Mr. Donald MacLean. Monies which had been received from the estate of the late Mr. James W. Smith, and from several organizations in the church, enabled further improvements to be made. Professor Allan L. Farris, an elder and chairman of the Kemp Memorial Committee, assisted the minister, the Rev. Douglas G. Seaton, in the service of dedication.



# Cameos

◆ The official dedication by the Presbytery of Westminster of the Christian education centre of **Knox church, New Westminster, British Columbia**, took place on September 16. This service was the happy culmination of over 2,000 hours of volunteer labour given by the men of the congregation in the erection of the Centre. The new Centre is complete with a large eighty foot auditorium and seven large classrooms. The Rev. R. S. M. Kennedy, Moderator of Presbytery, officiated at the act of dedication, while the minister of Knox church, the Rev. Kingsley E. King, conducted the service. The guest speaker was the Rev. Douglas Fox, of Whalley.

◆ Two memorial windows were dedicated in **First church, Port Colborne, Ontario**, on September 23, in memory of Mrs. George H. Smith. Mrs. Smith had been an active worker in the Church and particularly in the Women's Missionary Society. She could not understand a Christianity that had no part in missions. She lived her religion in her every-day life and her Lord was very real to her. The windows were unveiled by Mr. George H. Smith, and the service of dedication was conducted by the minister, the Rev. R. T. Rutherfordale.

◆ A service in **St. Peter's church, Stanley, New Brunswick**, on September 23, honoured the memory of Mrs. Willie Blair, and her son, Mr. Harold Blair. Mrs. Blair, who died in 1952, had been the faithful superintendent of the Sunday school and a leader of the Mission Band for many years. A pulpit fall and book mark were presented on behalf of those who had received benefit from her teaching. The Blair family presented a brass lectern for the communion table in memory of Mr. Harold Blair, who had been a member of the Board of Managers. The service was conducted by the minister, the Rev. T. T. Cunningham.

◆ The town of **Fort St. John, British Columbia**, situated at Mile 47 on the Alaska Highway, is fast becoming an important oil centre, and high on the agenda of **Burch** congregation is an extensive building plan. First, a new Christian education building is to be built. Second, a new church edifice is to be planned to meet the needs of this greatly expanding congregation. By 1970 the population of Fort St. John may have reached 25,000. It is to minister to this congregation that the Rev. William Frederick Duffy was ordained on September 14 by the Presbytery of Peace River.



Newton Associates

The ninth annual "old-time" service was held in **Kenyon church, Dunvegan**, on August 5. Carloads of people from as far away as **Almonte and Ottawa**, motored to Dunvegan to attend this unique service which has been held each year since the revival of the **Glengarry Highland Games** in 1948. Picture shows Mr. Fraser Campbell taking up the offering in the ancient long-handled collection ladle. The service was conducted by the Rev. Dr. Donald N. MacMillan, minister, and the sermon was read in Gaelic by Mr. Norman J. MacLeod. Mr. Harold MacInnes acted as precentor.

◆ A beautiful window was dedicated in **Knox church, Meaford, Ontario**, on September 9. The window was given by Mr. Arthur Ferguson of Prince Rupert, British Columbia, in memory of his wife, Lillie Sword. The Rev.

Donald M. Douglas, of the Church of Scotland, conducted the service of dedication. A new electronic organ was dedicated in **Knox church** earlier this year in memory of those who died in the two great wars.



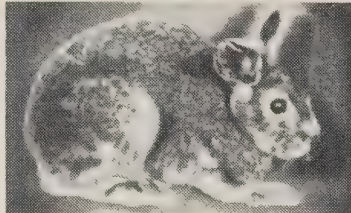
The new Christian Education centre of **Knox church, New Westminster, B.C.** Dedicated on September 16 by Presbytery, this fine structure represents over two thousand hours of voluntary labour by the men of the congregation. It is complete with an auditorium 80 feet long, and has seven large classrooms. The Rev. Kingsley E. King, minister, is shown standing at the entrance to the Centre.



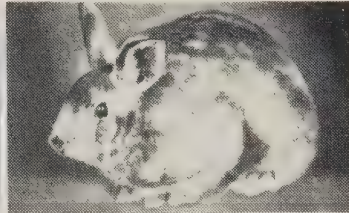
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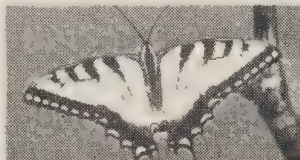
Discover awesome prehistoric titans, like the Stegosaurus—fifteen feet of armor-plated might, with a brain no larger than a walnut!



Which is the fragile flower and which is the flesh-eating animal? On the left is the lovely bloom of the Tulip Tree. But the "blossom" on the right is a hungry Sea Anemone, and its "petals" are waving tentacles, reaching out for prey!



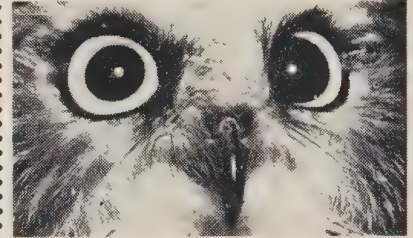
Meet the lovable children of Nature—like the shy, tree-dwelling Koala, the model for the original "Teddy bear."



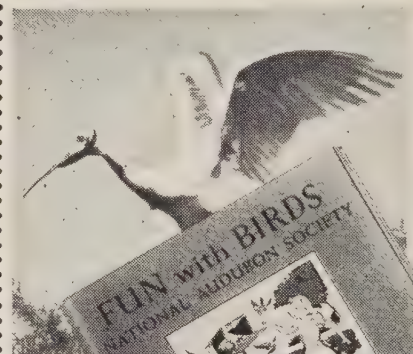
Collect a "Museum-at-Home" of butterflies like the lovely Tiger Swallowtail.



Explore the underwater world through the Nature Program's color cameras!



See the mysterious, exciting life of Nature after dark—the great owls who hunt their prey in almost total darkness—all the strange creatures who live by night!



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# BOOK CHAT

## THE EPISTLE TO THE HEBREWS.

By Geerhardus Vos. Evangelical Publishers, Toronto. \$2. 124 pp.

● DESIGNED PRIMARILY as a series of lectures to theological students, this work is essentially a book to be studied. Dr. Vos strongly asserts "the writer of this Epistle was first a theologian who believed in the efficacy of doctrine as a means of grace." In his commentary Dr. Vos manifests the same motive, you feel his scholarly mind is always accompanied by a spiritual heart. Serious study of this book will bring a fruitful reward.

D. D. DAVIDSON.

Vancouver, B.C.

## MORAL PRINCIPLES IN THE BIBLE.

By Ben Kimpel. Philosophical Library, New York. \$4.50. 172 pp.

● THE READER will stand in awe of the author's knowledge of the English Bible. However, to be fully appreciative of the author's effort, a little background in philosophy will prove helpful. A minister will find many suggestive themes and texts for sermons on the moral problems of the day; in the Church and in society.

The telling defect of the book is that man and the good of man is made the basis of morality. Whatever, therefore, is found in the Bible with reference to God on morality, which does not satisfy "moral man" is in error. One concludes that the author would like to see the Bible rewritten to omit the material of the prophets, *et al*, written in zeal or passion, but in error.

E. H. BEAN.

Kensington, P.E.I.

## PUBLICANS AND SINNERS. By

H. G. G. Herklots, Vicar of Doncaster. Ryerson Press; Toronto. \$1.75. 120 pp.

● HISTORICAL MATERIAL is used to good advantage in setting the background for meetings of Jesus with publicans and sinners. Lives are remade in different ways, penitence is a pre-requisite, but is not found ready-made waiting for forgiveness. Something in Jesus evoked repentance.

Though in lecture form, this is more than an objective study. The approach is—"But for the grace of God there goes . . ."

ALEXANDER McLEAN.

Willowdale, Ont.

## LEARNING TOGETHER IN THE CHRISTIAN FELLOWSHIP by Sara Little. John Knox Press, \$1.25, 104 pp.

● CHRISTIAN EDUCATION by group

study is the theme of this interesting little book. The author sees group study as a vital way to help young people grow in Christian knowledge and develop in Christian maturity. Practical suggestions are offered as to how the teacher can lead group members to participate purposefully and effectively in Bible study. The methods suggested would unquestionably lead to the building of the Church as a redeeming community.

KENNETH G. McMILLAN

Guelph, Ont.

## TITLES OF THE TRIUNE GOD. By

Herbert F. Stevenson. G. R. Welch Co. Ltd., Toronto. \$2.50. 182 pp.

● THIS BOOK is a patient labour in assembling the names of the Triune God under the separate headings of the Trinity. Its chief merit lies in its objectivity. The author has shown the interlocking character of the Triune names and traced their progressive revelation in the Scriptures with adequate references and given an unbiased and helpful exposition. It will be of practical value to a minister or teacher in providing source materials easily. Detailed study will make the inscrutable doctrine of the Trinity more intelligible.

NORMAN D. KENNEDY.

Regina, Saskatchewan.

## CHRIST AND THE CAESARS. By

Ethelbert Stauffer. S. C. M. Press. \$3.75. 290 pp.

● CHRISTIANITY as the new historical faith could not help but enter into conflict with existing historical institutions. Professor Stauffer, by means

of a delightful series of personality sketches, traces this conflict in the first three centuries. Names such as Julius Caesar, Augustus, Anthony, Cleopatra, Domitian and Constantine are included. A study of the coins which were minted by these persons adds much valuable information to existing historical knowledge.

The chapter on Domitian and John provides the best historical background for an understanding of The Book of Revelation that I have yet seen. Few books have thrilled me as much as this one.

ALLAN L. FARRIS.

Knox College,  
Toronto.

## MORE FROM THE PRIMEVAL FOR-

EST. By Albert Schweitzer. MacMillan, Toronto. \$1.25. 128 pp.

● DR. SCHWEITZER describes the second period of work at Lambarene, when the new hospital was erected. At that time patients were flowing into the hospital. Usually 120 to 160 cases were under treatment. Schweitzer uses his pen with the same dexterity as the surgeon's scalpel, in producing a fascinating story of victory over many diseases.

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## An Appeal To Canadian Presbyterians



## Refugee Relief Requires Another \$14,000

The Editor: "Dr. Barclay, we want our people to realize the need for them to share in our Church's contribution to World Refugee Relief. As Convener of the Committee on Inter-Church Aid, what do you think of this picture?"

Dr. Barclay: "It is an extremely appealing picture, Dr. McNab, because at the heart of the refugee problem is the plight of little children. I feel that its publication will touch the hearts of our people who do feel the plight of the world's forty million refugees, who are homeless and hungry."

The Editor: "How much money has been received to date from our congregations?"

Dr. Barclay: "This year I regret to say, we are 'down' on our givings for refugee relief. We have received only \$11,344 as against \$15,463 on the corresponding date (September 19) last year."

The Editor: "Am I not right in thinking that the General Assembly raised its objective for Refugee Relief this year?"

Dr. Barclay: "You are quite right, Dr. McNab. The General Assembly raised the objective to \$25,000, an increase of \$10,000 over the former goal of \$15,000. In my opinion, the success last year, when we exceeded our objective by \$4,000, is leading our people to think that the money will be raised more easily this year."

The Editor: "Should contributions for Refugee Relief be 'earmarked' and forwarded to a particular address?"

Dr. Barclay: "Yes. Cheques from congregations or individuals should be marked payable to 'Refugee Relief,' and sent to The Church Treasurer, 63 Saint George Street, Toronto 5, Ontario. And of course, all contributions will be credited to the Budget givings of the congregations concerned." ★

## Camping At Camp Kannawin

Eighty enthusiastic Presbyterian men, who attended a work camp at Camp Kannawin, Alberta, last spring, have been rewarded for their efforts. They helped in preparing the camp grounds and buildings for the 1956 season. Further improvements were made possible by the contribution of \$2,000 raised by members and friends of Grace church, Calgary, and the donation of large picture windows by an Edmonton church member. Better dividends could hardly have been received as the camps were filled to capacity, with a total registration of 661 in 1956.

As a vital part of the Presbyterian Programme of Progress in the Synod of Alberta, particular attention has been focussed on the development of Camp Kannawin. Six 10-day youth camps were conducted, giving to the campers a well-balanced program of Bible study and worship, together with camp crafts, handicrafts, music, sports, swimming and boating. Six weekend camps were held for young people and adults.

### Clergy Certificates

Ministers wishing to use their clergy certificates early in 1957, should send their requests to The Canadian Passenger Association, 1520 Mountain Street, Montreal 25, by **November 15, and not later than December 1.** Your co-operation will be greatly appreciated as it is impossible to give attention to all requests by January 1.

## PEACE OF MIND

Peace of mind can mean many things. It can mean confidence, a happy life, and time for deeper thought and development.

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for cash or by instalment through your bank, investment dealer, trust or loan company, or on the Payroll Savings Plan where you work.



# The Editor Reports

TEN years in the editor's chair have been most enlightening. They have opened my eyes. In today's worldwide emphasis on "Communications", the Church must be in the forefront. It must continually publish the Good News to all mankind.

Most publishers are not in the game for their health, nor for anybody's health. They are there to make profits. Their slogan is, people will read what they pay for.

But churchmen have a different point of view. We are concerned with making people better. The world needs to be reborn. So we are concerned, greatly concerned, with the people who care little about the Christian faith. Active church members build the churches to which many people never come. They erect church schools and pay for lesson materials. They place Books of Praise in the pews for the benefit of infrequent church-goers, as well as for the use of the congregation.

During the past three years, I have watched with joy the success of the Every Home Plan. The General Assembly, taking the attitude that everyone should know what is the programme of the Presbyterian Church, recommends that we send *The Record* to every home. Ministers and sessions have told us that people will give money more freely if they have read about the work of the whole Church.

Ninety-five per cent of the congregations that have followed the plan for three years will renew. And one can be sure that every home into which *The Record* goes will find one reader. Our object is, therefore, to inform our people and help them to be better church members. If the babes and the weaklings are to be strengthened in the Christian faith, the church journal should be sent to them all. ★

♦ A varied diet of worship was enjoyed by the congregation of **Runnymede church, Toronto**, on September 16. At the morning service, the Rev. Ronald Rowat, Superintendent of Missions for the Synod of Montreal and Ottawa, based his sermon on the text from Matthew, that Christ "spake many things unto them in parables." The evening service was conducted by the Young People's Society, with the minister, the Rev. A. W. Currie, installing the new officers, assisted by the Rev. Deane Cassidy, minister of Park Lawn church, Toronto. At a fellowship hour following the service, the Rev. John Elder, missionary on furlough from British Guiana, spoke on and illustrated with slides, the Church's work in British Guiana.

♦ When the congregation of **Glenview Presbyterian Church, Toronto**, met for worship on Sunday, September 2, a dream of years was realized — the centre aisle had come into being. As the worshippers passed through the new arched door in the narthex, there was the centre aisle with the new rich

blue carpet drawing one to the Communion Table in the beautiful chancel. The proportions of the Scottish Gothic architecture were now seen at their finest. The fir floor had been refinished in its natural colour and the whole sanctuary had a new atmosphere of the beauty of holiness.



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**Pipe Organs**—In EATON'S Organ Salon, Toronto, we have on display a custom-built EATON Pipe Organ (illustrated), available now for immediate installation anywhere in Canada. It is a demonstrator model greatly reduced for immediate selling.

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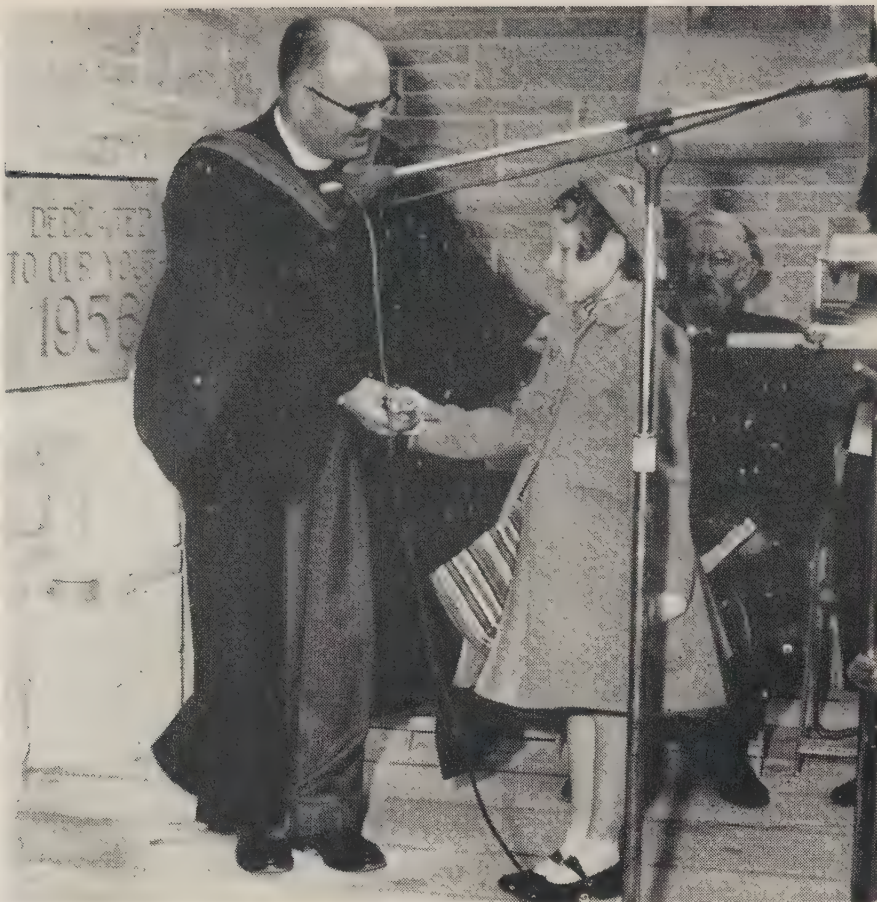
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for full information and demonstration.





Principal J. Stanley Glen receives the trowel from the Rev. David Rowland's daughter before laying the cornerstone of the Youth Centre at York Memorial church, Toronto.

◆ The cornerstone of the new \$100,000 Youth Centre of **York Memorial church, Toronto**, was laid on September 30, by the Rev. Dr. J. Stanley Glen, Principal of Knox College. Assisting in the service were the Rev. Donald S. Jackson, Moderator of West Toronto presbytery, the Rev. R. H. M. Kerr, representing East Toronto presbytery, and the Rev. D. McCullough, Director of Church Extension.

This building will be known as "The David Parsons Rowland Youth Centre" in recognition of the service, devotion, leadership and stimulating drive of the Rev. D. P. Rowland, minister of the congregation since its inception. The only one of its kind in York Township, the centre will be the headquarters for a school of Christian education, as well as provide for other community activities.

◆ On Sunday, July 29, a new notice board for the church was dedicated in **St. Andrew's, Scarborough**. The notice board was presented and unveiled by Miss Ruth Oldham, a granddaughter of the late Rev. Dr. Harvey Carmichael, minister of St. Andrew's church, 1912-1919. The Rev. Frank Conkey, minister, received the gift on behalf of the congregation, and dedicated it to the glory of God.

◆ A double presentation ceremony took place in **Mount Pleasant church, Vancouver**, on September 7. The occasion was to honour the Rev. F. G. and Mrs. St. Denis, who celebrated their 25th wedding anniversary, and Mr. and Mrs. Robert Pollock, upon their de-

parture from the city. Mr. Pollock had been treasurer of the church and a valued member of the kirk-session. Mrs. Pollock not only worked untiringly in the local church, but has also been president of the Westminster presbyterial and of the British Columbia synodical of the Women's Missionary Society. Mr. and Mrs. Pollock have two sons, the Rev. Murdo Pollock at Mission, B.C., and the Rev. Robert Pollock at Creston, B.C. The Rev. F. G. St. Denis has been minister of the Mount Pleasant congregation for 16 years.

◆ **Knox church, Whitewood, Saskatchewan**, presented the Rev. J. W. Milne, on May 24, with an engraved travelling secretary and a sum of money, in appreciation of his faithful and devoted service during the past year. The choir presented Mr. Milne with their photo as a token of thanks for the many hours he spent in their training. Mr. Milne has been appointed to work among the hill tribes on the Bhil field, India.

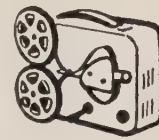
◆ **St. Andrew's church, Victoria, British Columbia**, celebrated its 90th anniversary on September 16. Dr. Ralph G. Turnbull, minister of First church, Seattle, Washington, and a graduate of Princeton Theological Seminary, was special speaker. Mr. Justice A. M. Manson, an elder in West Point Grey church, Vancouver, delivered the anniversary address, calling upon members of the congregation to consider how they may best serve the world of tomorrow.

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## In December Issue

### THE JOY OF CHRISTMAS

F. Townley Lord

### THE MESSAGE OF THE CHRISTMAS CAROLS

David Ouchterlony

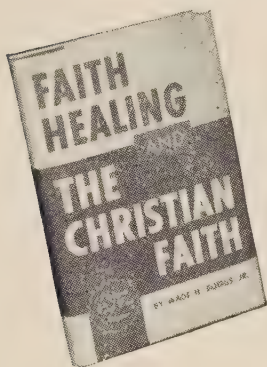
### WHAT PRESBYTERIANS BELIEVE: THE INCARNATION

James S. Barr

◆ The 49th anniversary of Riverdale church, Toronto, was celebrated during October. The Rev. Dr. A. Gordon Macpherson, who has been minister in this congregation for 21 years, and Mrs. Macpherson returned at the end of August from a visit to England, Scotland and Northern Ireland. Before leaving on their overseas trip, a special gathering was held to wish Dr. and Mrs. Macpherson "Bon Voyage," when a gift of money was presented to them.

Do the faith healers  
really heal?

Should mature Christians  
seek medical help?



by Wade H. Boggs, Jr.

This calm, courageous book answers questions that puzzled Christians are asking today about "faith healers" and their activities. Charting his course by the Bible, Wade Boggs probes the claims and results of these "healers" frankly and factually.

Then this Presbyterian minister and Bible professor makes positive suggestions for all Christians—ministers, laymen, and medical personnel—in this vital area.

This long-needed book is a Religious Book Club selection for October. **\$3.50**

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## Money Can Be Beautiful

(Continued from page 5)

where stipulates a precise amount. Some maintain that it should be a tenth of one's income in view of the ordinance to that effect in the Old Testament, but there is no such ordinance in the New Testament for the reason that Christianity is not a legalistic religion. A tenth may not be enough for some, while for others it may be too much. A tenth of fifty dollars a week would mean more than a tenth of five hundred dollars a week, since as income rises the proportionate amount required for the primary needs of life diminishes. But if, whatever our income, we see money in terms of what it can mean and do, if we see it as an extension of our personality and a sacramental thing, we shall give as we have been prospered—there is the New Testament principle—and shall do it freely and gladly and in the spirit of Joyce Kilmer when he wrote,

*Lord, Thou didst suffer more for me  
Than all the hosts of land and sea.  
So let me render back again  
This millionth of Thy gift. Amen.*

For us, if we have a sense of stewardship, money is not merely something which we carry in our pocket or deposit in a bank. It is far more than a medium of exchange, a commodity for buying and selling in the markets of the world. It is the extension of our personality. It is flesh, and blood, and brains. It is a sacramental thing, not grimy or filthy, but beautiful as the grace of God. It is the means whereby we can serve our fellows and have others serve them. It is the means whereby we express in action our gratitude to God for the blessings he has so abundantly bestowed upon us in Christ and in the Gospel.

George Gissing once came across a boy of about ten years of age who, his head hidden in his arms against a tree trunk, was crying bitterly. He asked him what the matter was and learned that the little fellow had been sent

with sixpence on an errand and had lost it on the way. His parents were poor; and he knew the loss was serious, and was afraid to go home. What sort of a world do we live in? It set Gissing thinking. A child weeping his heart out because he had lost a sixpence. Then, he adds, "I put my hand into my pocket and wrought sixpenny worth of miracle." Money is not omnipotent, and there are things it can never buy; but it can be a tremendous power for good. It can make the desert places of life blossom as the rose. It can work miracles of transformation and renewal. With it we can serve God and help build his Kingdom. ★



## REMEMBER

The Presbyterian Church in  
Canada in your Will

There are many widows and dependents of ministers who are in great need.

Consider making a bequest in your will to The Dr. Ephraim Scott Benevolent Fund.

For further information write to  
The Rev. E. A. Thomson  
The Presbyterian Church  
in Canada

63 St. George St., Toronto 5.

## RESIDENT SUPERINTENDENT WANTED FOR PENMARVIAN HOME, PARIS, ONTARIO

DUTIES TO COMMENCE — APPROXIMATELY MAY 1 — 1957

Reply stating Age, Qualifications, Church Affiliation,  
References, Salary, to

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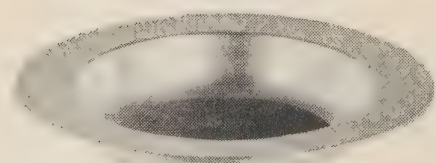
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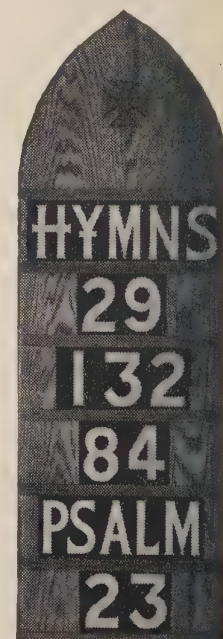
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# Religious World News

## PRESENT POSITION OF CHRISTIANS IN EGYPT

Sunday has become a workday for many Christians in Egypt, although those who are employed on Sunday are given three hours off to attend Church services. Last July the Government issued an edict ordering the National Bank of Egypt to close on Friday, the Moslem Sabbath, and remain open Sunday. Since then foreign banks, oil companies, industrial and business concerns and some other institutions have closed Fridays and are open Sunday.

The recent law requiring all schools operated by Christian missions in Egypt to teach the Islamic religion to their Moslem students has secured the acquiescence of the Roman Catholic authority, conditional on all textbooks, instructors and other expenses of the religious courses being assumed by the government. The Egyptian Episcopal Church (which has taken over the activities of the Church of England Missionary Society) and the American Presbyterian Church have also agreed to provide Islamic instruction for their Moslem students. The Church of Scotland mission schools in Alexandria, one for girls and one for boys, refused to comply with the new law and have been confiscated by the government.

The Egyptian government has also notified all Protestant ministers that their Sunday sermons in their churches must be first approved before they can be delivered. They are required to present the topic of each sermon with the time and place of its delivery, to the ministry of Social Affairs several days in advance. Moslem preachers were already subject to similar restrictions.

## ARGUMENTS IN INDIA OVER ROLE OF CHRISTIAN MISSIONS

A second official investigating body of a state government has brought in a report critical of Christian missionary activity. The first such report was made by a committee in the state of Madhya Pradesh; the second in Madhya Bharat.

Christian leaders have accepted the challenge and made some impressive replies. Valerian, Cardinal Gracias, with eleven archbishops and two bishops of that church have, in their joint rebuttal, criticized the obvious animus in the report of the committee in Madhya Pradesh and warned that such acidity would "place a wedge between Christians and the rest of India at a time when unity is the pressing need of the hour." They said they dreaded "to contemplate the blow to India's prestige which the report must administer."

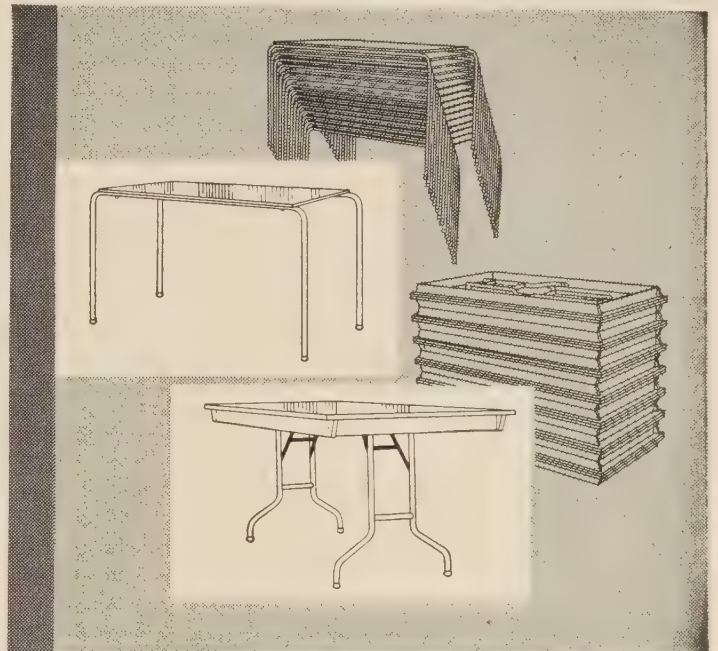
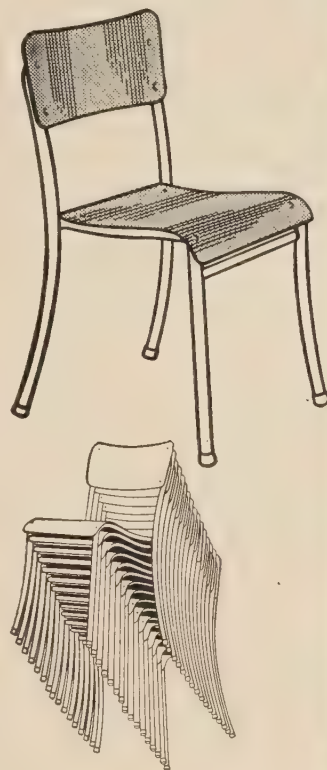
Dr. John Matthai, a Christian layman, formerly Minister of Finance in the federal government of India, who

resigned that position to become director of the great Tata Steel Works, published a statement in which he said: "Speaking as one who, though a Christian, has watched the work of missionaries with the detached outlook of a student of public affairs, I have no hesitation in saying that whatever their failings, these are outweighed by what they have done in the cause of building up a self-respecting and self-reliant India." He did, however, stress the need for advocates of Christianity in India to present their faith "as a religion of eastern origin and akin closely to the spiritual instincts of Indian people."

## SOME WORLD-WIDE ROMAN CATHOLIC STATISTICS

Official information direct from Rome indicates that at present there are in Roman Catholic religious orders 180,000 men in some 10,000 houses and about 800,000 women in about 72,000 convents.

Roman Catholics of Switzerland, Holland and Luxembourg have the highest ratio of priests in Europe to the total population of the faithful. In these three countries, there is one priest to every 490 faithful. Ratios given for other countries are: Belgium and England, 530; Ireland, 560; France, 620; Italy, 690; Austria, 940; Spain, 970; Germany, 1,000; Portugal, 1630. Ireland, however, has the highest ratio of seminarians to the total population of the faithful in the country.



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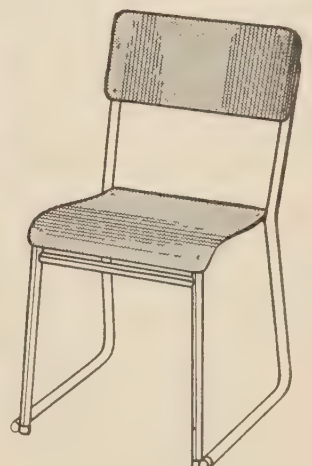
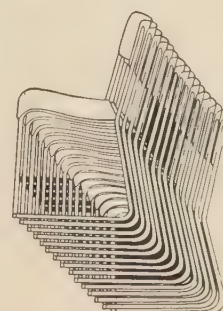
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## Prominent Nigerians

(Continued from page 3)

his appreciation and that of Lady Ibiam of the invitation to visit Canada for two months as the guests of the Church. He brought greetings from the Synod of The Presbyterian Church in Eastern Nigeria, The Church of Scotland Mission, and the Women's Missionary Council.

"We hope that The Presbyterian Church in Canada will send to Nigeria men and women imbued with the Spirit of Christ," Sir Francis told the 224 guests at the dinner. He spoke appreciatively of the work of the two missionaries, Miss Agnes Gollan and Miss Joan Rochemont, sent by our Church to Nigeria in 1954 when it began working in co-operation with The Church of Scotland Mission.

The Ibiam's are two of the most colourful ambassadors the missionary world could possibly have. As they travel throughout Canada speaking in churches and meeting with government, medical and student groups, bringing a vivid picture of what missionary enterprise has meant to Nigeria, Presbyterians will feel proud that our Church has a share in bringing the Gospel to a country that is of such strategic importance in the life of Africa today. ★

## Predestination

(Continued from page 11)

whatever be their lot or circumstances.

But through it all, no human pride can issue from such a conviction, no superior contempt for any member or group of the human family, irrespective of class or colour or any other consideration, but only humble gratitude, coupled with the consciousness of a Divine mission to live and labour to the glory of God and the fulfilment of His purposes.

Here is a faith to bring to all who possess it, not only an inner peace and serenity that nothing can disturb, but a firm confidence that in the age-long conflict with evil which is the constant concern of the Church militant, in the good fight of faith where every soldier is called to do his part, there can be no such thing as failure or defeat.

Because God is for us, nothing can prevail against us. This is a faith, of which a doctrine of predestination is a necessary part. It is the only faith adequate for the difficult days in which we live. And this is the gospel which we believe and preach. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (1 John 5:4.) ★



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# Mission Policy for a World in Revolution

By R. Malcolm Ransom

**R**EVOLUTIONARY changes in countries where our Church has overseas work are forcing us to consider new missionary strategy with its focal point the strengthening of the native church to enable it to fulfil its mission to its own nationals. This was the main emphasis of the General Board of Missions discussions on overseas work. Against a backdrop of intense nationalism, the resurgence of old religions, political tensions and social struggle, our mission forces try to present the eternal Gospel with new relevance and clarity.

## Overseas Fields Under-staffed

Almost all our overseas missions are under-staffed. So we are unable to take full advantage of present opportunities which may soon be lost. A vigorous policy of recruitment is planned inviting the assistance of all ministers and congregations.

A statement of policy for the Jhansi Field was adopted by the Board after months of deliberation by the policy committee and missionaries on the field. It asserts confidence in the importance of this work despite its many difficulties and slow progress. It sets forth the principle that missions is the task of the younger churches as well as the "sending" churches, it is the duty of every church member. Usually a more effective witness can be made by the national Christians themselves than by the "foreign" missionaries. The missionary's task is increasingly one of guidance and consultation in the development of a national church able to assume responsibility for the evangelization of its own people.

## Wiser Use of Furloughs

Overseas missionaries came in for an upward revision of salaries to bring them into line with General Assembly rulings. Furlough policy was clarified, giving priority to health and further training for specific jobs. Deputation in the home church will be subordinated to these prior considerations and planned to include types of meetings for which the individual missionary is best fitted.

"Day of Opportunity," a 92-page printed report of all the home and overseas work of the Board was presented by the Missionary Education Committee and has been distributed throughout the Church. This readable pamphlet sets the Church's mission in the context of world issues today, and gives a graphic, factual account of work which is the concern of the whole church.

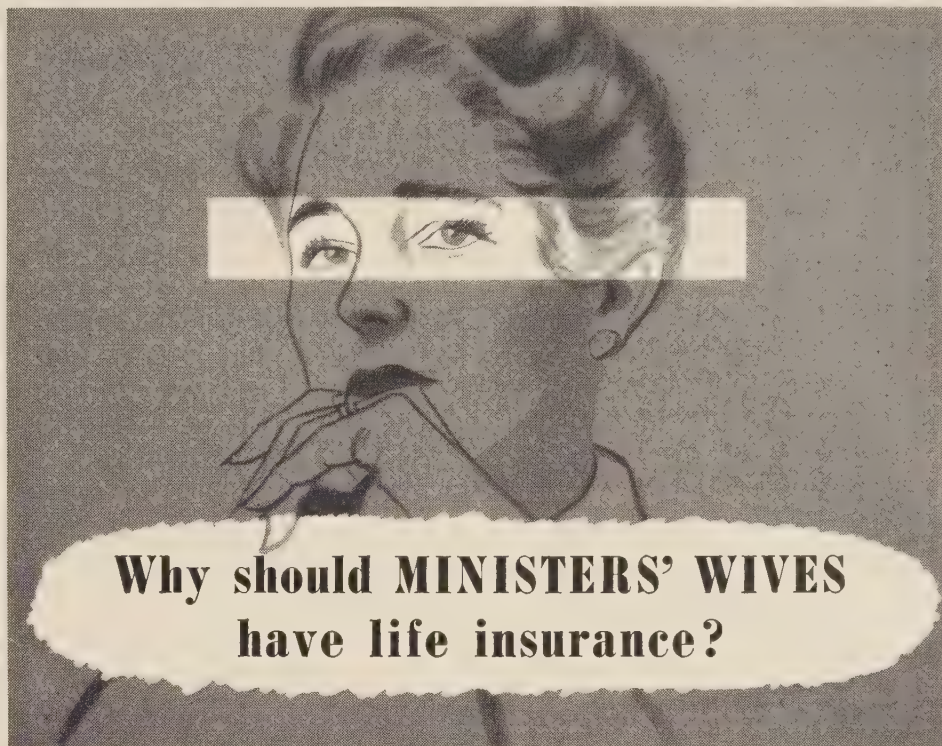
## British Guiana Reports

Veteran missionary, John Elder of British Guiana, described the growing strength of the local Presbytery and its developing sense of responsibility. Dr. J. S. Farris spoke of progress being made in inter-church co-operation in the Caribbean area. The Rev. James Clarke reported on his recent visit at the request of the Board and, in one of the highlights of the meeting, pre-

sented many practical recommendations for establishing youth work in the British Guiana church.

Dr. Johnson spoke of progress being made through talks with the Church of Scotland in planning how we can best co-operate in the work of their mission in Nigeria. Details were presented of the visit of two distinguished Nigerian Christians, Sir Francis and Lady Ibiam, who will be in Canada throughout October and November as guests of the Church.

Many members felt that sound policy had been laid for a new period of advance in our overseas work. ★



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- **SIR FRANCIS AND LADY IBIAM** as they travel throughout Canada—that through their striking witness of what missions means to the Nigerian people, some of the young men and women in our congregations will answer the call to serve Christ in Nigeria.
- **CONGREGATIONS ENGAGED IN STEWARDSHIP PROGRAMMES**—that they may become alive to the meaning of Christian stewardship, and recognizing that God is the “owner” of all that we have and are, will in gratitude dedicate themselves anew to God and reach out and draw others into the fellowship of His Church.
- **ALL WHO PRODUCE CHRISTIAN LITERATURE** — that they may have the ability and Christian discernment to write about Christ and His Church in such a way that the “good news” of the Gospel can be understood by young and old, and that God will use Christian literature to feed the new “awareness” and the hunger of people who earnestly seek to live the Christian life.

◆ **Eden Mills** congregation dedicated a new electric organ at their 94th anniversary service on June 3. The special speaker was the Rev. H. G. Lowry of St. Paul's, Burlington, who brought appropriate messages. Mr. Lowry conducted the dedication service after Mr. Roy Gordon presented the organ for dedication. The student minister is Mr. Douglas Black. The organist and choir leaders are Mrs. Donald McKersie and Mrs. J. D. Lowrie respectively.

◆ **Burns** church in East Zorra, Ontario, was rededicated to the glory of God on June 17, the programme of renovation to the church building having been completed. The service was conducted by Mr. Lloyd R. Sorsdahl, layman in charge of services at this congregation for the past six years. The Rev. A. K. Campbell, St. Marys, who is interim moderator, delivered the address “Christ in the earthly Church.”

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## CZECH THEOLOGIAN VISITS CANADA

A distinguished European theologian, Dr. Josef Hromadka of Czechoslovakia, visited Toronto in mid-September to deliver the Laidlaw Lectures at Knox College. Dr. Hromadka is Dean of the Comenius Theological Faculty at Prague. During the Second World War, he was forced to flee Czechoslovakia, because of his democratic and courageous point of view. During the war years he was a guest member of the faculty of Princeton Theological Seminary in New Jersey.

Presiding at a banquet given in Dr. Hromadka's honour, Principal J. S. Glen said that "one of the paradoxes of our day is that when communications are so easy between countries, we should maintain good lines of communication to prevent misunderstandings." He

stated that it required courage and effort and profound faith to reach across these boundary lines. Dr. James Mutchmor of the United Church, said that it was a privilege to share in bridging the gap between theologians on this continent and those on other continents.

Dr. Hromadka, a vice-President of the World Presbyterian Alliance, stated that there was something in the unity of the Presbyterian family, that warms the heart.

The Church behind the Iron Curtain leads a diversified life, Dr. Hromadka said. The Czech Church maintains its Protestant tradition and its output of Christian literature, and approaches the people in a direct spiritual way. The work is difficult, he admitted, but it is a source of grace. "The Church

of Christ has to be a Church of hope," he said. "As a Christian Church we must witness unto others. Our great problem is, what are we going to do with men?"

Throughout his lectures in Knox College, Dr. Hromadka repeatedly stressed the urgent need for church people to understand the times in which we are living and the people of the present day. If the Church is to decipher and re-interpret its mission in the world, its members must understand the man of today.

"We, churchmen, have been talking to ourselves, in a language people do not understand," Dr. Hromadka stated. "We must unseal the treasures of our Biblical history. But we must do it with humility and without criticism and without fear and without any wrong attitudes to the people with whom we speak." ★

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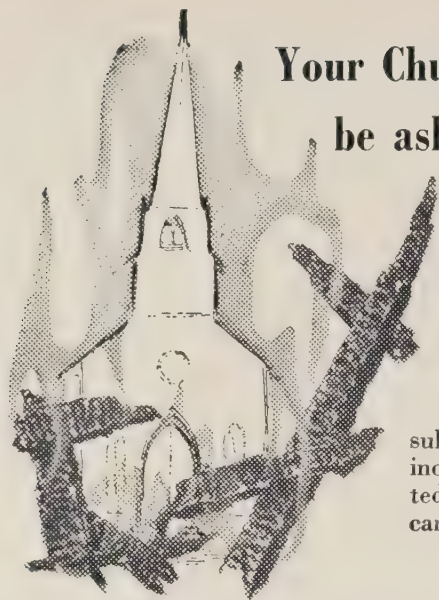
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## In Memoriam

**THE REV. JOHN DUNCAN ANDERSON,  
B.A., D.D.**

The Rev. Dr. John Duncan Anderson, 88, died in Montreal, on September 10. Born in Lancaster, Ontario, a son of the manse, Dr. Anderson graduated in Arts from McGill University, and in Theology from Presbyterian College, Montreal, in 1896. In 1897, he came, with his bride, Kathrine Mackay, to the charge of Beauharnois and Chateauguay. When these churches became self-supporting, he remained at Beauharnois and served there until his retirement in 1937, when he became Minister-Emeritus of St. Edward's church, Beauharnois. He was awarded the honorary degree of Doctor of Divinity by the Senate of Presbyterian College in 1932. Dr. Anderson, one of our ablest preachers, worked diligently both in the presbytery and in his own congregation. He served for many years as the hospital visitor in Montreal. His deep interest in the missionary work of the Church will be cherished. Strong, serene, clear-minded and charitable, he was a "living epistle" of the power and grace of Jesus Christ.

**THE REV. DR. W. J. MARK**

The Rev. Dr. W. J. Mark, 66, died on August 29, at Lindsay, Ontario. Coming to Canada in 1910, Dr. Mark began work as a student missionary at Bow Field, Alberta. During his student years, he served mission fields in Alberta, Manitoba and British Columbia. Graduating in 1920 from Westminster Hall Theological College, University of British Columbia, his first charge as an ordained minister was at Port Coquitlam, British Columbia. Later he served at St. Stephen's, New Westminster, and at Campbellford, Elmvale, and Hanover, in Ontario. Dr. Mark's years in Elmvale were particularly rewarding in that three men from his congregation entered the ministry, and another member of his congregation became a deaconess missionary and served in British Guiana for several years. In the death of Dr. Mark, The Presbyterian Church in Canada has lost a faithful and loyal servant. He was always diligent in his attendance at the courts of the Church and while health permitted gave of himself freely to the Church which he loved so much. Surviving are his wife, and one daughter, Mrs. Gordon Pickard, of Lindsay, Ontario.

**MR. JOHN B. McTAGGART**

For over 30 years an elder in Alexandra church, Brantford, Ontario, Mr. John B. McTaggart died on June 26. A man of great spiritual and intellectual stature, Mr. McTaggart devoted his gifts and talents to the work of Christ and His Church. He served as church school superintendent as well as clerk of session and chairman of the Board of Managers. Surviving are his wife and two daughters.

**MR. FREDERICK WILLIAM BOWMAN**

An esteemed and active elder of Drummond Hill church, Niagara Falls, Ontario, Mr. Frederick William Bowman died on August 24, 1956. A life-long member of the church, he was an elder for 17 years, and, at the time of his death, was representative elder to presbytery. He is survived by his wife, one daughter, two sons, and four brothers, one of whom is the Rev. C. H. Bowman, Maple, Ontario.

**MR. DONALD MATHESON**

A faithful elder of Knox church, Tiverton, Ontario, for 63 years, Mr. Donald Matheson died on August 14. Mr. Matheson was active and interested in the work of the Church, and this year, at the age of 94 years, attended the General Assembly. His countenance radiant with his Christian faith, he was eloquent and fervent in prayer, and regular in the worship and service of the Church. Seeking to do God's will was the crown and joy of his life. He is survived by two sons, four daughters, twelve grandchildren and six great grandchildren.

**MRS. EDWARD LEE**

Mrs. Edward Lee, 99, wife of the late Rev. Edward Lee, died on July 26. With her husband, Mrs. Lee had served the Presbyterian Church in several churches across Canada. She is survived by a son, Alexander Lee of Winnipeg.

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### MRS. W. McKNIGHT

St. Andrew's church, New Liskeard, Ontario, lost a faithful member when Mrs. W. McKnight died on August 1. Active in all the women's organizations of the Church from the beginning of the congregation, she assisted in forming the Women's Missionary Society and Mission Band, and after 1925 gave valuable leadership in the presbyterial. Side by side with her late husband, she worked in the Sunday school and with the choir. Her cheerful Christian life has left its mark in the Church and in the community. She is survived by one daughter, Mrs. A. McEwen, Fort William.

### MR. ANDREW HAY

A faithful elder of Watford church, who had been Sunday school superintendent since 1926, Mr. Andrew Hay, died on April 25, 1956. Mr. Hay will be remembered for his kind Christian manner in doing his duties as a member of the Church. He is survived by his wife, three sons, and two daughters.

### MR. GEORGE MICHIE

Alexandra church, Brantford, Ontario, suffered a severe loss, on July 27, in the death of Mr. George Michie, who had served as an elder for nine years. Keenly interested in the field of Christian education, Mr. Michie was church school superintendent until illness forced him to relinquish this responsibility. He is survived by his wife, two daughters and one son.

### MRS. IRENE CANDY

The congregations of First church, Trail, and Kinnaird, British Columbia, lost a faithful witness when Mrs. Irene Candy, 82, died on July 7. A member of First church for 27 years, she later moved to Kinnaird. Mrs. Candy was secretary of the Women's Missionary Society for 16 years, and leaves behind her a long record of faithful work toward her Church and community. She is survived by three daughters and one son.

### MR. T. J. McVITTIE

MacVicar Memorial church, Montreal, lost a senior elder when Mr. T. J. McVittie died on June 24. Mr. McVittie was ordained as an elder in 1923. His leadership and guidance were a constant source of inspiration to the congregation, and the kind Christian way in which he went about his duties will long be remembered.

### JOHN McEACHERN

Claude church, Ontario, lost a valuable elder when John McEachern died on June 4, in his 90th year. Mr. McEachern had been clerk of session for 36 years and church school superintendent for 25 years. A faithful follower of Christ and a loyal and devoted churchman, he took an active interest in church and community affairs. He is survived by his wife and one son, Douglas.

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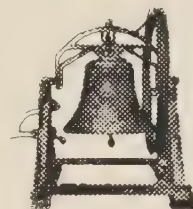
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# Church Calendar

### Synod of Maritime Provinces:

Brookfield, P.E.I., Rev. E. H. Bean, Kensington.  
 Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
 Clyde River, P.E.I., Rev. Donald Nicholson, Belfast.  
 Durham, N.S., Rev. Geo. B. Cunningham, Scotsburn.  
 Harvey Station, N.B., Knox, Rev. T. J. Watson, 346 Brunswick St., Fredericton.  
 Marshfield, P.E.I., Rev. D. A. Campbell, Montague.  
 Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
 New London, P.E.I., Rev. E. H. Bean, Kensington.  
 Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
 Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
 West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.  
 Windsor, N.S., St. John's, Rev. John Cameron, 66 Victoria Rd., Dartmouth.

### Synod of Montreal and Ottawa:

Athelstan, Que., Rev. Wm. M. Brown, Howick.  
 Kirk Hill, Ont., Rev. E. E. Preston, Van-kleek Hill.  
 Lansdowne, Ont., Rev. E. F. Smith, 12 Church St., Brockville.  
 Lochwinnoch, Ont., Rev. Walter Allum, Renfrew.  
 McDonald's Corners, Ont., Rev. P. G. MacInnes, 37 Gladstone Ave., Smith's Falls.  
 Ottawa, Ont., St. Martin's, Rev. L. Lemoine, 22 Front St., Hull, P.Q.

### Synod of Toronto and Kingston:

Amherst Island, Ont., Rev. J. W. MacDonald, R.R. 1, Kingston.  
 Bala and Port Carling, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
 Bracebridge, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
 Cookstown, Ont., Rev. A. C. G. Muir, 59 William St., Barrie.  
 Creemore, Ont., Rev. K. Guergis, Angus.  
 Duntroon, Ont., Rev. W. E. Sayers, Meaford.  
 Dromore, Ont., Rev. G. L. Hamill, Box 259, Durham.  
 Elmira and Winterbourne, Ont., Rev. John G. Murdock, 43 Young St., Waterloo.  
 Englehart, Ont., Rev. G. W. Murdoch, New Liskeard.  
 Erin, Ont., Rev. J. F. Nute, Orangeville.  
 Foxboro, Ont., Rev. M. W. Heslip, Madoc.  
 Grand Valley, Ont., Rev. George Wilson, Hillsburg.  
 Islington, Ont., St. Andrew's, Rev. R. J. Boggs, 17 Cross St., Toronto 15.  
 Kirkfield, Ont., Rev. W. S. Bell, Bobcaygeon.  
 Lakefield, Ont., Rev. Gilbert D. Smith, 268 Lansdowne St. W., Peterborough.  
 Mount Forest, Ont., Rev. A. Leggett, Arthur.  
 Palmerston, Ont., Rev. Louis H. Fowler, Harriston.  
 Sonya, Ont., Rev. J. C. Beckley, Woodville.  
 Thornbury, Ont., Rev. Peter Reid, Collingwood.  
 Toronto, Ont., Parkdale, Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
 Toronto, Ont., Victoria, Rev. Dr. J. B. Skene, 42 Cotton Drive, Port Credit.  
 Uptergrove, Esson and Willis, Ont., Rev. Frank Slavik, Oro Station.

### Synod of Hamilton and London:

Ancaster and Alberton, Ont., Rev. W. Graham Smith, 24 Melville St., Dundas.  
 Brigen, Ont., Rev. R. U. MacLean, Queen St., Petrolia.  
 Carlisle, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
 Kirkwall and Sheffield, Ont., Rev. W. Graham Smith, 24 Melville St., Dundas.  
 Mt. Brydges, Ont., Rev. Daniel J. Firth, 186 Waterloo St., London.  
 Niagara-on-the-Lake, Ont., St. Andrew's, Rev. H. J. Scott, 41 Louisa St., St. Catharines.  
 Norwich, Ont., Rev. G. L. Douglas, 447 Hunter St., Woodstock.  
 Paisley, Ont., Rev. W. A. Henderson, Box 392, Walkerton.  
 Port Dover, Ont., Knox, Rev. A. R. Hancock, Jarvis.  
 Puslinch, Ont., Rev. D. Crawford Smith, 5 Mutual Ave., Guelph.  
 St. Catharines, Ont., St. Giles, Rev. J. K. Ross Thomson, 85 Glenridge Ave., St. Catharines.  
 Stamford and St. David's, Ont., Rev. A. L. Sutherland, Box 387, Chippawa.  
 Tiverton, Ont., Rev. Hugh Wilson, Box 387, Port Elgin.  
 Wiarton, Ont., Rev. E. F. Dutcher, 1295-4th Ave. W., Owen Sound.

### Synod of Saskatchewan:

Moose Jaw, Sask., Knox, Rev. A. C. Aicken, 1073 Athol St., Regina.

North Battleford, Sask., Rev. D. Burton Isaac, 2302 William Ave., Saskatoon.  
 Stoughton, Sask., Rev. I. R. Carroll, Weyburn.  
 Wilkie, Sask., Rev. L. S. van Mossel, 509 Ave., "I", N., Saskatoon.

### Synod of Alberta:

Bassano, Alta., Rev. John MacLeod, 803 13th St. E., Calgary.  
 Chauvin, Alta., Rev. W. O. Nugent, 10972-125th St., Edmonton.  
 Fort Macleod, Alta., Rev. M. A. Mark, 803 Sixth Ave. S., Lethbridge.  
 Innisfail, Alta., Rev. T. E. Roulston, Box 356, Olds.  
 Killam and Galahad, Alta., Rev. W. O. Nugent, 10972-125th St., Edmonton.  
 Lloydminster, Alta., Rev. W. O. Nugent, 10972-125 St., Edmonton.

### Synod of British Columbia:

Nanaimo, B.C. St. Andrew's, Rev. W. C. McBride, 4660 Northlawn Dr., North Burnaby.  
 Sooke, B.C., Knox, Rev. E. G. Thompson, 1904 Fort Street, Victoria.  
 Vancouver, B.C., Marpole, Rev. Edward McPhee, 3722 West 15th Ave., Vancouver 8.

### INDUCTIONS

Fort St. John, B.C., Burch, Rev. William Frederick Duffy, September 14, 1956.  
 Hagersville, Ont., St. Andrew's, Rev. G. H. Moore, September 25, 1956.  
 Hartney and Melita, Man., Rev. W. W. MacNeill, October 1, 1956.  
 Ottawa, Knox, Rev. H. D. Stewart, September 5, 1956.  
 Winnipeg, Man., St. James, Rev. J. K. L. McGown, September 28, 1956.

### DEATHS IN THE MINISTRY

Rev. John Duncan Anderson, Montreal, P.Q., September 10, 1956.  
 Rev. Dr. W. J. Mark, Lindsay, Ont., August 29, 1956.

### CLERK OF PRESBYTERY

Montreal, P.Q., Rev. C. C. Cochrane, 332 Dominion Square Bldg., Montreal 2.



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## PERSONALS

**T**HE Rev. Dr. E. H. Johnson, Secretary for Overseas Missions, has been appointed a member of the "Pilot" Committee of the International Missionary Council. The Committee consists of ten members who will confer with an equal number of members of The World Council of Churches with a view to the possible amalgamation of these two bodies. The General Board of Missions, conscious of the honour conferred upon Dr. Johnson, granted him permission to take the time and opportunity to serve in this important work.

The Rev. Dr. John A. Mackay of Princeton Theological Seminary, New Jersey, was guest preacher at the 170th anniversary service of First church, Pictou, N.S., on September 30 . . . The Rev. Howard Grace of St. Stephen, N.B., has accepted a call from West River church, N.S.

Church of the Air Broadcast on Sunday, November 18, over CJBC and the Dominion network, 4:30 p.m. (E.D.T.) will be conducted by the Rev. Samuel McGladdery of St. Andrew's church, Penticton, B.C. . . . The Rev. Stuart B. Coles of Knox church, Oshawa, has returned to his pastoral duties after being laid aside for a short time following an accident. . . . The Rev J. N. Hepburn of Richmond Hill has recovered from his recent illness.

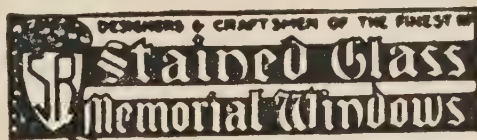
The Moderator of the General Assembly, Dr. Finlay G. Stewart, addressed the 17th General Council of The United Church of Canada, meeting at Windsor during October. . . . The Rev. William Doo has been appointed to the Chinese church in Toronto. . . . Geneva church, Chesley, has issued a call to the Rev. A. Newton Reid of Avonton, Ontario. . . . The Rev. J. R. Wray of Prince Rupert, has been appointed to Knox church, Sooke, B.C.

On their first furlough from Nigeria, Miss Agnes Gollan and Miss Joan Rochemont arrived in Canada during October.

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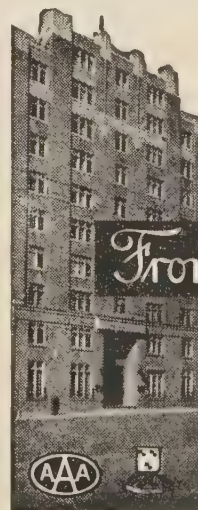
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# SUCCESSFUL DO-IT-YOURSELF FUND-RAISING

On Sunday, June 3, 1956, the congregation of St. Andrew's, Newmarket, conducted an Every Person Canvass. This was the first to follow the new Stewardship Canvass Plan and to use the new film-strips for canvassers' training. The following report on the Canvass was sent to members of the congregation in September.

The canvass was for the years 1956, 1957 and 1958, but as 5 months of 1956 had already passed, the aggregate amounts given below are compiled for 2 years and 7 months.

<u>FUND</u>	<u>WEEKLY</u>	<u>YEARLY</u>	<u>2 Yrs. and 7 Mos.</u>
Current Expenses .....	\$166.35	\$ 8,650.20	\$22,457.25
Budget Funds .....	29.36	(B) 1,526.72	3,963.60
New Property .....	81.75	4,251.00	11,036.25
Not Allocated .....	45.50	2,366.00	6,142.50
TOTALS .....	\$322.96	(A) \$16,793.92	\$43,599.60
Cash Donations .....			1,332.00
			<u>\$44,931.60</u>

No. of Names on Canvassers' Lists ..... 259  
No. of Pledges given ..... 143

While there were a small number of refusals, the majority of the 116 non-pledgers, many of whom use duplex-envelopes, felt that they were not in position to increase their present givings and, consequently, did not complete the pledge cards.

Of the 143 pledges — (On a weekly basis)

16 are for \$5.00 and over

14 are for \$3.00 to \$5.00

87 are for \$1.00 to \$3.00

26 are under \$1.00

## CAMPAIGN EXPENSES

Postage .....	\$ 58.04
Printing .....	56.10
Film-strips and Records ....	18.05
Stationery .....	98.22
Total .....	<u>\$230.41*</u>

## DUPLEX ENVELOPES IN USE

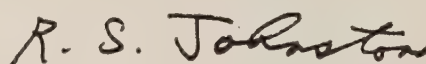
1955 — by 82 contributors

1956 — by 170 contributors

\*A considerable supply of stationery remains on hand: which means that the expenses would be nearer \$200.00.



Canvass Chairman



Minister

NOTES: (A) In 1955 this congregation reported \$8,204 "For All Purposes," including W.A., W.M.S., Church School, etc. These additional revenues are NOT included in the 1956 estimate.

(B) In 1955 the congregation contributed \$578 to the Budget Funds.

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# the Presbyterian Record

CHRISTMAS ISSUE  
DECEMBER, 1956  
LXXXI, No. 12  
TORONTO

Sallman's  
"Head of  
Christ."

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# the Presbyterian Record

Official organ of The Presbyterian Church in Canada  
Established 1876

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Advertising Assistant: Christine B. Ferguson  
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## IN THIS ISSUE

### ARTICLES

THE JOY OF CHRISTMAS .....	4
F Townley Lord	
ARNOLD TOYNBEE'S APPROACH TO RELIGION .....	10
Robert McAfee Brown	
THE WONDER OF CHRISTMAS .....	14
H. Beverley Ketchen	
PRESBYTERIANISM IN PORTUGAL .....	16
W. Stanford Reid	

### EDITORIALS

SEARCHING FOR THE HIGHEST .....	8
John McNab	
THE POWER OF THE PRINTED PAGE .....	8
John McNab	

### OTHER FEATURES

FILMING THE TEN COMMANDMENTS .....	3
John McNab	
CHRISTMAS STILL LIVES BEHIND THE IRON CURTAIN .....	6
Glenn D. Everett	
PAGE FOR BOYS AND GIRLS .....	13
A. Norman McMillan	
THE NATIVITY IN ART .....	20
John McNab	

### DEPARTMENTS

CHURCH CAMEOS .....	18, 28, 31, 32
BOOK CHAT .....	22
YOUTH IN THE NEWS .....	33
PERSONALS .....	38

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Correspondence on editorial matters should be addressed to The Editor, The Presbyterian Record, 229 College Street, Toronto 2B. Articles, photographs and news items should reach The Editor by the deadline, the 5th of the month preceding publication.

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## Great Thoughts

**F**EAR not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

St. Luke 2: 10-12.

*Grant, O God, that the angels' song of peace on earth, good will to men, may once more be heard by a weary and warring world. May it strike a responsive chord in the hearts of all men and be echoed back from earth to heaven. May the Christ child be worshipped as the Prince of Peace and acknowledged as King of kings and Lord of lords. Amen.*

The Incarnation to which Christmas bears witness was not an episode on which the curtain fell once and for all. It is an eternal drama forever being enacted. The Word was revealed: it must forever be revealed.

Harold W Ruopp.

*Religion which is no religion in particular is like a speech which is no language in particular. Esperanto and pidgin English do not carry us far.*

Dean Inge

Jesus knew that love was the greatest thing in the world, and that insofar as God and love were in Him, He was unconquerable. When we open the door of love Christ enters our lives. Christ wants us to have the best, wants us to experience the ecstasy and glory that leads to fulfillment of life.

Robert S. Womer.

*You want to be your Lord's messenger to your neighbour? To be that your love must instinctively seize on and love what is lovable in your neighbour.*

H. F. B. MacKay.

Our assurance in making fateful decisions is our ultimate faith in God as Redeemer, our confidence that the future is in his hands, that neither totalitarianism nor nuclear war can separate us from the love of God in Christ Jesus

John C. Bennett

*While religion is gaining ground in contemporary America, morality is steadily losing ground. Either there will be ethical renewal to match the spiritual awakening—moral revival flowering from religious revival, or the latter will fritter out into futility.*

Henry P. Van Dusen.

## A Prayer for the Christian Spirit

**O** GOD, our Father, who hast revealed the glory of Thy Love in the face of Jesus Christ, grant that the spirit of Jesus may be born in us anew, teaching our love to remember, our anger to forgive, our unkindness to forget. May something of Christ's beauty be found in us. Grant that His grace may shine into our hearts.

Almighty God, who didst send forth Thy Son to be King of Kings and Prince of peace, grant that the Kingdoms of this world may become the Kingdom of Christ, and that all nations may learn of Him the path of peace. Send forth at this Christmastide and through all the years, the spirit of goodwill and reconciliation. Make us compassionate toward each other, merciful, tender-hearted, forgiving one another. Help us to live together as one family drawing nigh to the great redemption accomplished for us. Through Jesus Christ our Lord. Amen.

PRESBYTERIAN RECORD



Cecil B. DeMille, outstanding motion picture producer, visited Toronto recently, and told a gathering of publicity men and editors about filming of the gigantic motion picture

# The Ten Commandments



Paramount Studios

Moses, played by Charlton Heston in *The Ten Commandments*, holding the tablets of stone on Mount Sinai. The box office receipts of the ten million dollar film, will be donated to charitable institutions.

“WE may never have bowed before a calf of gold—but we are still worshipping gold,” said Cecil B. DeMille, producer of *The Ten Commandments*, a new film of tremendous significance recently released by Paramount Pictures. For hundreds of years, Mr. DeMille said, men had built cathedrals on faith. *The Ten Commandments*, 20,000 feet of celluloid, was built as a venture of faith, he declared.

“People have asked me why did I seek to produce *The Ten Commandments* on film. I can assure you it was not for profit. This picture cost almost ten million dollars to make, and only six motion pictures have ever grossed that amount before.

“We have sought to reenact the Ten Commandments in a film because this story represents the age-long devotion to freedom and law—a freedom that was kindled first on Mount Sinai and revealed in the Burning Bush. The struggle between Moses and the Pharaoh is still the same struggle which is repeated again and again in our day. Are men to be ruled by God or by a dictator? Do we place anything above God, whether it be money or position? Do we place ‘rock ‘n roll’ above God? If we use the name of God for personal worldly gain, we are taking

His Name in vain, just as when we say, ‘not Thy will but *mine* be done.’

“Our great trouble is that we do not seek to understand the Ten Commandments. But they are as valid today as when they were given to Moses on Mount Sinai. They make vivid the closeness of God to each of us. We do not break the commandments, they break us if we do not observe them.

“The purpose of the drama that we unfold in *The Ten Commandments* is to entertain, not to preach. The men and women in it are flesh and blood because the men and women of the Bible displayed both virtue and vice and treachery and faith. Moses is Everyman. He was human to the point of sin and holy to the point of seeing God. There was his reluctance just as there is our reluctance to do God’s bidding.

“We did not invent what you see. We translated it from Biblical sources. This motion picture can bring understanding to the peoples of the earth about God and also a better understanding of each other. It is an experience of the reality of the presence and the power of the living God.”

THOUSANDS of Christians, Moslems and Jews worked together in making *The Ten Commandments*.

Nineteen hundred books had been consulted in the search for authenticity. It was filmed on Mount Sinai and brings Mount Sinai and the desert to millions who could not have hoped to see it. Mount Sinai is a wilderness “where one could scarcely expect to find God,” said Mr. DeMille. “It is so barren that we had to white-wash hundreds of rocks so that our trucks carrying properties and other equipment might not lose their way to the mountain top.

“In the picture we bring to the screen the voice of God. That was difficult. In the Burning Bush we find that the Word was God. But when it came to the commandments, God spoke the law with a great voice. We should remember that the God of the Bible is not wishy-washy, He is a strong God. If we make Him seem to be a God of anger, let us not forget that the anger was required.

“The Ten Commandments are not rules to obey out of favour to God. These commandments must prevail. How they are followed in our day will determine how tomorrow’s children will live. It will be either freedom or it will be bondage.”

Mr. John J. Fitzgibbons, president of Famous Players, introduced Mr. DeMille to the luncheon. J. McN. ★



*Christmas says to us that the greatest fact about our world is that God is in it; God with His offer of power and life.*

# The Joy of Christmas

By F. Townley Lord \*

WHATEVER else Christmas may have done, it has set the Church to singing. It supplies the three factors which Bernard Manning found in the great hymns of Charles Wesley: "the solid structure of historic dogma, the passionate thrill of present experience, the glory of a mystic sunlight coming directly from another world."

I doubt if there is any Christmas hymn more widely known than that of Nahum Tate and Nicholas Brady "While shepherds watched their flocks by night." It has been described as a word-picture of great beauty. Nahum Tate was once a poet-laureate; he died in a debtors' prison. Nicholas Brady was once a royal chaplain; he ended his days in poverty. Yet these two, bequeathing nothing else, left us a legacy which, coming into royal home and humble cottage, has spread its warm glow across 256 winters.

There is no doubt about the glow. Let the icy blasts do what they will, yet as soon as the Christmas festival comes round there steals across the heart a gentle breeze as of summer.

Wrote Sir Walter Scott:  
*The wind is chill  
But let it whistle as it will,  
We'll keep our Christmas merry still.*

Stony hearts are softened. The selfish people of this world warm to unwonted generosity. We feel, as at no other season, that it is more blessed to give than to receive.

THIS is the season of infectious friendliness that gathers all mankind within the circle of brotherhood. Listening once again to the bells of Bethlehem we feel within us a stirring of power like that of which Sir Wins-

ton Churchill has lately written in his eulogy of Alfred the Great: "a power to rise above the whole force of circumstances, to remain unbiased by the extremes of victory or defeat, to persevere in the teeth of disaster, to greet



Eva Luoma

returning fortune with a cool eye, to have faith in men after repeated betrayals."

THIS is the yearly miracle repeated amid the winter snows. We may well ask why the Christmas message has such power. Why, asked an editorial writer in *The London Times*, does Christmas survive the shocks of time and circumstances, and pass un-

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scathed through changes that uproot so much that is familiar in the heritage of the past?

Let another famous journal supply the answer. Commenting on the words from Matthew, "Now the birth of Jesus Christ was on this wise", the late H. Wilson Harris writing in *The Spectator* gave his view that the essential fact is the birth of Christ, not that the birth of Christ was on this wise or that wise. We may marvel at the angels' song, the shepherds' awe and wonder, the incomparable poetry of the Magnificat, the tender picture of Mary of whom Chesterton wrote:

*The Christ-Child stood on Mary's knee,  
His hair was like a crown,  
And all the flowers looked up at Him  
And all the stars looked down.*

But deeper than the romantic, pictorial setting of the great event is the fact itself. Once, long ago, Jesus was born. For a long time now we have nourished our strongest hopes on that fact.

Even the unorthodox can pay tribute to this. H. G. Wells concluded his *Short History of the World* with a chronological table. He gave us a list of dates, beginning with far-famed Egypt, Rome, Assyria, Persia; he recalled the stalwarts of the ancient days, Cyrus, Philip of Macedon, Pompey, Caesar Augustus. Then came another date, "Birth of Jesus of Nazareth: Christian Era begins." Wells preferred, as he said, to keep history and theology apart. But you cannot keep history apart from anything—politics, economics, culture, literature, religion.

How impossible it is to keep the Christmas date in the calendar apart from theology! The inspired author of the Fourth Gospel felt this so strongly

## To All Our Readers A Joyous Christmas



that he chose to include in his opening chapter this tremendous assertion: "And the Word was made flesh and dwelt among us; and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."

**C**HRISTMAS is thus inseparable from God. Dwell, if you like, on Mary, as the world's artists have done, depicting in Italian, Flemish, German, Spanish genius, the mother holding her child before the world; or on the shepherds whom Milton described as "simply chatting in a rustic row;" or on the wise men bringing their gold, frankincense and myrrh, their jewelled robes in colourful contrast to the dull tones of the manger. Dwell on all these—yet your attention is inevitably drawn to the central figure; in gratitude you learn that the rude manger contains God's greatest gift to the world, Himself.

This is the meaning of the Incarnation. An empire which already knew a Jupiter sitting high on Olympus and hurling thunderbolts, now comes to know a Saviour whose only gifts are grace, forgiveness, peace. Men are to know from now on that the greatest fact about our world is that God is in it: God with His offer of power and life.

A visitor to the Holy Land might be forgiven if he wondered whether even the Church has always remembered this. Over the traditional spot where the birth of Christ took place, stands the Church of the Holy Nativity. It is approached, says Daniel-Rops, "as if it were a fortress." It has become the battleground of warring sects: one third administered by the Armenian Church, another by the Greek Church, and the remaining third by Franciscan friars on behalf of the Roman Catholic Church. Little wonder that Jerome, who chose to live in a cell near-by, remarked "It was not among gold and silver that our Saviour came into the world."

If we would understand and appreciate what the first Christmas meant we are more likely to do it keeping company with the shepherds than touring sacred sites in the Holy Land. Ecclesiasticism can so easily obscure the glad meaning of Faith. Here, as always, the prizes of religion are for the lowly in heart.

**A**ND if the birth of Jesus was challenging to the Empire the Romans had built up with such skill, it is even more challenging to our modern world. We may still travel the roads in Europe which Roman engineers laid down with such skill, but if today we lift up



Religious News Service

#### BIRTHPLACE OF "SILENT NIGHT"

The well-known Christmas carol, "Silent Night, Holy Night," was sung for the first time on Christmas Eve 138 years ago by a congregation in St. Nicholas Church in the village of Oberndorf, Austria. The church organ needed repairs and rather than forego singing on Christmas Eve, Franz Xavier Gruber, the choirmaster, and Josef Mohr, the minister, hastily composed a simple melody that could be picked out on a guitar. The song was "Silent Night" which has since been translated into many languages and is the most popular of Christmas carols throughout the world.

our eyes to the blue skies we behold something Roman legionaries never dreamed of — winged messengers of death.

Early Christian writers often contrasted an empire based on military power with a Kingdom based on God's offer of grace, mercy and peace. For us the contrast is even more startling. We are required to contrast the blessed reign of God in human hearts with a future based on atomic destruction. Is it surprising that some hear nothing but mockery in the sound of the bells of Bethlehem? Vain sound, they think remembering how the nations now experiment with devastating bombs. They feel like Longfellow (and with greater reason) when he wrote:

*And in despair I bowed my head.  
"There is no peace on earth," I said:  
For hate is strong  
And mocks the song  
Of peace on earth, good will to men.*

**M**OODS like this are bound to assail us as we reflect on the sad plight of the modern world. The young people in our churches have never known any other situation than world tension. All they know is that hostility and suspicion prevail across the continents. A considerable part of

their incomes goes to the construction of death-dealing devices which are so frightening in their menace to human happiness. Can it be wondered at that a note of cynicism creeps into their outlook? Where can they turn? Does world statesmanship offer a way out? Is our unexampled advance in scientific power ushering in a brighter day? Have our economists any soothing word to offer?

This mood is understandable enough; but it is a mood in which we dare not linger. So we do well to recall that Longfellow's sad verse, already quoted, was followed by another. He wrote:

*They pealed the bells more loud and deep.*

*"God is not dead, nor doth He sleep!  
The Wrong shall fail,  
The Right prevail,  
With peace on earth, good will to men."*

That, if you like, is a faith; but it is a faith by which men can live.

In a classic passage in his epistle to the Romans, Paul brought together two ideas which, in our experience, are rarely found together. "To be carnally minded is death," he wrote; "but to be spiritually minded is life and peace." It is this last conjunction of ideas that is so challenging. "Life and

(Continued on page 34)





# Christmas Still Lives Behind the Iron Curtain

By Glenn D. Everett

**T**HE Communist government of Hungary has issued a stamp showing a group of children singing Christmas carols. It is of simple design, but it tells a dramatic story of the tenacity with which Christians will hold to their faith under persecution.

In 1949, the Communist organization

controlling the satellite countries met for a conference. The chief obstacle to Communism in Hungary, Poland and Czechoslovakia, it was agreed, was the deep religious faith of the people. A campaign aimed at the gradual extermination of the Christian religion was mapped out. It was a neat plan on paper.

Then the Communists ran into Christmas.

In Russia they had never encountered serious difficulty with Christmas. The Orthodox Church there makes only a minor observance of December 25. It is on January 6 that gifts are exchanged and a feast day is observed. But the Russians never had much in the way of gifts to give nor had they much food for feasting.

**W**HEN Communism invaded such countries as Hungary, however, it was soon clear that the widespread observance of Christmas was a serious obstacle. The Communists could try to intimidate the people to stay away from church. They could imprison and silence the clergy. But what could they do about this tremendous national celebration of Christmas?

The Communists pondered. To allow the celebration of Christmas was to permit spreading of the Christian gospel. Even the children of Marxist parents were bound to hear the Christmas story. They might be influenced by it. Further (as one Communist paper complained) the Marxist youngsters were demanding that they have a Christmas tree and gifts at their house, and many parents were yielding to them even at risk of losing their Communist party jobs.

The Communists came up with an idea. Wasn't it fortunate that Joseph Stalin had been born on December 21, 1879? They decided to celebrate



*Evans from Three Lions*

Christmas in Japan. Kneeling beside their Christmas tree in oriental fashion, a Japanese minister and his family observe the spirit of Christmas.



Stalin's birthday, and they did. They gave the workers the day off for a big parade, and naturally, when December 25 came, they suggested that the workers "volunteer" to make up the time lost by working a full shift on Christmas day.

Communist faces were red on Christmas morning, however. In one factory only five per cent. of the workers showed up, and they soon went home. Scarcely a factory wheel moved and disciplinary action was impossible for it would have meant jailing practically the whole labour force, thus holding up production.

Stalin's birthday couldn't be substituted for Christmas. Nobody loved Stalin.

IN 1951 the Communists tried a different strategy. They forbade the sale of Christmas trees (a waste of lumber,) banned Christmas cards (a paper shortage was blamed,) state-owned department stores had no Christmas decorations and purposely cleared their shelves of toys during December.

But the people were determined to celebrate Christmas anyway. On Christmas Eve there was a mass raid on evergreens in the city parks. The Commissioner of Parks was appalled when he saw the devastation of his shrubbery next day. Every home had a Christmas tree. Children received wooden toys that had been hand-carved in busy basement workshops. Every household had a cake.

Today Communists are taking a different view towards religion, at least in their propaganda. They are proclaiming that there is religious freedom in their satellite lands and that they are not interfering with anyone's faith in God. Probably this postage stamp issued by the Hungarian government fits into their propaganda.

This stamp tells us that Christmas still lives behind the Iron Curtain. The children depicted on it aren't singing of the glories of the socialist state. They are singing of herald angels, of joy to the world, and of a loving God who sent His Son to earth.

When we celebrate Christmas this year, secure in our homes in this free land, let us offer a prayer for all who celebrate Christ's birthday amidst hardship and persecution. May the spirit of Christmas that they have kept alive, touch the hearts of even the hardest Communists and lead them to God.

Communism has no substitute for Christmas. There never is any substitute for God's love. ★

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## Searching for the Highest

A WELL-KNOWN Canadian poet, Duncan Campbell Scott, once published a carol, "Wise men from the East." In a new, strange fashion he left the impression that the Wise Men were not sincere in their search for Jesus. The last stanza of his poem reads:

*For they have brought him treasure-trove,  
But had not any little love,  
For one they thought a king.  
Christ Jesus gave to Mary then,  
His first mild message unto men,  
'Love is the precious thing.'*

Most of us will agree with the concluding line, that, "Love is the precious thing," but the carol otherwise is at variance with the New Testament story.

True, the humble shepherds came first to the cradle, but these Wise Men leaving their scientific pursuits, travelled over barren wastes, across waterless plains and lonely mountain paths in their pursuit of the star. Was this not a pilgrimage in search of the spiritual? Surely it was a quest for the one who was born to be a King.

We are well aware that neither the Roman world, nor even the inhabitants of Palestine were stirred to search for Jesus. They made no pilgrimage to the manger. But these strangers, although they lost for a time the star, came to offer symbols of devotion and willingness to serve. They came with their gifts to Jesus, not expecting anything in return.

As we again approach the Christmas season, our deepest lesson is that the supreme values in life are the spiritual. The soul of the nation is more important than its material pursuits. John Ruskin rebuked the great economist, Adam Smith, after he wrote, *The Wealth of Nations*. Ruskin said, "The wealth of nations is not in minerals. It is not in the externals of our civilization. The wealth of nations is in men, women and children."

Christians must not lose the Star. That is so easy. We may miss it because of selfishness, pride, impurity or indifference. Let us seek diligently until we find Him! For the greatest gift that Jesus brought to mankind is the salvation of the soul.

## The Power of the Printed Page

MOST of us are aware that Albert Schweitzer through reading a poorly printed missions magazine was induced to give his life for Equatorial Africa. But further back, the printed page had always been a tremendous force in producing conviction among many readers.

John Wycliffe printed a gospel message that reached the hands of John Huss and made him a

flaming evangel for God. William Tyndale risked his life to place the printed word in the hands of every boy and girl in Britain. Martin Luther, after renouncing the errors of the Roman Church, took hold of the printing press, likewise John Calvin, until through their convictions passed on in print to tens of thousands, the Reformation was born.

Today, with fanatical zeal, many sects and some churches are doing their utmost to win converts. The amount of money spent by Jehovah's Witnesses is not known but two years ago they produced and circulated more than 73 million copies of their journals. The Seventh Day Adventists spend the almost unbelievable sum of 15 millions annually to distribute their literature in 200 languages. This printed ministry has brought astonishing dividends.

*Time* magazine says that the Roman Catholic Press in the United States spends 24 million dollars yearly on its magazines and religious newspapers. The Knights of Columbus in 1955, in an effort to convert Protestants to Roman Catholicism, spent over \$700,000. People are going to read something and "The Knights" have set out to supply this need with reading matter; truths or half truths.

Magazines are being sold by the ton at our newsstands. Some of these are immoral and lead to vice, and if not to crime, to criminal intentions. A Senate sub-committee in the United States has estimated that publishers of undesirable literature have been doing a 500 million dollar a year business. This satanic influence is to promote and feed certain desires in the human heart.

*Newsweek* estimates that the communist world is spending almost 3½ billions a year on propaganda. This literature, though attractively printed with four colour illustrations, is sold at a nominal sum. In the Far East today, these communist books are sold at a price that is within the reach of students whilst books produced in the western world are far too expensive.

If we are looking for a lesson from Church history; when the Moslems overran a great portion of the world with the sword, those countries which had the printed Word of God in their own languages, survived the onslaught.

The General Assembly has established the Every Home Plan for the purpose of putting the printed page before all our Church members. Nothing can replace the printed page in its going out to win others. If we believe in our own cause as Presbyterians, we should see that even those who are not interested will receive the *Presbyterian Record*. The printed page is a visitor that gets inside the home and stays there. One writer has said, "The printed page is deathless. You can destroy one, but the press can reproduce millions. As often as it is martyred, it is raised. The ripple started by a tract or a written article can widen down the centuries until it beats upon the Great White Throne." ★



# *The Christmas Story*

By James G. Arcus

Shepherds on their flocks by night  
Lonely watch were keeping,  
Dark the hills that lay about  
And their charges sleeping;  
Suddenly there shone a light  
Earth's dark clouds dispelling,  
And the Herald angel spoke,  
Words of comfort telling.

Shepherds, hear the joyous news  
Now to all men given,  
Unto you is born this day  
Christ the Prince of Heaven;  
Wrapped in swaddlings find Him laid  
In an humble manger  
Seek ye Him in Bethlehem,  
Praise the little stranger.

Lo, how wond'rous then the sight  
In the heavens appearing,  
Angel host in raiment bright  
With their message cheering;  
Peace, goodwill to men they bring,  
In the Saviour promised,  
Unto God their praises ring,  
Glory, laud and honour.

From the East and travelled far  
Wise men had been guided  
By a strangely brilliant star  
In which they confided;  
Now about the Child they kneel,  
As had shepherds lowly,  
Hail th' Incarnate Diety—  
Christ alone is holy.

Gold and Frankincense and Myrrh,  
These our gifts proclaiming  
Beth'lem's Babe is Christ the Lord,  
And our worship claiming;  
Lowly at His feet we kneel,  
And in exultation  
Hail th' Incarnate Diety  
Bringer of salvation.

Christmas tells the Saviour's birth,  
Speaks of our salvation,  
For our sins He bore the cross,  
Won for us redemption;  
Yet to Christ the heavenly King  
We must come believing,  
Else to what have we to cling  
When this world we're leaving?

At this happy Christmastide  
Hearts of men rejoicing  
Turn to Christ the fountainhead  
Of all good and blessing;  
Hail, thou victor over death,  
Of all life creator,  
We extol thy matchless worth,  
Saviour and Redeemer.





*World-famous Historian, Arnold Toynbee's stress on love and self-sacrifice, rather than spiritual arrogance and intolerance, speaks a needed word to the 20th century Christian.*

## Toynbee's Approach to Religion

By Robert McAfee Brown \*

THE name of Arnold Toynbee has become a household word to millions of people who have possibly never read a word he has written. Just as people know that the *Communist Manifesto* is important, even though they haven't read it, and know that Freud has something to say about sex, though they're not sure just what, so they know that Arnold Toynbee has written a lot about history, though they "haven't got around to reading him yet."

That Toynbee's name should be so well-known is not on the face of it easy to understand. A handful of scholars has gone through his ten-volume *Study of History*, available for the substantial outlay of \$75., but this certainly does not account for the popular interest in Toynbee.

For some people Toynbee became a household word when he began to get the glamour treatment from *Time* and *Life*.

Cover stories and long articles in such magazines are quite conducive to the creation of household words.

Beyond all of these reasons, however, there is surely a deeper reason for the widespread interest in Toynbee, for he is dealing in all of his writings with the problems that concern every twentieth-century person, namely:

What is history all about?  
Does human life add up to anything significant?  
Are we going to be blown to bits?  
What must we do to be saved?

### *No Escape From History*

FORBIDDING though the phrase may sound, everybody has a "philosophy of history" when he thinks about these questions. When Henry Ford said that "history was bunk," he was not repudiating an interpretation of history; he was simply offering a particular interpretation of it.

Clearly, no living Canadian can remain unconcerned about the fact that the Communists have a very clearly worked-out "philosophy of history"—one which includes the inevitable overthrow of the civilization which most living Anglo-Saxons stoutly affirm to be the best that has ever existed. And no Christian can ignore the problem that Christian faith has a peculiar stake in the interpretation of history, since it affirms that history is God's workshop and that He has himself participated in our human lot in the person of his Son. So there are "philosophies of history" in abundance these days. The question is not, "Is there a philosophy of history?" but, "Which one is the right one?" or, "Is more than one correct?"

When we translate such a question into our own question, it comes out, "Does my life have any meaning?"

Presumably the historians can help us find the answer. And if the historian is "open" to Christian faith, as Toynbee clearly is, his work will have a double interest for the thinking Christian. How, then, can the lay reader, who is not a professional historian, but who wants to know what a great historian says about such questions, get a concise picture of Toynbee's thought?

By the publication of his Gifford Lectures, originally given at the University of Edinburgh, Toynbee has provided a reliable guide to his own thinking (*An Historian's Approach to Religion*; Oxford University Press, Toronto; \$5.) In just under 300 pages of text, in twenty relatively brief chapters, Toynbee has summarized the lifetime reflections of a great man.

Though there are occasional references that no one short of a professional historian will understand, by and large the book has a lucidity and clarity of approach which are quite breathtaking. Not a little of this is due to

\*The Rev. Robert McAfee Brown, Professor of Systematic Theology at Union Theological Seminary, New York City, is known for his gifts as a writer. He is equally at home in THE NEW YORKER and Encyclopedia. His latest series of theological books for laymen are a valuable contribution to Christian lay thinking.



Toynbee's marvellous use of the English language. He has a flair for style which is almost poetic and which constantly engages the reader.

### "Christian Historian"

IN recent years, Toynbee has been rather uncritically hailed by much of the North American pulpit as a "Christian historian." There was a time, Dr. Howard Lowry of Wooster College, has pointed out, when the typical sermon in a college chapel consisted of an introduction, three points from Toynbee, and a conclusion. And among his own clan of historians, Toynbee has often been taken to task by men who accused him of reading too much Christianity into his interpretation of history.

To what extent is this true? Is Toynbee the Christian "answer" to the secularists and the Marxists and the debunkers? Has he worked out the Christian philosophy of history for our day?

I think that the Christian is bound to have a double-minded attitude toward these questions. On the one hand, he cannot help feeling a genuine sense of appreciation for the real Christian insights which pervade a large part of the book. But on the other hand, he cannot avoid a certain amount of dissatisfaction, sometimes approaching exasperation, at the way in which other aspects of the Christian faith seem to be weighed in the balance and found wanting.

Such a judgment may sound like the petulance of a small mind when confronted by a superior mind (one of the greatest minds of our era, in fact). But the least that can be done is to attempt to provide some examples illustrating both sides of the judgment, and then let the reader decide for himself.

### The Christian's indebtedness to Toynbee

FIRST of all, let us look at some of the phrases where Toynbee speaks with power to the Christian reader. One of his most significant contributions is his recognition of the creative use of suffering. He points out the importance "of accepting Suffering for oneself and trying to turn one's own suffering to positive account by acting, at the cost of suffering, on one's feelings of Pity and Love for one's fellow-creatures."

For Toynbee this is one of the ways by which man approaches God, for "it gives him a glimpse of a God who is Love as well as Power." It leads, moreover, to a deepening understanding of

the Suffering Servant and what this conception has meant to Christendom. Moreover, this point is a positive way toward the overcoming of sin: "It makes it possible for the Universe to have significance without at the same time making it necessary for this significance to depend upon the Universe's centring around the Self."

And it is in terms of this basic problem of wanting to have the universe "centring round the Self" that a second major insight of Toynbee's emerges. He does as much as any contemporary writer to drive home the fact of original sin. He sees that our basic problem is precisely that we tend to make ourselves the centre of the universe and that we make *our* viewpoint the final truth. This is for Toynbee the disastrous error of all "Man-worship," whether worship of deified individuals, the nation, the



Gedge Harmon

commonwealth of nations, the technician, or whatever.

In fact, it could be said that this is the main lesson that Toynbee sees history teaching us—that in cold, sober truth "the wages of sin is death." Toynbee expresses this in terms of the explicitly Christian notion of original sin, and in terms of the Greek *hybris*, or "stepping beyond the bounds," claiming more for ourselves than we are entitled to claim.

It is Toynbee's contention that worship of anyone or anything else than God or Absolute Reality is the sin of idolatry and pride and that it is bound to lead to disaster. He has a compelling catalogue of historical examples to prove his contention.

On the basis of this analysis he paints a sober picture for the future. There will be danger, for example, when world government does come, that we "will

deify it and its human embodiments" after the manner of the deification of nations in our day in Germany, Russia, Italy, and China. This, he says, may be "the next idol that will be erected in a still discarded Christianity's place."

### Casting Away Every Idol

WHAT is the alternative to this baleful picture? There is only one: "The radical alternative is to renounce, not only Nature-worship, but also Man-worship in any form, and to turn towards an Absolute Reality that is beyond, as well as in, both Man and Nature." It will be hard for men to achieve this. It will involve suffering, since it is a fearful thing to fall into the hands of the living God, but that is the price that men will have to be willing to pay for their salvation.

Another significant word to the Christian is Toynbee's stress on the necessity for Christianity, and all religions, to engage in a continuous task of the re-examination and purging of their corrupted elements. There is *always* the danger of selling out to the state, not only in the fourth century Roman Empire, but in the twentieth-century Commonwealth.

There is *always* the danger of making idols out of religious institutions and exempting them from criticism. "In the life of all the higher religions, the task of winnowing is a perennial one because their historic harvest is not pure grain." This is a good Protestant emphasis if there ever was one and is the historian's way of saying what more than one Protestant thinker has stressed, that "the Reformation must continue."

Coupled with this insistence on the necessity of humility is a twin theme, a stern and insistent recognition of the dangers of fanaticism, alongside of repeated fervent pleas for religious tolerance. Toynbee recognizes how disastrous for Christendom have been the "wars of religion," and the times in Western man's history when failure to accept the Christian creed means social ostracism, financial ruin, or even death.

He underlines the strange anomaly of men killing in the name of the Prince of Peace, hating on behalf of the King of Love, and destroying people with the sword to further the cause of the One who said that they that take the sword shall perish by the sword. Toynbee's stress on love and self-sacrifice, rather than spiritual arrogance and intolerance, speaks a needed word to the twentieth-century Christian.

At a somewhat different point, Toynbee speaks a clear word to



## **The Christian must differ radically with Toynbee regarding his treatment of the Jews as the Chosen People, and with his idea that Christianity is not unique among world religions.**

Christians who are engaged in the struggle with ideas, whether at college, university, seminary, research laboratory, or in their own minds and hearts. He discusses the much alive issue of the relationship between religion and science, and whether in our increasingly scientifically minded culture, we can expect science to provide us with all the answers.

As many readers will know, there is a substantial group of people who answer this question in the affirmative and pooh-pooh the claims of religion. Toynbee does not make this mistake. He provides good material (see especially Chapter 17) for people who find themselves confronted by the scientific challenge. He insists that science and religion each speak a legitimate word and that neither can be allowed to swallow the other. We cannot "reduce everything to science." In fact, he sees grave danger in this tendency and feels that the enthronement of technology as a kind of new goddess could indeed be the undoing of Western man.

### ***The Christian's Differences with Toynbee***

WITH such a rich harvest of intellectual and spiritual fruits already bestowed on us by Toynbee, it may seem unduly critical to raise a protesting voice at the discovery of some fruit which is either overripe or has not been properly cultivated. Nevertheless, there are some places where the Christian reader is forced to differ with this writer who teaches him so much.

For one thing, there must be radical dissent from Toynbee's treatment of the Jews and their claims as the "Chosen People" (a claim, incidentally, which is picked up by the Christian community and remains part of the Christian doctrine of the church). It must be clear that there is no anti-Semitism in Toynbee's treatment, but there is the repeated assertion that for *one* people to designate itself as *the* Chosen People of the One God, is an act of arrogance and pride, and a religious manifestation of original sin and self-centredness (see pp. 12-13, 135-8, 140).

Without going into a long discussion of this problem, it must simply be pointed out that in the Old Testament the notion of the Chosen People is one not of election to privilege but to

service and responsibility. The prophets are always taking the people to task for interpreting their destiny arrogantly rather than responsibly.

The consequences of being the Chosen People do not involve ease and comfort but subject them to sterner judgment than is meted out to any other people. At this point the Biblical scholars and specialists (of whom the present writer is not one) will have a field day pointing out Toynbee's failure to grasp the inner significance of the Chosen People.

There is a second problem for the Christian reader in Toynbee's treatment of God. Toynbee acknowledges that to speak of God in personal terms (as Christianity does) is a legitimate activity. But he also goes on to insist that to speak of him in impersonal terms (as Eastern religions do) is every bit as true. Thus while we speak of God as "Father," the Oriental or non-Christian may speak of "Absolute Reality," and mean the same thing.

Toynbee's point is that all of our conceptions of God are *less than fully accurate*, a point which must certainly be conceded. But he then seems to go on to insist that differing concepts of God are *equally accurate*, a point which by no means must be conceded. To assert that, whatever else he is, God is personal and that we can enter into personal relationship with him (as Christianity asserts), is certainly to say something very different from asserting that God is impersonal. If God can only be described in vague, abstract, impersonal categories, all concepts of personal relationship must go out the window.

Part of this difficulty in trying to speak about God and have it both ways is that Toynbee makes what seems to this writer to be the mistake of separating the "truths" of Christianity from their historical context. The heart or "essence" of Christianity is not found in the abstract distillation of some insights and "essential counsels and truths;" it is found in the very specific, concrete fact of a life lived, a death died, a grave overcome. The life of the Christian is his response to those *events*, and only very secondarily his response to abstract principles.

(This, incidentally, is where Toynbee's plea to separate the essentials from the nonessentials in religion runs into some difficulty. Acknowledging all

of the corruptions of the institutional church, for example, we cannot simply declare the institution nonessential; for it is only through an institutional church that the gospel is proclaimed, heard, and passed on from generation to generation.)

### ***Christianity is All-Sufficient***

ALL of these comments only point toward the major thesis of Toynbee to which the Christian will have to take exception. This is his underlying assumption that no *one* religion can be singled out as the bearer of the divine message in such a way that the others appear unnecessary or even wrong.

Christians who claim, as most Christians do, that Christianity is "unique" among the religions of the world will have to do a lot of wrestling with Toynbee's rejection of this claim. For Toynbee insists that on the basic points of importance there is a similar message among the "high religions" and that it is once again a sign of spiritual arrogance and sin to place any religion at the top of the scale, with others arranged in descending order of importance or unimportance.

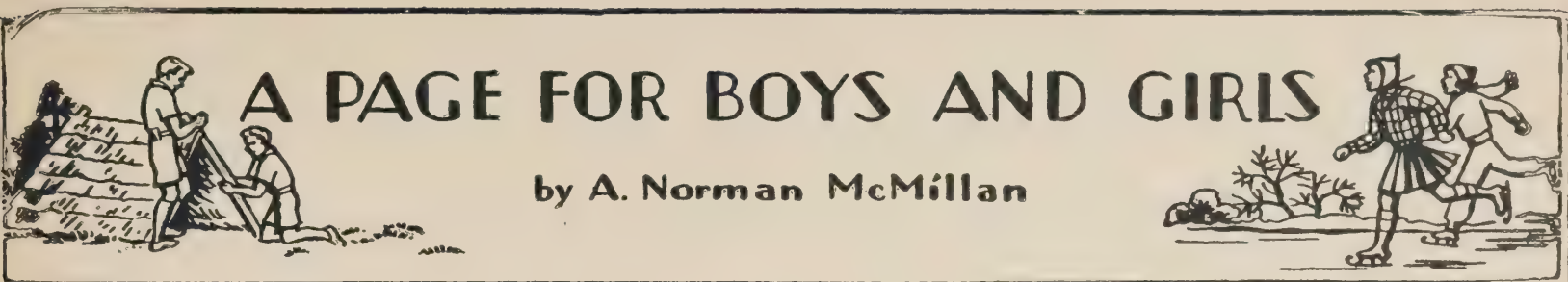
To go into the vast problem of the relationship of Christianity to the other world religions is beyond the scope of the present article. It can only be said that Toynbee raises the problem afresh and that a rebuttal to him would perhaps have to be constructed along an amplification of the following lines.

Christianity does make what seems to be an "arrogant" claim, but it need not be claimed arrogantly. It is one thing to speak the truth; it is another thing to speak the truth in love. Where Christians have not done the latter, they deserve Toynbee's censure. But where they have, they have discovered that it is not up to them to determine the content of their message. The message is not something they have created but something they have received.

It turns out to be not just a gospel for Western man, with Mahayana Buddhism a kind of equivalent for Eastern man. On the contrary, it involves a claim of God upon *all* men, and it must be proclaimed to all men. There is nothing "missing" in it which must be provided by another "high religion." It is sufficient in and of itself.

So the Christian must finally part company with Toynbee. But he will do so reluctantly, conscious that he has been in the presence of a great, liberal, humane individual who has drunk deeply at the well of Christian charity and humility and who has been gracious enough to lend us his cup. ★





### The Real Story Of Santa Claus

**T**URKEY has recently issued a postage stamp that pictures the home of Santa Claus. What? They put the North Pole on a stamp, you ask.

No, they put the real home of the man after whom Santa Claus was named. Sixteen hundred years ago, there was a bishop of Myra called St. Nicholas and the house that is shown in the stamp is said to have been his birthplace.

Nicholas was born about 280 A.D. His parents were reputedly wealthy and he could have lived a life of leisure. However, he became a Christian and spent his life in the service of Jesus Christ. He suffered much persecution at the hands of enemies of the Christian faith before Christianity became a recognized religion.

Most of what we know about St. Nicholas is legendary, apart from the fact that he lived and died. He was called the "patron saint" of prisoners and he was also made the patron saint of sailors. Greek fishermen going off today often say at parting, "May St. Nicholas hold the tiller."

How did Bishop Nicholas become the patron saint of children? Some say he used to give gifts to the poor children of his town by dropping gold coins in front of their doors after nightfall. In the Netherlands, parents would give gifts of candy at Christmas-time to children and explain that the gift came from St. Nicholas. Then, when the Dutch Reformed settlers came to New York, their English neighbours called the mysterious visitor "Santa Claus." They joined with their Dutch neighbours in keeping the tradition alive.

A cartoonist in 1872 drew a picture of Santa Claus with a red suit and white whiskers. This was 50 years after an Anglican clergyman had written the poem "The Night Before Christmas" where the picture of Santa Claus coming through the skies in a magical sleigh drawn by reindeer became part of the tradition.

Today Santa Claus has become more the centre of the Christian festival of Christmas than our Lord whose birth it commemorates. The gifts which St. Nicholas gave 1600 years ago were given in the name and spirit of Jesus.

The bishop gave away his money in the name of our Lord to help the less fortunate. This is the story of how St. Nicholas became Santa Claus. Do you not think that all boys and girls could once again make Santa Claus become the real St. Nicholas?

*Adapted from Religion in Stamps  
by Glenn D. Everett*

### Because Jesus Was Born

**B**ECAUSE Jesus was born we have the New Testament with all the beautiful stories of His kindness and love. We have the joyous Christmas season with its message of



Christmas Snow

Gedge Harmon

good-will to all men. Art and literature the world over have been inspired because of Him.

Because He was born we have Christians who are the salt of the earth and the light of the world. We are born into Christian homes that speak to us constantly of His tenderness and love. We have the Christian church which is the greatest force for love and righteousness in all the world.

Because Jesus came to Bethlehem we know more about God and the place of many mansions that He has gone to prepare for us.

Because He came to earth over two

thousand years ago we have a way of life that is better than any other way. We possess the Truth that can make us free. We are in possession of the abundant Life that enables us to live happily and usefully here and face the Unknown without fear.

What a difference Jesus Christ has made!

*Christmas is a lovely thing;  
Angels' chorus, carols ring,  
Yule logs blazing, children sing.*

*Christmas is a spacious thing;  
Heaven's embracing proclamation,  
Every nation, whole creation.*

### Each Answer Ends With The Word "Nut"

1. A seashore nut?
2. A nut that is the side of a room?
3. A nut named after a girl?
4. A nut imported from South America?
5. What nut is a box?
6. What nut is uncooked bread?

### Twenty-Four Hours a Day

**A** FOREIGN Missionary tells of a woman who, on a schoolteacher's small salary, lived on one-half, and with the other half supported a substitute in China. She then felt that she was really two persons, and carried out her lifelong desire to be a foreign missionary.

She received frequent letters from her substitute, prayed for her by name every day and found joy in the realization that "she served her Lord twenty-four hours a day, for in China her substitute is working while she sleeps."

### Answers To Quiz

1. Beechnut. 2. Walnut. 3. Hazel nut. 4. Brazil nut. 5. Chestnut. 6. Doughnut.

### WOODSMOKE AT TWILIGHT

By A. Norman McMillan  
Caledonia, Ontario

— A gift for boys and girls —  
Price \$1.00



# The Wonder of Christmas

By H. Beverley Ketchen \*



H. Armstrong Roberts

"When they saw the star, they rejoiced with exceeding great joy."

ONE DOES not need to consult the calendar to know that Christmas is approaching. Its gracious angelic heralds have come and already we are beginning to feel the thrill of its cheeriness and friendliness. Even now, two or three weeks in advance, love has begun to plan all kinds of surprises and kindly hearts in a multitude of Service Clubs and charitable societies are offering to many a generous helping hand, remembering the word of Him who said, "Inasmuch as you have done it unto one of the least of these, My brethren, you have done it unto Me." Even the face of Scrooge is softened by a joy which the world can neither give nor take away. Peace and goodwill crowd the streets with "morning faces and morning hearts."

What a tribute it all is to Him who "came, not to be ministered unto, but to minister!" And how suggestive it all is of the kind of world this might be, if, like the shepherds and the wise men of hallowed story, we all would worship and serve that manger-cradled King!

It is hard to think of anything strikingly new to say about the unique romance of that "silent night, holy night." Year after year, we have reflected on the Divine mystery of it all; that "God so loved the world that He gave His only begotten Son;" that "the King of Glory made Himself of no reputation and took upon Himself the form of a servant." Beside the cradle as well as at the foot of the Cross, we are overwhelmed by the height and the depth of Divine Love, for He who "steadfastly set His face to go up to Jerusalem" said over and over again, "I came." It was voluntary. He "stooped to conquer."

WHAT THEN was the purpose of the Incarnation? Why was the Word made flesh to dwell among us, full of grace and truth? Well, in the first place, it was to give the world a new conception of God. He said, "He that hath seen Me, hath seen the Father." And how could we measure the significance of that in human history? How could we find words to express what it has meant to us to know that not only in His teaching but in His own gentle, gallant and chivalrous life Jesus revealed the mind and heart of God? What a thrilling, comforting, encouraging, dramatic presentation!

I don't know how you feel about it, but I never cease to wonder at the faith and loyalty of the Old Testament



saints. Abraham going out not knowing whither he went in response to what he believed to be the will of God; Enoch "walking with God" in a godless age; Ruth saying to Naomi, "Where thou goest, I will go. Thy God shall be my God." David singing on the hills, "The Lord is my Shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death I will fear no evil;" Job saying, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord. Though He slay me, yet will I trust Him."

I think that we who have seen God in the face of Jesus Christ might well feel a touch of reproach when we reflect on the gallantry and the trust of those heroic saints so long before the wonder of Bethlehem and the grace of Galilee and the climax of Calvary.

IT WAS a turning point in the history of mankind when Jesus came to reveal the heart of God dwelling among us. It was like the first breath of spring in which lay the promise of a glorious, fruitful summer. The great world-changing thing of which poets had sung and prophets dreamed had come to pass. In that humble cattle shed lay the promise of a "new heaven and a new earth." It was the birth of One who was destined to "make all things new."

When that Babe grew to manhood He "spake as One having authority and not as the Scribes." And to assure us of God's concern for the individual He said that "not even a sparrow falleth to the ground without the Father's notice." To emphasize the priceless value of the human soul He said that "There is joy in the presence of the angels of God over one sinner that repenteth."

So we might say that the Child of Bethlehem was the great Founder of democracy. And when we consider the multitude of blessings that have enriched our lives through the slow steady growth of that we see what reason we have to celebrate His Advent with joy and singing: to lay at His feet our offerings of gold and frankincense and myrrh.

With most of us, I dare say, there are experiences that try the faith, perplexities of Providence. There have been times when we were inclined to wonder whether God really cared. Plans were upset. Prayer seemed to bring no results. We felt like Jacob when he cried, "All these things are against me." But surely since in the gracious



Evans from Three Lions

"... THE NIGHT BEFORE CHRISTMAS ..."

life of Jesus we have had a revelation of the mind and heart of God, we may rest assured that "all things work together for good to them that love Him."

IN THAT thrilling romance of Galilee from Bethlehem to Calvary, we have seen Him going about doing good, never failing to respond to any appeal even when it was inarticulate. We have seen Him blessing the undeserving and loving the unlovable. We have seen Him thrilled by the devotion of the woman who broke her alabaster box and pointing with appreciation to the poor widow's offering of two mites. We have seen Him taking the little children in His arms. And we remember His word, "He that hath seen Me hath seen the Father."

So with the poet we ought to be able to say,

*Dear Lord, my heart shall no more doubt*

*That Thou dost compass me about with sympathy divine.*

*The love for me once crucified is not the love to leave my side,*

*But waiteth ever to divine each smallest care of mine.*

Then too, as we celebrate the Advent let us consider what He came for. Over and over He tells us. "I came, not to call the righteous but sinners to repentance." "I came, not to be ministered unto but to minister." "I came, that you might have life and have it more abundantly." And thus He was revealing a ministering God - one who

not only counts the stars but is always ready to bind up the broken heart. One who is not only "high and lifted up, clothed with majesty and honour," but whose everlasting arms are always ready to help us with our common, everyday burdens.

God is the Great Giver and for you and me there is no other privilege so great, no other joy so satisfying as that of sharing His ministry in a world of need.

That is the secret of the abundant life, which Jesus said *He came* to give. Friendly ministry! That is what makes the Christmas season such a cheery, joyous time. It turns water into wine, and makes the solitary places glad. "Instead of the thorns come up the fir-trees and instead of the brier the myrtle." It gives a touch of summer in the midst of winter, and it gives us some idea of what the world would be like, if *He who came to give us abundant life*, should have "dominion from sea to sea and from the river unto the ends of the earth." ★

## Coming in January

"PRESBYTERIAN FACTS 1957"

Factual articles about

Home and Overseas Missions

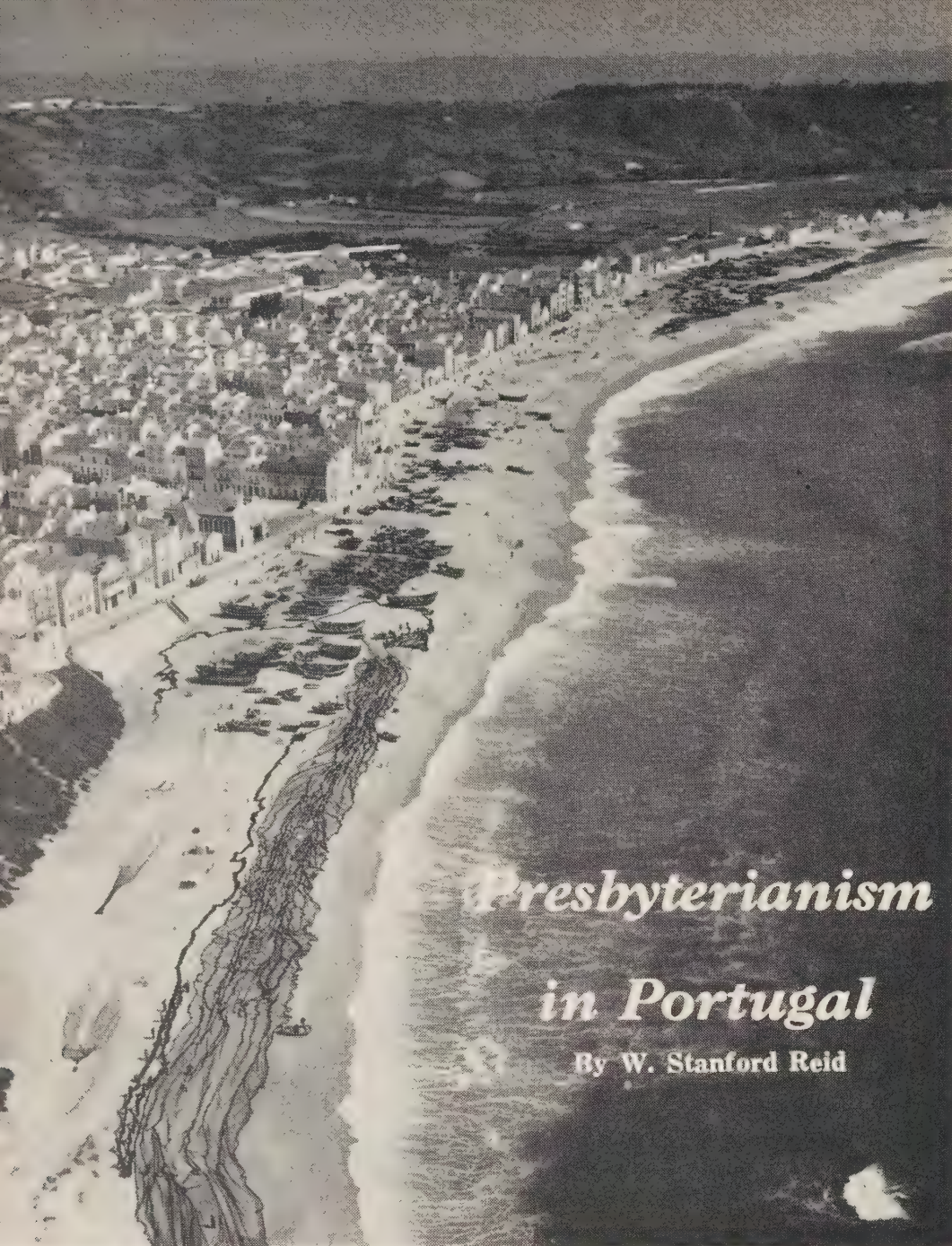
Christian Education

Stewardship and Budget

Board of Administration

\*The Rev. Dr. H. Beverley Ketchen, now in his 83rd year, was the much-beloved minister of McNab Street church, Hamilton, for more than 40 years. His two books, *HARPER OF THE HILLS*, and *SONS OF MARTHA*, contain the epitome of his long ministry.





H. Armstrong Roberts

The small fishing village of Nazare is typical of the beauty along the Portuguese coast.

**P**ORTUGAL is a country very different from Spain. Watered by the moist winds blowing off the Atlantic Ocean, its vegetation is more luxuriant, giving to the countryside a softer, greener aspect. Even the people appear to be different, for although of very mixed racial origin they are somewhat more passive, happier and less intense than the Spaniards. Moreover, there does not seem to be the extremes of poverty and wealth which are so obvious in Spanish society.

Similarly, one feels, the governments of the two countries differ. Both are totalitarian states with a single government, but while the ruler of Spain is an army general, the prime minister of Portugal is a former university professor. Dr. Salazar, the head of the Portuguese government, maintains a

firm hold on the country, but as one travels around there is not the same feeling that the government is everywhere visible. There are not so many police or civil guards, and there seems to be an atmosphere of greater freedom.

This sense of freedom is noticeable



\*The Rev. Dr. W. Stanford Reid is Associate Professor of History and Dean of Students at McGill University, Montreal, and has recently returned from a three-months' tour of the Continent.

even in the legal position of the Protestant minority in the country. There are fewer restrictions than there are in Spain, so that the Protestant churches are able to carry on their work more openly throughout the country. This means a greater opportunity for preaching of the Gospel and for practicing it in everyday life.

**O**NE must remember, of course, that Protestantism is not new in Portugal. When the Reformation struck northwestern Europe, Protestant ideas infiltrated by means of merchants, students and professional men into the country, with the result that a reform movement began. Very soon, however, the government, urged on by the Roman Church, attacked the Protestants almost wiping them out. Yet despite all their sufferings a faithful remnant remained to rejoice in a short-lived toleration in the eighteenth century under the liberal prime minister, Pombal.

Not until the nineteenth century, however, did the Protestant churches receive any real freedom. In the 1840's, some congregations were founded in Madeira and the Azores, but were soon forced to leave. A group of their descendants moved to the western world, and probably some of the members of our church in Hamilton, Bermuda, could trace their lineage back to these early Protestants. Then in 1870, a Presbyterian church was organized on the mainland as a result of the efforts of Scotland congregations in England but did not develop very rapidly.

Down to 1910 freedom for Portuguese Protestants was rather uncertain. They were continually under surveillance, and there might be attacks upon them at any time. Consequently, when the Portuguese established the republic in 1910, the Protestants gave it their hearty support, as they now gained a legal recognition of their right to toleration. Since that time they have been gradually going forward to greater things.

**T**HE different Presbyterian groups in Portugal were very fortunate to have gained the support, after World War I, of the relatively young Portuguese-speaking, Brazilian Presbyterian Church. This body in 1925 decided that it should take action to help its brethren across the Atlantic and sent over a minister to participate in the work. Not long after this, the Presbyterian Church, U.S.A. and the Presbyterian Church U.S. both decided to give similar aid.

It was only in 1946, however, that the supporting churches organized a



formal committee of cooperation to coordinate this work, and not until 1952 did the Presbyterian Church of Portugal actually come into existence as a Portuguese body. Before this time all Portuguese Presbyterian congregations had been missions of churches beyond the national borders.

Presbyterians, of course, are not the only Protestants in Portugal. There is, for instance, the Lusitanian Church which is affiliated with the Church of England. Then there are Baptist churches with a total of more than 1,000 members, as well as Methodists, Plymouth Brethern, Pentecostals and other groups. Thus Protestants although relatively few, form an important element in the Portuguese religious picture.

Yet from what one can gather, it is the Presbyterian Church which holds the position of leadership. This is owing to a considerable extent, to the fact that the three western presbyterian churches mentioned above have each sent over a minister and his family to act as "fraternal workers," in Portugal. Well trained and devoted, these men are able to act as guides and advisers to the young church.

**T**HE Presbyterian Church of Portugal holds a position of leadership also because of the fact that it is one of the largest and best organized of the Protestant denominations. With a total constituency of 8,000 it has a communicant membership of some 1,400. These are organized into thirteen pastoral charges with 24 congregations served by twelve ministers and three licentiates.

To help with the training of ministers, in 1948 the Presbyterians established a seminary at Carcavelos, just outside of Lisbon. A very pleasant building in a lovely location, it is designed to serve not only Presbyterians but the whole Protestant community. Most of the teaching, however, is done by the three "fraternal workers," who also serve as interim pastors in three congregations. The opening of this institution was a great step forward, and as it now has government recognition it appears to be solidly founded.

The policy of the Protestants in general, and of the Presbyterians in particular, is not one of manifesting or proclaiming an anti-Catholic attitude. It is heartening to talk to the pastors and workers, and to see that they are interested primarily in reaching men and women, whether Catholics, non-Catholics or ex-Catholics, for Christ. They desire to *attract* men to the Gospel, that they may come to know the grace of God in His redemption of men. And this is having its slow but certain effect.

**F**INANCIALLY, the Portuguese Protestants are not strong. Many of the folk who belong to the various churches are from the poorer classes and so can give little. Nevertheless, they are doing what they can and in the Presbyterian Church they pay over one-third of the ministers' stipends as well as most of the other expenses. Moreover, they are gradually assuming more and more responsibilities for their church so that very soon it should be largely self-supporting.

Yet, with all its advance and all its development, Portuguese Protestantism has its problems and difficulties, not the least of which is the opposition of the Roman Catholic Church. This body as usual does everything it can to hinder and obstruct the Protestant work. It does not, however, have government support for any sort of persecution. Consequently, there is no open attack made on Protestant freedom.

Nevertheless, the Protestants, and particularly those workers from outside the country have to walk very carefully. If non-Portuguese workers should say anything against the government either inside or outside the country they are liable to be asked to leave immediately. Sometimes, indeed, they have been obliged to return home without having any clear idea why the government issued the order for their expulsion in the first place.

That they had been forced out of the country owing to Roman Catholic pressure, is of course, very likely, for there are other instances in which some official or Roman cleric has apparently blocked Protestant plans. For instance, it is extremely difficult to obtain a permit to build a church. One congregation has to wait for three years for permission to construct an edifice, while the largest Presbyterian congregation in Lisbon was refused a permit to extend its building on the grounds that the street on which it stood might be widened in the future.

There is the commonly propagated doctrine that a Protestant cannot be a good Portuguese. This naturally weighs against the Protestants when they seek government employment, although it has not proven to be an insurmountable obstacle.

Yet with all the difficulties which they face, the Portuguese Protestants are bearing a faithful testimony. After spending some time with a number of the Presbyterians in the country, one cannot but come away feeling that here indeed God is doing a work by means of these faithful people; and that we who enjoy such great freedom in our land should be even more anxious to serve Him faithfully in all things. Moreover, we should continually hold up these brethren before God's throne of Grace. ★



Camera Press from Miller

Portugal is strongly Roman Catholic, and the girls, with few exceptions, get "Maria" as their first given name and are called by their second. In this picture, the "mordomas", or selected beauties, carry immense baskets made of flowers in the spring rose festival procession in Vila Franca.



# Church



Ernst of Goertz

Officers of the First Alberta Synod Council of Presbyterian Men. From left, Mr. Roy A. Hamilton, Director, Programme of Progress; Mr. George Cowie, Red Deer; Mr. George Dunlap, Calgary; Mr. Bob Coxford, Edmonton; the Rev. Dr. Peter Wothespoon, Synod's Convener, Evangelism and Social Action, and Mr. Jack Cocks, Medicine Hat.

◆ The **Presbyterian Men of Alberta** Synod held their first Synod-wide rally in **Edmonton** on October 13 and 14. Representatives were present from all of the five presbyteries. The Rev. Dr. Clarence E. Polhemus, who has been

the moving spirit behind the organization of men's groups in the United States of America, was guest speaker. In his stirring addresses on "God's Plan for Laymen in His Church" and "Committed Men of the Church," Dr.

Polhemus presented a challenge which rang with his deep personal conviction. The Director of the Presbyterian Programme of Progress, Mr. Roy A. Hamilton, presided over the business meeting and presented the opportunity for consecrated laymen of the Church to share in the proclamation of the gospel of Jesus Christ. After considering the way in which an organization of Presbyterian men could work alongside the courts of the Church, from local sessions through presbyteries, synods and on to the General Assembly, the men voted to form a Synod Council of "Presbyterian Men."

◆ The first fall rally of the Presbyterian Men of **Cape Breton** Presbytery was held on September 8 in **St. James** church, **Boulardarie, Nova Scotia**, with over 100 men in attendance. Discussion groups were conducted as follows: "How to Be An Elder" by the Rev. Dr. A. D. MacKinnon, "How to Lead in Public Prayer" by the Rev. David Mawhinney, "A Man and the Missions" by the Rev. Charles Shaver, and "The Life of St. Paul" by the Rev. Douglas Wilson. The guest speaker, the Rev. Roderick Macleod, in speaking of his recent visit to Scotland, outlined the part of the layman in the "Tell Scotland Movement." The rally concluded with a service of public worship conducted by the Rev. A. P. Montgomerie, assisted by the Rev. Dr. A. D. MacKinnon and the Rev. Douglas Wilson.



Ontario Hydro

The sod-turning ceremony for St. Matthew's Presbyterian, the first church to be started in the new town of Ingleside, which has emerged out of the St. Lawrence Seaway project, was performed on October 12. Ministers shown in the picture are from left centre: the Rev. Dr. W. Lloyd MacLellan, Moderator of Glengarry Presbytery; the Rev. Robertson Millar, Moderator of the Synod of Montreal and Ottawa, and the Rev. Ivan S. Gamble, minister of the new church.

◆ At the sod-cutting ceremony for **Aldershot** church, **Ontario**, on October 28, the first clerk of session, Mr. W. J. Moffat, signalled the way for the commencement of the building. The Rev. Charles Carnegie, moderator of the synod of Hamilton and London, represented the presbytery of Hamilton. Equipment for the excavation and preparation of the ground for the new building is being donated by Mr. R. Henderson. Generous assistance has been given by the congregation of St. Paul's, Hamilton, as well as by the presbytery's Church Extension Fund and the Peace Thankoffering Fund of The Presbyterian Church in Canada. The first church service was held in 1951 and was conducted by the Rev. T. M. Bailey. That year Mr. Keith Wilcox was student minister, and in 1955 the Rev. William Black was welcomed as minister of the congregation. The building will open in 1957.

◆ In the new town of **Ingleside, Ontario**, the sod-turning ceremony for **St. Matthew's** church took place on October 12. The three churches now at **Aultsville, Farran's Point** and **Wood-**



# Cameos

lands situated along the St. Lawrence River will be submerged in the St. Lawrence Seaway Development. Of modern design, having a seating capacity of 250, the new church is taking the name of the oldest of the three churches, **St. Matthew's at Woodlands**, whose beginning dates back to 1795. The sod was turned by three clerks of session, Herbert A. Barkley of Farran's Point, John M. Loucks of Aultsville, and Ivan S. Eaman of Woodlands. Mr. Loucks was an official delegate to the presbytery of Glengarry over fifty-five years ago when permission was sought to build Immanuel church in Aultsville, and his father was one of the commissioners to the first General Assembly in 1875. The Rev. Robertson Millar delivered an inspiring address at the ceremony recalling to the minds of the people the illustrious sons and daughters of these congregations, notably the Rev. Norman A. MacLeod, moderator of the General Assembly in 1942; Miss Ethel Bredin, missionary to India; Professor H. Keith Markell of Presbyterian College, and the Rev. Wilfred Jarvis.

◆ After eight years of worshipping in a basement, the congregation of **St. Columba church, Hamilton, Ontario**, held a sod-turning ceremony for their church building on October 7. A charter member and faithful worker, Mr. B. F. Chapman, turned the sod, while the Rev. Mariano Di Gangi, the moderator, represented the presbytery. Beginning as a Sunday school in 1940, the congregation was organized in 1954 by the Rev. S. Moore Gordon now in Formosa, and a basement church hall built in 1948. Construction is now underway on a \$78,000 building to seat 330 people. The Rev. T. G. M. Bryan is minister of **St. Columba church**.

◆ The cornerstone of the new **Knox church, Iroquois, Ontario**, was laid at a special ceremony on October 10. Mr. N. H. McMurrich, who designed the building, and who is an elder of St. Andrew's church, Toronto, used the trowel in laying the cornerstone. Immediately after the stone was "well and truly laid" the Rev. Dr. Robert Lennox, Principal of Presbyterian College, Montreal, delivered an inspiring and appropriate address.

11 a.m. Church Broadcast  
**CKLB (1350)**

Knox Church, Oshawa  
December 2, 16, 30  
January 13, 27



Star Newspaper Service

Top picture: The procession entering the new portable North Park church, Toronto, for the dedication ceremony by the Moderator of Assembly. Bottom inset: Working on the roof of the church are three men of the congregation, Mr. Alvin Tate, Mr. Jack Hynd, and Mr. Tom Baker. Situated in a rapidly expanding area of north-west Toronto, the portable church, (80' by 40', which includes a kitchen and two washrooms) cost only \$3,600. Voluntary labour by the men and women of the congregation kept costs down to a minimum.

◆ Another portable church is in use in **West Toronto presbytery**. After having to pay \$31,500 for a church site, the congregation of **North Park** did not have resources left to begin on a permanent structure. They obtained a loan of \$3,000 from the Board of Missions, bought materials, and men and women set to work to plan and then to build their church. Starting on July 17, they worked evenings and on Saturdays, and by September 9 it was ready to be opened by the moderator of Assembly, the Rev. Dr. Finlay G. Stewart, and the Rev. Donald Jackson, moderator of presbytery.

The building, measuring 60' x 24', will seat 175 people. Already the Christian education facilities are taxed, for the Church school has an enrollment of over 300 pupils and has had to divide into three parts, with each part having a different time of meeting. Mr. M. L. MacIntyre, building superintendent, Mr. Jack Murdoch, assistant building superintendent, and Mr. Jack Donn, chairman of the Building Committee, are to be commended in particular for their fine work in the erection of this church. The Rev. George Hopton is the minister.



# The Nativity

By John



New York Graphic Society

"The Holy Family," as painted by Bernhard Plockhorst, 1825-1907.

"The Adoration of the Shepherds," by Giorgione, Italian painter, 1478-1510.

National Gallery, Washington



OVER eighty of the world's greatest artists have painted the story of the birth of Christ. These works are to be found mainly in the art galleries or cathedrals of Europe. Some paintings have found their way to the galleries of North America. But a movement to bring a consignment of Great Masters to the wealthy United States touched off a near-riot, during October, in poverty-stricken Italy.

Why do these paintings, some very old, have such significance? Doubtless, their value lies in the insight of the artist. For there is represented in these pictures, spiritual truths that could be a stimulus to Everyman.

Not all illustrate the same lesson. But in an overall emphasis we find shown either (a) God's attitude towards man, the love, the grace and the forgiveness of God come to earth, the incarnate God, (b) on man's rightful relation to God, the joy, the affirmation, the elevation. Lift up your hearts! We lift them up unto the Lord! They amplify (c) the interest of man's redemption for all creation and its significance for the whole of history. When we realize as the artists and the poets have, that "The hopes and fears of all the years are met in Thee tonight," then even the threats of Toynbee's appeal for a syncretism or a synthetic religion vanish.

Many of the pictures place the birth at midnight, others in the dawn or early daylight. (Shepherds keep watch over their flocks by night). But they bring the glimpse of an anxious, tired, saintly Mary and a robust, virtuous Joseph.

SOME early paintings appear to be a bit otherworldly or unreal. The later pictures bring nearer to us the human element—whilst not forgetting the divine meaning. All of them strive to give us a glimpse of the unseen realities.

For all great paintings, like great sermons, must contain spiritual values. These are designed to strengthen our grasp upon those things that are unseen and eternal. And in the Word of God, where artists and preachers seek their inspiration, lie those eternal values.

Jesus lived so near to God that He lived in both worlds. Like the artists, we cannot concentrate on



# ty in Art

icNab

Christ without seeing God and touching our fellow-men. In most great paintings we find portrayed the consciousness of mission. (Would that all Christians at this Christmas season might catch a sense of their mission to all the world!) There is also pictured in his brief time on earth, his increase in wisdom and strength, and in knowledge of God and love of man.

Messages that Holman Hunt and the great artists of the ages place on canvas illustrate the serenity and joy of Jesus, his ripening friendship with the disciples and his ever-widening outreach to the men and women, labelled outcasts. They portray his hatred of sin, but grace for the sinner. How marked was his intolerance of selfishness in high places and hypocrisy (whited sepulchres!) None, like Jesus, ever poured forth pity for the suffering, the down-trodden and the broken-hearted. He was the Way, the Truth, the Life.

PERHAPS the great artists have often pierced greater depths of human insight than profound scholars. Those pictures of the Nativity that show the exhausted Mary seeking shelter, knowing that her hour has come, reveal the tragedy of the world's aloofness and neglect. In some paintings, Mary's head is turned away so that she might not allow the harsh, unfeeling voice of the innkeeper to strike bitterness into her soul.

Nowhere to lay her head! Only a manger stall, where the animals are restless and outside are bay-ing dogs stirred by the commotion around the inn. Yet out in the fields near Bethlehem, shepherds are startled by the voice of the angel, "Unto you is born this day . . . a Saviour who is Christ the Lord." And in the far distances, wise men saw a star heralding the coming of the Christ child.

Christianity needs millions of artists. Men, women and children who have caught the vision and seen the light on the face of Jesus Christ. Folks who have walked with him by the wayside and have found their hearts burn and their souls aflame. Needed, are poets, preachers, prophets, painters and people who will show in their lives, through their talents and by their lips the flowering of the angel song: "Glory to God in the highest, and on earth, peace, good will to men." ★



Camera Clix

"The Adoration of the Shepherds," by Jose de Ribera, (1588-1652), a leading painter of the Spanish and partly Neapolitan school.

"Christ Blessing the Little Children," by Jan de Bruij.

Camera Clix





# BOOK CHAT

## SEPARATED UNTO THE GOSPEL.

By W. W. Bryden. Burns and MacEachern, Toronto. \$2.50. 182 pp.

● ONE OF THE most striking things about this book of Dr. Bryden's, indeed, the thing that makes it supremely worthwhile, is the way in which the real Bryden speaks from every page. It never takes him any time at all to get into the heart of his theme—the grace and power of the Judging-Saving Word.

Professor Wade has undoubtedly done a great piece of work in his selecting and editing. The chief virtue of his work lies in the fact that what has emerged is so strikingly and unmistakably Bryden. Dr. Smart's introduction sets the stage exceedingly well; he has shown, moreover, the grace and wisdom not to obtrude himself, and to make way expeditiously for the message of "the Prophet."

We use the singular "message" advisedly, for this book is not a series of "messages." Running through every selection, be it sermon or prayer, address or essay, is the golden thread of the Gospel. It is more than an undercurrent, giving a semblance of unity to otherwise unrelated themes. To change the metaphor, it is not merely in the overtones, caught, perchance, by the more sensitive spirits, but rather in the dominant, commanding chords of urgency and concern, that the demands and implications of Christ's Lordship are presented and the unity of the book is manifest. Here is a rich treasure for the library of both the minister and the Christian home.

GEORGE L. DOUGLAS.

Woodstock, Ont.

**JESUS OF YESTERDAY AND TODAY.** By Samuel G. Craig. Presbyterian and Reformed Publishing Co., Philadelphia. \$2.75. 186 pp.

● THE JUSTIFICATION for the writing of this book is that we need to be reminded again and again of the things which are central in the faith. The writer says nothing that has not been said before a thousand times but he uses simple language to remind us of the centrality of Jesus as Saviour and Lord.

While his theology may be more conservative than some will like, author Craig, nevertheless, brings out with crystal clearness the fact that Christianity is grounded on the miracle of the Incarnation, Atonement and Resurrection of Jesus Christ. A wonderful story.

ROBERT L. TAYLOR.

Medicine Hat, Alta.

**CURRENT PROBLEMS IN RELIGION.** By Hermon F. Bell. Philosophical Library, New York. \$10. 648 pp.

● PROBLEMS IN RELIGION which were flaming controversies in 1905 when Bell attained his B.D. at Yale have almost burned out. Nevertheless, he fans them again—without satisfactory results. He is a reverent agnostic who has many intellectual problems regarding Jesus Christ, the resurrection and the life hereafter. The book is a helpful survey of some theological views of half a century ago, but do not expect any quotations from scholars, either biblical or theological, after 1910. They are ignored entirely. That's the sort of book it is.

DONALD R. McKILLICAN.  
Markham, Ont.

## VOICES FROM HEAVEN AND HELL.

By J. Marcellus Kik. Presbyterian and Reformed Publishing Co., Philadelphia, Pa. \$2.50. 192 pp.

● A SERIES OF 16 MONOLOGUES in which the preacher assumes the identity of certain New Testament characters and speaks in the first person. By this somewhat unusual method, the great moral and spiritual issues encountered by the people thus impersonated are brought into sharp, and sometimes startling, relief. Refreshingly original, always reverent, even when daringly imaginative, revealing sound exegetical insight and scholarly precision, and warmly evangelical in tone, this sermon series represents the product of a thoroughly competent workman.

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**PRESBYTERIAN PUBLICATIONS**



# Books for the Thinker

Britain's outstanding ex-Prime Minister, Winston S. Churchill, has completed volume one in **The History of the English Speaking Peoples** (McClelland & Stewart, \$6.50). In terse, graphic English he has written with all the sense of drama that a historian should possess. Starting with the invasion of the Romans he sweeps through to the founding of the Tudor dynasty in 1485. Churchill writes not only with a facile pen, but with a penetrating mind, discoursing freely on the foibles and the follies of the different sovereigns, as well as on their richest qualities.

**Canada's Century** by D. M. Le Bourdais (McClelland & Stewart, \$5) won high acclaim five years ago for its readability. The resources of our Northland have been tapped to such an extent in the last five years that a new edition was needful. Le Bourdais predicts our need of millions of new Canadians. He deplores Canada's Lost Legion, who flit across to the U.S.A., for easy money, when they could have contributed now to the enrichment of this Dominion, and in the long run have gained richer life dividends at home.

India's destiny and perhaps that of the world hinges on the attitude of Nehru, since he stands between East and West. Frank Moraes' book, **Jawaharlal Nehru** (Brett-Macmillan, \$6.75), is a notable contribution to an understanding of India's powerful Prime Minister. In the midst of world tensions, **The Middle East, Its Religion and Culture**, a book by Edward J. Jurji, will find many readers. This important book comes at a timely period. It is published by Ryerson Press at \$3. Perhaps the best known Christian writer of our time, J. B. Phillips, has had a book, **The Church under the Cross**, published by Brett-Macmillan, \$2.50. Phillips confronts us with the fact of Global Missions and a call to high adventure.

**The Wisdom of the Living Religions** (Dodd, Mead, \$4.50), a compilation of the sayings of Christianity, Buddhism, Hinduism, etc. The parables and the maxims of these religions are kept to the fore throughout this book.

**The Development of Modern Christianity**, by Frederick A. Norwood (Abingdon Press, \$3.75), is a one-volume history of the Church since 1500. The book stresses the main ecclesiastical streams from the Reformation to the challenges of the 20th century. **Religion in Action**, by Jerome Davis, who has lived in Germany and Russia during the world wars, is a helpful book. Dr. Davis asks for a return to the practice and application of a vital religious faith to solve our problems. The book is published by the Philosophical Library, New York, at

\$4.75. **The Kirk in the Canongate**, by Ronald Selby Wright, "the Radio Preacher," (Oliver & Boyd, London, England) is the history of the Church of Scotland parish which includes Holyroodhouse and Edinburgh Castle, from 1128 to the present day. Readers who want to know more about the personal story of **Billy Graham** will find that Stanley High, a Readers' Digest editor, speaks of the evangelist, his message and his mission, in journalese that will be understood by all. This book is published by McGraw-Hill at \$4.50.

Fifty eminent scholars have contributed articles to **Encyclopaedia of Morals** edited by Dr. Vergilius Ferm. The moral philosophies of the ages down to Nicholas Berdyaev are to be found in the 682 pages of this book. Published by the Philosophical Library, it sells at \$10. There is a booklet, **The Voice from Calvary**, which are meditations on the seven words of the Cross. Written by Dr. Marion G. Gosselink, published by the Presbyterian and Reformed Publishing Company at \$1, this is scriptural and expository.

Today Christians are studying the religious beliefs of Eastern lands. **East is East** by Peter Fingesten contrasts Christianity with the religions of India. Muhlenberg Press at \$3. In our generation there has been no greater authority on the Christian hymn that Dr. Louis F. Benson. The John Knox Press of Richmond, Virginia, has reprinted his volume on **The Hymnody of the Christian Church** at \$4.50. Intensely fascinating for those interested in the place of music in worship.

Another book on pastoral psychology is **The Minister's Consultation Clinic** by Dr. Simon Doniger, \$3.95, Channel Press, Great Neck, N.Y. This book is well illustrated with effective counseling that illustrates the use of psychology in our total ministry. Few autobiographies of great Canadians will be as widely read as the story of Bishop Archibald Fleming, entitled **Archibald, the Arctic**. Bishop Fleming knew the Eskimo thoroughly and has given his life in their service. Reginald Saunders publishes this at \$5.

United States' religious leaders are doing a splendid job on producing books about their denominations or about early religious history. **The Faith That Built America** by Lee Vrooman, published by Arrowhead at \$3.50, deals specifically with early religious life in the United States. **They Seek a Country**, a completely authoritative work on the history of Presbyterianism in the United States, has been written by fifteen outstanding scholars. The democratic traditions of Presbyterianism are clearly brought out in this volume. MacMillan Company of Canada publishes this at \$4.75.

Pulitzer prize-winner, Upton Sinclair, in **The Cup of Fury**, has written a vital documentary. Almost half-a-century ago his crusading career began with an exposé of Chicago's stockyards in **The Jungle**. His latest crusade is a warning to the Nations about the dangers of "moderate" and "social" drinking. The tragic fate of genius when dragged down and bowled out by alcohol is his theme. The lives of great writers like Jack London, Sinclair Lewis, all described, were brought to an untimely end when they became alcoholics. And one out of every nine "social" drinkers becomes a "problem drinker." As Dr. C. Cabot, eminent physician-scientist has written: "Alcohol is always a narcotic, never a stimulant."



## New Books

### For Minister and Layman

#### FAITH HEALING AND THE CHRISTIAN FAITH

By Wade H. Boggs, Jr., Professor of English Bible and Christian Doctrine, Richmond, Virginia. A Religious Book Club Selection. This outstanding book discusses what the Bible really says on faith healing. \$3.50

#### ENTRUSTED WITH THE GOSPEL

By David A. MacLennan. A Religious Book Club Selection. This leading book comprises the Warrack Lectures on Preaching, delivered at Glasgow and Aberdeen Universities, 1955. \$2.00

#### LIFE SITUATION PREACHING

By Charles F. Kemp, Lincoln, Nebraska. A study of sermons by twelve famous preachers, whose lives were permeated by a compulsion to reach the vital, haunting needs of all their people. \$3.00

#### THE CHRISTIAN MAN

By William Hamilton. This helpful new book in "The Layman's Theological Library" discusses what "The Christian man" really is. \$1.00

#### BELIEVING IN GOD

By Daniel Jenkins. A candid discussion with all persons for whom believing in God is difficult. An important new book in "The Layman's Theological Library." \$1.00

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## For Christmas Giving

### THE NEW WORLD

by Winston S. Churchill. Volume II of the magnificent "History of the English-Speaking Peoples" from Henry VII to William and Mary. \$6.50

### THE FLOOD

by Scott Young. A dramatic, hard-driving novel of the people who manned the dykes during the disastrous Winnipeg flood. \$3.50

### WILLOWDALE

by Kerry Wood. A portrait of a small prairie town drawn with humor, pathos and a deep insight into human nature. \$3.50

### THEY WENT FORTH

by John McNab. A vivid account of the heroic and inspiring work of Presbyterian missionaries in Canada and overseas. \$3.00



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## Christmas Gift Books

**The Flood**, by Manitoba-born Scott Young (McClelland and Stewart, \$3.50), is a powerful story of self-discovery and redemption set against a violent background of the Winnipeg flood in 1950. Author Young worked on the dykes with thousands of Winnipeggers battling to save their city. Another Canadian novelist, Thomas H. Raddall, has had a new book, **The Wings of Night**, published by Doubleday, Toronto, at \$4.25. This is a fast-paced novel of modern life in a crumbling community of provincial Canada.

Kathryn Hulme has written **The Nun's Story** (Little, Brown, \$3.50) in biographical form. This Belgian sister who had taken her vows, trained in the convent, and became a nurse in the Congo, had a spiritual crisis. In her struggle she thought the convent life to be unreal and left the sisterhood. This is a well-written story. **Willowdale**, by Kerry Wood (McClelland & Stewart, \$3.50), is a vivid picture of

life in a small prairie town. Although the extraordinary collection of characters live within sight of the Canadian Rockies, you have probably met their counterparts in small towns everywhere.

A. J. Cronin's new novel, **A Thing of Beauty** (McClelland & Stewart) will provide several hours of relaxation. Stephen Desmonde is an artist who longs to express his soul on canvas. Despite hardships he remains true to his vision. . . . Of much less moment is Ernestine Carey's, **Rings Around Us** (Little, Brown & Co.). This is in lighter vein, almost too light to mention to readers. The writer is coasting on past achievements. . . .

Ryerson Press has given us a charming biography of **L. M. Montgomery**, the creator of Anne of Green Gables. Her dedication to literary labours, even from girlhood, finally found recognition, reward and lasting fame. Hilda M. Ridley has written a story that many will read. (\$3.50.)

## Books for Christmas

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by Constance Tomkinson. The light-hearted story of a Canadian minister's daughter who landed in the chorus at the Folies Bergeres. \$3.95

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by Fred Allen. The wise, witty and wonderful autobiography of one of the greatest and best loved of modern entertainers. \$5.00

### LOST IN THE BARRENS

by Farley Mowat. Two boys fight an exciting battle for survival in this fast-moving story by the author of **PEOPLE OF THE DEER**. \$3.00



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# Give Your Young Friends a Book

ARE you looking for a treasure for a Junior? Oxford University Press has the answer in Clarke Hutton's colourful \$3 **Picture History of Canada**. This dramatic bountifully illustrated story will carry an entranced Junior all the way from the early Eskimos and Indians to the present-day Calgary Stampede. **The Runaways**, by Berta and Elmer Hader (Brett-Macmillan, \$2.50 and \$3), is a child's book about animals. There are excellent illustrations and stories about racoons, possums and skunks. A good book for an interested six-year-old.

A picture book of the Nativity, **Once in Royal David's City**, retold from the Gospels by Kathleen Lines, illustrated by Harold Jones, is published by Oxford University Press at \$2.50. There is a simple text, a line or two for every page, and at the back of the book the Biblical text is included. This is first of all a picture book bringing the story of the Nativity to children.

In simple language, Enid Blyton has written **A Story Book of Jesus**. Mothers and fathers will rejoice in the manner in which the life of Jesus is told. This is a beautiful book with many rich paintings, the story of the greatest life lived and One whom every child should early come to know. Macmillan publishes this book at \$3.75.

**Nine-Year-Olds** will welcome **God's Family**, a story of the life of the Christian boys and girls in early Rome, illustrated over a television screen by E. M. Conger. This is a Seabury Press book.

## Teenagers

**The Trail of the Broken Snowshoe**, by Margaret Govan (J. M. Dent, \$2.25), is a gripping tale about two American

girls who came to Canada to learn to ski. Adventure overtakes them when they are forced to shelter in a disused cottage during a snowstorm in Huntsville.

A story of underwater adventure off the Pacific coast of America just south of the Canadian border, **The Aqualung Twins Find Chinese Treasure**, by Frederick Falkmer (J. M. Dent, \$2.25), will appeal to the most sceptical teenager.

**Lost in the Barrens**, by Farley Mowat (Little, Brown, \$3), is the story of two boys who explore alone the great Arctic wastes on the edge of which live the Idthen Eldeli—the Eaters of the Deer.

## Young People

**Give and Take**, by Herman C. Ahrens (Friendship Press, \$2.50 and \$1.25), is a story about young people and their adventures in a Malayan work camp. It is based on actual experiences in Malaya, Thailand and other parts of Southeast Asia. **Dear Stepmother**, by Adele de Leeuw and Marjorie Paradis (Brett-Macmillan, \$2.75), is a book for older teenagers and young people. It is the story of Cornelia Hastings who led an exciting life travelling with her father, a famous author, ever since her mother died. A holiday with her father's secretary proves to be a wonderful experience that opens up for Cornelia a whole new attitude about life.

**The Shield Ring**, by Rosemary Sutcliff (Oxford University Press, \$2.50), is an historical novel about the Northmen in Cumberland and the Conqueror's Domesday book which stopped short at the foot of the Cumberland fells. The author is well-known for her powerful and imaginative historical writings for young people.

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## THE WHOLE GOSPEL FOR THE WHOLE WORLD

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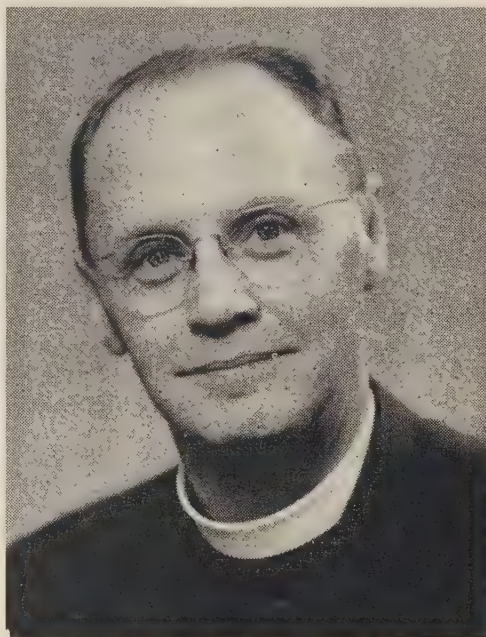
## Synod Continues Extension Programme

By Marshall Jess

**M**EETING in Knox-St. Andrew's church, North Battleford, October 9-11, the Synod of Saskatchewan elected the Rev. J. R. Carson of Swift Current to the Moderator's chair.

At the opening service of public worship, the retiring Moderator, the Rev. H. K. Caslor, delivered a challenging message urging all Presbyterians to examine themselves and to work together for the cause of Jesus Christ.

The Rev. Dr. J. Alan Munro of the General Board of Missions, in an informative address on the work of the whole Church, drew attention particularly to the extension programme and the need for an increasing number of

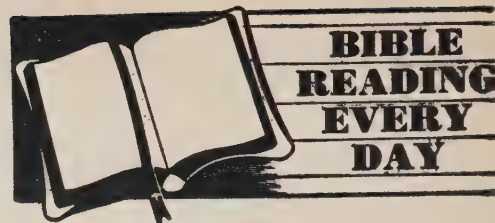


THE REV. JOHN R. CARSON, B.A.  
Moderator of the Synod of Saskatchewan.

ministers so that the work of Jesus Christ may be advanced.

The Advance Programme as launched by the 50th Synod was endorsed, and an encouraging report on the programme during the last year was given by the Superintendent of Missions, the Rev. George Dobie. Reports were received of new extension churches in Regina and Saskatoon, and the Synod voted to survey the area north of North Battleford with a view to doing further extension work in that area. An effort is also being made to consolidate the rural churches in Saskatchewan.

The Rev. George Dobie notified the Synod of his intention to resign his position as superintendent, by next spring. On behalf of the Synod and of the people of Saskatchewan, the Rev. E. S. Mackay of Saskatoon expressed deep regret at this decision, and wished Mr. Dobie God's blessing in his work. ★



December 1	— 2 Corinthians 11: 23-28
December 2	— Acts 20: 17-28, 36-38
December 3	— Matthew 13: 31-33
December 4	— Matthew 13: 36-43
December 5	— Acts 17: 1-8
December 6	— Acts 8: 26-40
December 7	— Revelation 1: 1-6
December 8	— Matthew 28: 16-20
December 9	— Acts 1: 1-8
December 10	— Joshua 1: 1-9
December 11	— 2 Timothy 4: 1-8
December 12	— Hebrews 10: 15-25
December 13	— Ephesians 6: 10-20
December 14	— Philippians 4: 8-13
December 15	— Matthew 2: 12-18
December 16	— John 6: 10-17
December 17	— Isaiah 9: 1-7
December 18	— Isaiah 42: 1-7
December 19	— Galatians 4: 1-7
December 20	— John 1: 1-14
December 21	— Luke 1: 46-55
December 22	— Luke 2: 1-7
December 23	— Luke 2: 8-20
December 24	— Hebrews 1: 1-9
December 25	— Matthew 2: 1-12
December 26	— Nehemiah 8: 1-8
December 27	— Nehemiah 8: 9-12
December 28	— Psalm 19: 7-14
December 29	— Psalm 119: 9-16
December 30	— Deuteronomy 8: 1-10
December 31	— Exodus 13: 17-22

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# Presbyterians Commemorate 170 Years

By E. H. Bean

**T**HE Synod of the Maritime Provinces joined with the Presbyterians of Pictou County, Nova Scotia, in celebrating the coming of Dr. James MacGregor 170 years ago. Meeting in First church, Pictou, the Synod elected as moderator, the Rev. D. A. Campbell of Montague, P.E.I. Welcomed as new members of Synod were the Rev. Neil McCombie, the Rev. Charles Shaver, the Rev. Dr. J. A. Koffend, the Rev. John Cameron, the Rev. Wallace MacKinnon, the Rev. Charles A. MacDonald (Miramichi), the Rev. R. W. Ross, and the Rev. A. P. Montgomerie.

Addressing the Synod were the Rev. Dr. John A. MacKay, President of Princeton Theological Seminary, Princeton, N.J., the Rev. Dr. Robert Lennox, Principal of Presbyterian College, Montreal, and Mr. H. M. Jackson, of Simcoe, Ontario, representing the Board of Missions.

The Presbytery of Newfoundland was commended for having the highest per capita giving in the Church, and the presbyteries of Cape Breton and Halifax-Lunenburg for being above the average in their budget giving. The Colleges Committee reported that 22 students are in various stages of preparation in studying for the ministry.

Greetings from the Rev. Dr. John McNab, Editor of *The Presbyterian Record*, were conveyed by the Rev. George B. Cunningham, Convener of *The Record* Committee, who in his report commended the Presbytery of Cape Breton for their wide use of the Every Home Plan and urged other presbyteries to follow this example.

From the Missions Committee and the Synodical missionary, Synod learned that plans are being made to commence work in the Gagetown area, where the largest army camp in Canada is rapidly coming into completion. Means of more adequately serving vacant rural congregations were studied and a plan for careful investigation by each presbytery of the possibility of creating an "area ministry" for such places was adopted. The report of the Woman's Missionary Society (E.D.) was heard with interest and the Synod noted with appreciation the continued offer by them to be of assistance in missionary work.

Congregations were urged by the Committee of Evangelism and Social

Action to stress personal evangelism—"evangelism through friendship." The need for preaching missions was emphasized and the names of men with



THE REV. DONALD A. CAMPBELL, B.A.  
Moderator of the Synod of the Maritimes.

qualifications in this sphere were considered.

Thus is the Synod being urged by its committees to carry on the work of the gospel in the days ahead as did Dr. MacGregor and those who have followed him. ★

## Senior High Fellowship Programme Launched

The Board of Christian Education has a new programme for senior-high teen-agers, 15-17 years of age. Planned for mixed groups with an adult adviser, it is called "The Senior-High Fellowship." There is an attractively illustrated Manual for the adult adviser and there will be three Programme Guides issued quarterly from October to June. The Senior-High Fellowship will supplement the programme which is prepared for Young People's Societies in our Church. Young People's Societies which have a majority of senior-highs will have a choice of using this new programme or of following the Programme Guide which is prepared for P.Y.P.S. each year. Those who choose to use the new senior-high Fellowship programme are urged also to use the Manual for adult advisers.

## CHRISTMAS BOOKS



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Sarnia Observer

The sod for St. Matthew's, Sarnia's fifth Presbyterian church, was turned on August 26 by Mr. Harry Waite (extreme left), student minister in charge of the congregation. Taking part in the ceremony were, (left to right), the Rev. Dr. J. M. Macgillivray, the Rev. W. I. McElwain, the Rev. D. S. Campbell, the Rev. L. R. Renault, the Rev. G. H. Young, and the Rev. J. F. Bell. This new cause, in east Sarnia, has been greatly aided by other congregations: Paterson Memorial first sponsored the work; St. Andrew's congregation donated the site and lent the amount required for the building. The building will serve first as a meeting hall and later will be converted into a manse.

◆ **Park Lawn church, Toronto**, dedicated its new building on October 14, when, in response to the traditional three knocks, the representative elder, Mr. J. M. Mitchell, bid the presbytery of West Toronto "enter and dedicate the building to the worship and service of Almighty God." A stirring sermon under the title "Like a Mighty Army" was delivered by Professor Allan L. Farris. The choir of **Runnymede church**, under the direction of Mr. H. S. Reid, led in the service of praise. Special tribute was paid to Runnymede church and to a friend of the congregation, through whose generosity the financing of the building programme was made possible. Situated on a hill overlooking the bank of the Humber River, this first unit of the building plans contains a sanctuary to seat 300, classroom areas, kitchen, heating plant and office. The Rev. D. G. Cassidy is minister of Park Lawn church.

◆ The 50th anniversary of **St. Andrew's church, Sackville, New Brunswick**, was observed on October 14, with the minister, the Rev. Willis Young conducting the services. A beautiful aisle carpet, presented by Mrs. James L. Murray in memory of her husband, who had been a member of the session for 24 years, was dedicated.

◆ A new pulpit was presented on October 7 to **St. Andrew's church, Geraldton, Ontario**. It is the gift and handiwork of Mr. Otto Kristjanson, a long-time friend of the church. The interior of the church building has now been almost completely renovated.

◆ A dedication service was held in **Knox church, Bar River, Ontario**, on September 23, when a pulpit and three chairs were presented. The pulpit, a memorial to Mr. R. D. Curry, was a

gift of Mrs. Curry. The chairs were presented by the **Bar River Ladies' Aid** and Mrs. Dorothy Newton of Michigan. The dedication service was conducted by the Rev. J. H. Williams of **Westminster church, Sault Ste. Marie**.

◆ The celebration of the 80th anniversary of **St. Andrew's church, Avonmore, Ontario**, took place on October 7. Professor Keith Markell of Presbyterian College, Montreal, was guest speaker. At a special service held following an anniversary supper on October 10, the address was given by the Rev. Dr. Lloyd MacLellan of **St. John's church, Cornwall**.

◆ The 93rd anniversary of **St. James church, Gravel Hill, Ontario**, was held on October 14. The service was conducted by the minister, the Rev. W. A. Douglas.

## Rejoice in Synodical Growth

By William MacLean

THE Synod of Montreal and Ottawa held one of its finest meetings on October 16 in First church, Montreal. The presence of the younger men at these meetings was a stimulus to all participating. The Rev. Wilfred F. Butcher of St. Andrew's church, Quebec City, was elected moderator by acclamation to succeed the Rev. Robertson Millar.

This historic congregation of First church had just completed its celebration of 170 years of continuous service and the Very Rev. Dr. Malcolm A. Campbell has been its minister for the greater part of a half century.

The Missions report, presented by the Rev. Robertson Millar, was supported by the Rev. Angus MacKay of India, the Rev. Neil Ramsaroop of British Guiana, and the Rev. Dr. E. H. Johnson, Secretary for Overseas Missions.

Opportunities for new work in summer resorts, mining towns and in districts where the pulp and paper industry is flourishing, were outlined by the Rev. Ronald Rowat, Synodical Missionary. Mr. Rowat has just completed six months of survey work in the Synod.

In the Montreal area, Chinese, French and Italian work is prospering, and extension work is making great strides forward. For church extension work during the next three years, Montreal Presbytery has set as their objective the sum of \$250,000.

The presbytery of Ottawa plans to raise \$75,000 for church extension during the next three years. The Rev. Dr. John A. Johnston has been appointed Director of Church Extension for Ottawa.

Prospects for extension work are also encouraging within the bounds of greater Cornwall and in the new town of Long Sault, which will replace the towns of Mille Roches and Moulinette in the St. Lawrence Seaway Development.

## Synod Stresses Evangelism

By Donald McQueen

THE Synod of Toronto and Kingston convened in Knox's church, Galt, on October 16. After an inspiring sermon by the retiring Moderator, the Rev. D. K. Perrie, Synod elected as Moderator the Rev. K. G. McMillan, of St. Andrew's church, Guelph.

A series of addresses arranged by the Committee on Evangelism and Social Action on "The Holy Spirit's Work in Conversion" by Professor D. V. Wade, "Preaching for Decision" by the Rev. Mariano DiGangi, and "Evangelism on the Parish Level" by the Rev. J. C. Robson was greatly appreciated. "Mission Night," a feature of Synod meetings, provided challenging and important requirements contingent with the

present rapid expansion of the Church at home and abroad. The Rev. John Elder spoke on the Church in British Guiana, and the Rev. D. McCullough presented the challenge of urban extension work.

Encouraging reports were presented by all Conveners, especially so in the case of Glen Mhor Camp presented by Mr. Hamilton Cassels Jr., who referred particularly to the excellent contributions of the Ladies' Auxiliary.

The Synod is greatly indebted to Knox's church for the wonderful entertainment provided. It was Celtic hospitality at its best. Next year the Synod will meet in St. Paul's church, Peterborough.

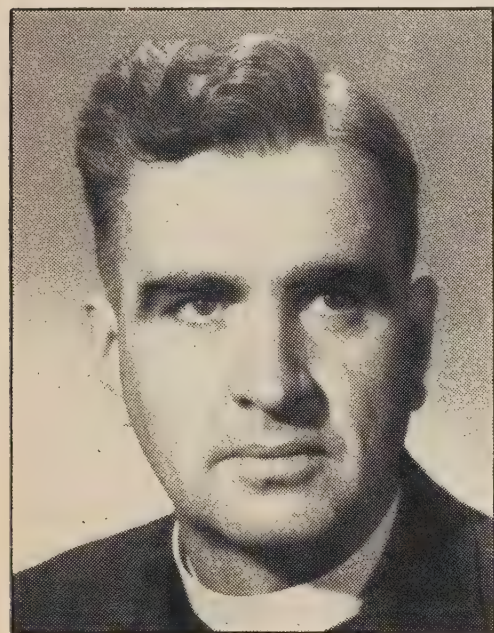


# Synod Emphasizes Christian Education

By Peace Montgomery

**M**EEETING in St. John's church, Winnipeg, on October 2, the Synod of Manitoba elected the Rev. R. A. Davidson, minister of First church, Brandon, as its moderator.

The missions report, presented by the Rev. Lloyd Henderson, emphasized the urgency for extension work in northern Manitoba, now a land buzzing with industrial life where billions of dollars of capital are being invested. A map of the province, on which red and black pins represented the existing churches, showed vividly the vast areas where there are no churches. In the Lakehead area too there is increasing industrialization and a growing need for more churches. In Winni-



THE REV. RONALD A. DAVIDSON, B.A.  
Moderator of the Synod of Manitoba

peg, said Mr. Henderson, while the city expanded, there was a period of 20 years when no Church extension work was done. Dr. D. C. Hill, Synodical missionary, pointed out that extension work which can be done must be strategically selected, planned and carried out.

The forthcoming vote in Manitoba on new liquor legislation involving local option regarding new outlets was considered, and the Synod, condemning drunkenness, nevertheless supported as an improvement the changes which would be effected by this kind of legislation.

On Christian education night, the Rev. R. P. Carter, Assistant Secretary

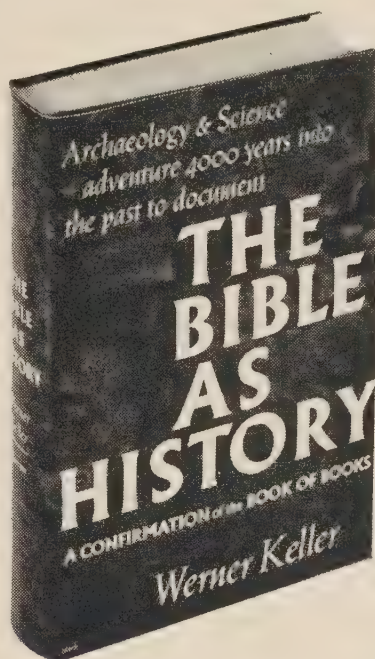
December, 1956

of the Board of Christian Education, addressed the Synod. It was suggested in the discussion that our Christian education publications are giving us "too much of too much"—more than our pupils and teachers are able to digest. A need also was expressed for a curriculum for ministers on lines comparable with those now provided for teachers. ★

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# Synod Establishes Fund

By Roy A. Hamilton

**M**EETING in Rupert Street church, Edmonton, October 16-18, the Synod of Alberta unanimously elected as Moderator the Rev. W. O. Nugent, who, as Synodical Missionary, travels to every part of the Synod.

The Rev. Dr. C. E. Polhemus, General Presbyterian of the Synod of Washington in the Presbyterian Church, U.S.A., addressed the Synod on "God's Plan

for Laymen in His Church." The experience of Dr. Polhemus in the organization of "Presbyterian Men" and the establishing of a Synod Reserve Fund for church extension work, made his visit of particular value.

"The Programme of Progress," approved last year, has resulted in a great awakening of Christian responsibility throughout the Synod, and this

year support was given to a proposal to introduce a Synod Capital Fund to enable established congregations to borrow money for Church building purposes.

Throughout the year a great amount of investigation had taken place, and it was learned that the best way of making available the largest amount of money was to establish a fund which could be used as a "reserve fund" to secure loans. In March, 1956, a gift of \$25,000 was generously offered to the committee to establish such a reserve fund. Through a financial house in Toronto, it has been determined that it will be possible for a corporation of the Synod of Alberta to raise by debentures, an amount equal to ten

## PRESBYTERIAN CHURCH CALENDAR 1957

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times the amount of the Fund. In order to cover the cost of the first debenture issue, it would be necessary to expend \$5,000 from the Capital Fund.

Some of the proposals made regarding this corporation were:

- (1) This company will be formed with 20,000 shares of \$1 par value;
- (2) Shares will be issued to members of the Synod and to men who are appointed as directors of the corporation; and
- (3) Each congregation in the Synod will contribute \$2 to the Corporation on behalf of its minister and representative elder.

Congregations borrowing money through the Corporation will be required to meet certain conditions, some of which will be determined by presbytery and others by synod.

The impact of the Programme of Progress was reflected in the reports of the Christian Education Committee, the Evangelism and Social Action Committee, and the Camp Kannawin Management Committee. ★

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W. W. Bryden, D.D.  
Late Principal, Knox College, Toronto

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## Cameos

◆ The 170th anniversary of **First church, Pictou, Nova Scotia**, was observed and the building rededicated on **September 30**, following the complete redecoration of the beautiful old church edifice. New lighting fixtures were dedicated in memory of the late William Fraser. The Rev. Dr. John A. MacKay, president of Princeton Theological Seminary, challenged and thrilled the congregation in his messages on "Our Heritage of Faith" and "God's Men and Women Today." Services were conducted by the minister, the Rev. W. L. Young. First church traces its origin back to the arrival in Pictou county of the Rev. Dr. James MacGregor, who came from Scotland and preached his first sermon in Pictou in 1786.

◆ The new Christian Education building of **St. Andrew's church, Guelph, Ontario**, was dedicated on October 28. "The Church Must Teach or Die" was the title of the address delivered by the Rev. Dr. James D. Smart, of Rosedale church, Toronto. In 1954, a committee was appointed to make a serious study of the needs and of the probable costs. In 1955, the congregation approved the erection of a Christian education building, and on Palm Sunday a successful financial canvass raised \$100,000 in cash and pledges. The new two-storey building is primarily concerned with providing classrooms for Christian education purposes.

◆ The 100th anniversary of **Knox church, Jarvis, Ontario**, was celebrated on October 14, with the Very Rev. Dr. Walter T. McCree as centenary speaker. Two former ministers of the congregation, the Rev. A. W. Hare and the Rev. W. H. Fuller assisted in the services. Two memorial windows were dedicated in memory of the Rev. John and Mrs. Wells, and in memory of Mr. and Mrs. John Horne. Mr. Wells was minister in Knox church from 1884 to 1891, and Mr. Horne was one of the first elders of the congregation. In preparation for the anniversary, floors were refinished, new carpeting was purchased, copies of the Book of Praise and the Book of Psalms were presented by the Evening Auxiliary and the Young People's Society, nesting chairs were given to the Church school by the Couples' Club, and a slide and filmstrip projector was presented to the Church school by the Board of Managers. A screen and slide container was provided by the Young People's Society. The Rev. A. R. Hancock is minister of Knox.

### STOP PRESS

Word has been received that the Rev. Russell Self and family, returning to the Jhansi field in India, were delayed because of the uncertain shipping conditions at Suez. The Selfs have now boarded a "constellation" for Bombay and will have arrived at Jhansi by the time this issue reaches our readers.

## Remember in your Prayers —

- **OUR BRETHREN IN HUNGARY** who are fighting for freedom — that they may be liberated from the bondage of dictatorial powers — that they may receive not only freedom of body, but freedom of mind and soul — that their hunger may be appeased, and that they may be granted grace to train their children in the footsteps of the Christ.
- **THE PEOPLES OF THE WORLD** — that the Spirit of Christmas may come into the hearts of men everywhere — that men may learn the art of war no more — that the fiendish devices which threaten the homes of mankind may be destroyed, and that the world may turn to the Prince of Peace.
- **THE POOR, THE LONELY, AND THE UNLOVED** — that at this Christmastide they may find the love and joy of the Christchild in human hearts.



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# Hold Congress at Vancouver

By Jesse E. Bigelow

A BRIGHT new chapter was written in the history of the Presbyterian Church in Canada in the Synod of British Columbia on the week end of October 26th to 28th as 365 delegates gathered in Central Church, Vancouver, for the Synod Congress.

Saturday morning saw the Congress at work in earnest as the galaxy of speakers on hand lectured concerning "The Faith We Prize" in relation to the Christian's total witness. Speaking for Home Missions were the Rev. Dr. J. A. Munro and Miss Freida Matthews; for Overseas Missions, the Rev. Dr. Deane Johnston; for Christian Education, the Rev. Robert Carter and Miss Margaret McNaughton; for Evangelism and Social Action, the Rev. J. C. McLelland; for Stewardship and Budget, Rev. Ross Cameron. Their combined messages made a tremendous impact on the Congress.

The Congress was fortunate in having as its guests Sir Francis and Lady Ibiam of Nigeria. Sir Francis spoke at the Congress banquet where the 400 persons privileged greeted his message with a standing ovation. In reviewing past injustices to his people and in relating how they had been overcome, Sir Francis paved the way for a stirring appeal for workers for the overseas field of Nigeria.

The Provincial Young People's Society had graciously co-operated by holding its annual Fall Rally in conjunction with the Congress. On Saturday evening they sponsored an open Leadership Training Meeting and on Sunday afternoon met separately when the Rev. R. Carter was their guest speaker.

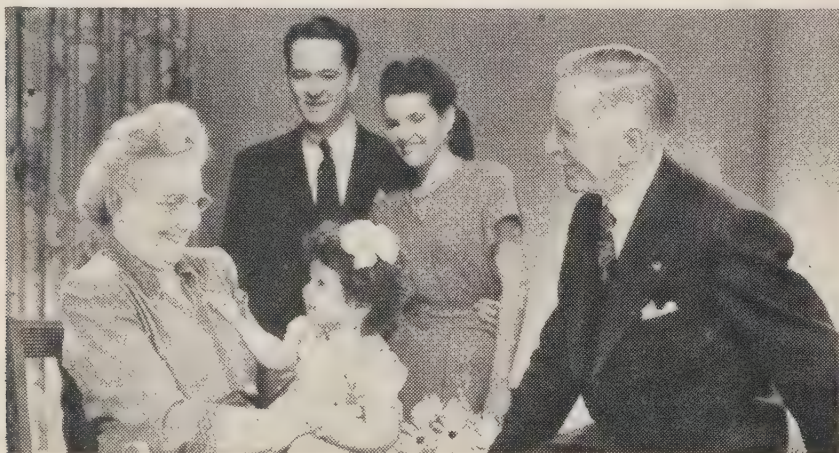
The Congress enjoyed a rather diverse programme on Sunday. Following the Congress Church of the Air Broadcast,

conducted by the Rev. A. F. MacSween and the Rev. J. E. Bigelow, the men and women assembled in separate groups to deal with matters relative to the work of their own groups in the congregation. Mr. R. A. Hamilton, Director of the Presbyterian Programme of Progress in the Synod of Alberta, addressed the men, while Lady Ibiam addressed the women. Mrs. Harry Reid spoke briefly on the needs of Armagh.

The Service of Dedication brought a moving climax. Rev. Mariano Di-Gangi, the congress theme preacher, elicited a warmhearted response from the congregation numbering almost one thousand persons. A feeling of joy and thanksgiving for the blessings of the Congress were evidenced on every side.

## Rededication Service

◆ Livingstone church, Montreal, held a service of rededication on September 9, following the redecoration of the church building. Built into the structure of the new furnishings of the chancel is the symbol of the Cross. A communion table was presented by Mr. and Mrs. Murdoch Beaton. Hymn boards, a memorial to Mrs. William Barr, were presented by her husband and brother. Guest speaker was the Rev. William McLean, Chaplain of the Sailors' Institute in Montreal. The dedication service was conducted by the minister, the Rev. P. A. Ferguson.



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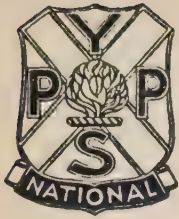
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# Thanksgiving Conventions

## Maritimes

"Be Ye Reconciled to God" was the theme of the conference at Zion church, Charlottetown, Prince Edward Island, on Thanksgiving weekend. Theme speaker was the Rev. Hugh Jack of Sydney, Nova Scotia. Discussion groups had these appealing titles—"Negative or Positive Goodness," "My Relationship to the Church—Habit or Heart?" and "Christ, My Minister and I." Miss Margaret MacDougall, Regional Secretary, directed discussion groups on leadership training and programme planning. Mr. Basil Lowery of St. Andrew's, New Brunswick, was elected president.

## Montreal and Ottawa

The Rev. Max Putnam of Listowel addressed the 90 delegates at MacVicar Memorial church, Montreal, on the theme "Jesus Christ the Same Yesterday, Today and Forever." A special communion service was conducted by the Rev. J. C. Hay. At the Missions service, conducted by Miss Margery Wingfield, the Rev. J. A. Simms of Montreal brought the message. Mr. Douglas Allan of Montreal was elected president.

## Toronto and Kingston

"Our salvation depends upon our simple faith and trust in Jesus Christ as our all-sufficient Saviour and living Lord," stated the Rev. Calvin Chambers of Thornhill, as he addressed the 350 delegates at Belleville. In "Knowledge Knocks," a series of short lectures on leadership training were given on How to Study the Scriptures, How to Prepare a Meditation, Public Speaking, How to Lead a Singsong, How to Operate a Projector, and Proper Use of Visual Aid. The Rev. Angus MacKay of India was the Missions speaker.

## Hamilton and London

The Rev. Wayne Smith of Hamilton was theme speaker as the 225 delegates met at Wingham. A highlight of the rally was an address by Sir Francis Ibiem of Nigeria, who, along with Lady Ibiem, is touring Canada as a guest of our Church. The Friday evening prayer service, conducted by the Rev. Alexander Nimmo of Wingham, was followed by discussion groups on programme planning.

## Manitoba

"Lord I Want to be a Christian" was the theme at Neepawa, when the Rev. Wendell MacNeill of Hartney was theme speaker. The Rev. Dr. J. A. Munro, Secretary of Home Missions,

spoke on the missionary task of the Church, challenging the young people to realize their missionary task and become actively engaged in it. Miss Bernice Munroe of Brandon was elected president.

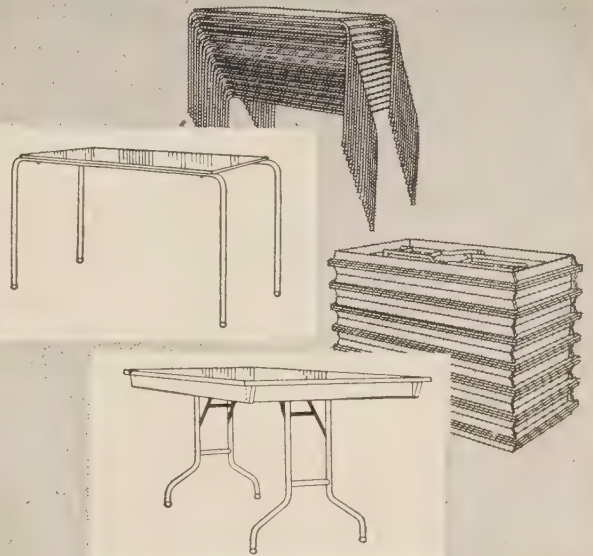
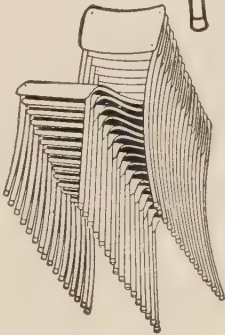
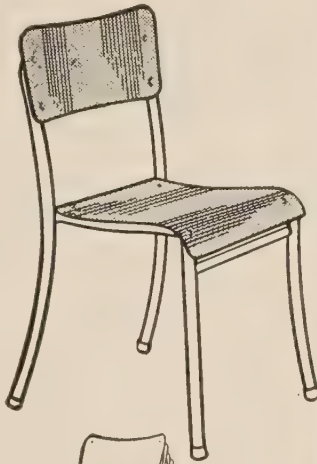
## Saskatchewan

At Prince Albert, the Rev. I. R. Carroll of Weyburn spoke on the theme

"Be Ye Reconciled to God." Studies were conducted on Programme Planning, with a fireside discussion group dealing with questions submitted in a question box. The Rev. H. L. Wilson, Director of Reform Institutions for Ontario, spoke on penal institutions. Miss Eleanor Cuthbertson of Saskatoon was elected president.

● What would be your feelings if you were invited to a birthday party where everyone received elaborate, expensive gifts except the one whose birthday was being celebrated? This is Christ's birthday. What gifts will he receive?

— Paul Calvin Payne



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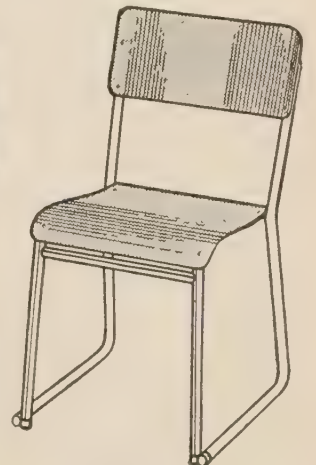
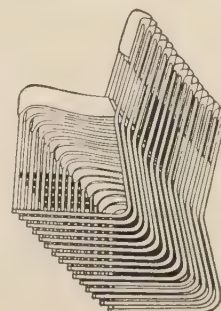
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## The Joy of Christmas

(Begins on page 4)

peace." These two words stand for realities not often found in partnership. Unhappily we know more about life and struggle, life and anxiety, life and frustration, life and fear.

INTO these gloomy thoughts steals again the music from Bethlehem, to remind us that God's will is life, His own life entering into ours. This is the greatest gift mankind ever received, so great indeed that Paul could only describe it as "unspeakable." These are the thoughts which flood our minds with light and hope as we bend before the manger cradle; that God has come into a world of weariness and despair, bringing life and immortality to light, opening the Kingdom of Heaven to all believers. In the words of an old Methodist preacher Jesus has "spanned Sinai with a rainbow," proclaiming the infinite love of God to a world of sinners.

Like most ministers I have on the shelves of my library an array of books in which the theologians of the centuries have tried to come to terms with the meaning of the Incarnation. The latest addition to these volumes lead us, if we have patience, into involved discussions of what Kierkegaard called the "Divine Invader," and the mysteries of Existentialism, and Bultmann's "demythologisation" of the New Testament "Proclamation."

We may not undervalue the work of these modern writers, but I find myself reflecting that the shepherds of whom we read in the Gospels would have been hopelessly bewildered by such language. Not least among the attractions of the gospel record is the simplicity of its language. The profoundest of all truths was declared in the simplest of settings and in terms which the wayfaring man can understand. The Christmas story bids us leave behind the complex, the elaborate, and dwell for a moment with a mother whose heart leaps with joy as she hears a baby cry; and with shepherds into whose fear and awe came the assuring words "I bring you good tidings of great joy, which shall be to all people."

There can be nothing better for any of us—industrialists, statesmen, economic planners, ordinary folk going about our undistinguished tasks—than to say to one another what the shepherds said long ago: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." ★



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## In Memoriam

### THE REV. DR. WILLIAM HARDY ANDREWS

Few ministers have the distinction of going to a city church upon graduation and ministering to that church for 31 years. A member of a distinguished class at Knox College (1907), Dr. Andrews was called to Queen Street East church, Toronto, upon graduation, and remained there until ill health forced his retirement in 1939. His death took place on September 28. Born at Keene, Ontario, where his father had served a long pastorate of 52 years, Dr. Andrews received his education in the public school at Keene and in the collegiate at Peterborough. Both at the University of Toronto where he was graduated with a Master's Degree and at Knox College, he distinguished himself by winning several scholarships.

Queen Street East was a small church but three processes of rebuilding took place during Dr. Andrews' ministry there. A faithful preacher, he was beloved by the congregation and loved to go in and out of the homes of the people. Four years ago, the Queen Street East congregation honoured Dr. Andrews by erecting a stained glass memorial window in the church. During the war years, after retirement, Dr. Andrews was invited to conduct the morning services at Knox church, Agincourt, where he continued a faithful ministry for five years. Many of his parishioners there remember him with affection. When he gave up the work at Agincourt, Dr. Andrews' health forced him to refrain from further preaching, but he was a regular attendant at Rosedale church, Toronto. He is survived by his wife, the former Annie Brandon, and two sons, Gordon and Will.

### THE REV. THOMAS EDWARDS BLACK, B.A.

After a long illness, the Rev. T. Edwards (Ted) Black, 29, died on October 15. Born in Toronto, he was graduated from Oakwood Collegiate with that school's top award in combining scholarship, character and athletics. He was graduated with honours in modern history at the University of Toronto. On entering Knox College, he became a natural leader among his fellow students and was one who brought both humour and depth to theological discussions. In his graduation year, 1952, he was the winner of the travelling scholarship.

Ted Black served as a student and ordained missionary at Westview Presbyterian church, East Toronto. Under his leadership a congregation was formed and a church was built. Three years ago he was called to be minister of the large congregation of Parkdale church. During these years he did much to strengthen Parkdale's witness and outreach to the community. A powerful preacher and a devoted worker, despite the short period of his ministry, he will be remembered by this congregation.

He was a good soldier of the Cross and would not compromise with mediocre standards. He leaves to mourn him his wife, the former Allie Hicks, two daughters, his mother, and a sister.

### MR. PETER JOHN PETTINGER, M.A.

The oldest living graduate of old Knox College, Mr. Peter John Pettinger, 94, of Niagara Falls, Ontario, died on September 25. Born on a farm near Tillsonburg, he was a graduate of old Woodstock College, the University of Toronto, and post graduate work in Semitics from Chicago. Home circumstances prevented him from taking a pastoral charge after graduation in theology, and later he went into construction work as a superintendent. A friend of Sir Adam Beck, Mr. Pettinger supervised at the construction of the first hydro canal at Chip-pawa. He will long be remembered in Niagara Falls as the kindly man who encouraged and tutored Major John M. Anderson, M.C., to enter the ministry.

### DR. W. J. MACDONALD

Knox church, St. Catharines, Ontario, lost one of its oldest and most respected members, on August 19, in the death of Dr. W. J. MacDonald, 82. For many years Dr. W. J. MacDonald was an elder and trustee of Knox church, and served for several years on the Board of Managers. In his passing, Knox church loses a "good and faithful servant" who "fought a good fight, finished his course and kept the faith."



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## In Memoriam

### MR. J. ALEX GRANT

A valued elder for more than 30 years, Mr. J. Alex Grant, of Farquharson Memorial church, Middle River, Cape Breton, died on July 5, in his 79th year. He loved the House of God and revered the Sabbath. Staunch in his convictions, and sure that there was a place in the community for the church of his fathers, he fought the good fight of faith valiantly and well. Through some months of failing health, his Christian zeal and trust remained constant, while his interest in the progress and witness of the Church never failed.

### MR. E. J. MADILL

St. Andrew's church, Port Credit, Ontario, lost a devoted elder in the death of Mr. Elmer J. Madill on September 1. Ordained an elder in Knox church, Norwich, in 1925, Mr. Madill served from 1926 to 1934 as clerk of session, as well as church school superintendent, and in the choir. Coming to Port Credit in 1934, he was inducted into the eldership of St. Andrew's where he served faithfully until his illness in 1955.

### MR. DONALD CAMPBELL

St. James church, Port Elgin, New Brunswick, lost a senior elder in the death of Mr. Donald Campbell, 81, on September 10. Ordained to the eldership in 1936, Mr. Campbell served not only in his own congregation, but as a catechist in congregations throughout the Maritimes, Quebec, Ontario, and Manitoba. A man of sunny disposition and great faith, his presence will be keenly missed.

### MRS. ETTA CHAPPELL

Knox church, Bar River, Ontario, lost one of its oldest and most faithful members when Mrs. Etta Chappell died on August 20. A member of Knox for over 50 years, Mrs. Chappell was an active worker in the Church School, the Women's Missionary Society and the Ladies Aid, and was the Church organist for 32 years. Surviving are one daughter, one son, and four grandchildren.

### MRS. MYRTLE MACAULEY

A faithful member of Alexander church, Brantford, Ontario, Mrs. Myrtle Macauley died in July. Faithful in her attendance at church and all church activities, she was particularly interested in the Church School and did her utmost to have the best Christian education provided for the children. The Evening Guild, affiliated to the Women's Missionary Society, was one of her most treasured branches of Church life. As the secretary, she gave generously of her time and talents to further Christ's work within and beyond Alexandra. Surviving are two daughters, one brother, and her father. Her husband predeceased her in 1952.

### MR. J. H. WILSON

A severe loss to St. Andrew's church, Armstrong, British Columbia, is the death of Mr. J. H. Wilson, 76, on September 6. Mr. Wilson came from Fifeshire, Scotland, as a young man, and after spending a few years in Manitoba, he settled in British Columbia. Ordained as an elder in St. Andrew's church in 1921, he took an active part in re-establishing the church after 1925. Mr. Wilson always gave his time and means freely in all good causes. He is survived by his wife, four daughters and twelve grandchildren.

### MR. P. SCOTT BARR

An esteemed elder of Knox church, Mitchell, Ontario, Mr. P. Scott Barr, died on August 7. Ordained to the eldership in 1937, and serving on other boards of the church, Mr. Barr fulfilled his duties faithfully. A lover of music, he was for many years a member of the choir. His death is keenly felt by the members and adherents of Knox church.

### MR. CHARLES KEMPT

St. Giles church, North Sydney, N.S., lost a faithful elder when Mr. Charles Kempt died on June 7. Ordained to the eldership in 1930, Mr. Kempt rendered valuable service, not only as an elder, but as a member of the board of managers, and as a trustee. A man of strong character and deep convictions, he was held in high esteem by the community and church. He is survived by his daughter.

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 Brookfield, P.E.I., Rev. E. H. Bean, Kensington.  
 Caledonia, P.E.I., Rev. M. C. Currie, Montague, R.R. 4.  
 Harvey Station, N.B., Knox, Rev. T. J. Watson, 346 Brunswick St. Fredericton.  
 Marshfield, P.E.I., Rev. D. A. Campbell, Montague.  
 Mira Ferry, N.S., Rev. Hugh Jack, 12 Lorway Ave., Sydney.  
 Springhill, N.S., Rev. H. L. Jost, Elmsdale.  
 Sunny Corner, N.B., Rev. H. Russell, Water St., Chatham.  
 West Dublin, N.S., Rev. D. C. MacPherson, Rose Bay.  
 Windsor, N.S., St. John's, Rev. John Cameron, 66 Victoria Rd., Dartmouth.

## Synod of Montreal and Ottawa:

Athelstan, Que., Rev. Wm. M. Brown, Howick.  
 Kirk Hill, Ont., Rev. E. E. Preston, Van-kleek Hill.  
 Lachine, Que., Prof. C. Ritchie Bell, 3485 McTavish St., Montreal.  
 McDonald's Corners, Ont., Rev. P. G. MacInnes, 37 Gladstone Ave., Smith's Falls.  
 Ottawa, Ont., St. Martin's, Rev. L. Lemoine, 22 Front St., Hull, P.Q.

## Synod of Toronto and Kingston:

Amherst Island, Ont., Rev. J. W. MacDonald, R.R. 1, Kingston.  
 Bala and Port Carling, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
 Baxter, Ont., Rev. James Ferguson, 85 Worsley St., Barrie.  
 Bracebridge, Ont., Rev. T. DeC. Rayner, Box 804, Gravenhurst.  
 Cookstown, Ont. Rev. A. C. G. Muir, 59 William St., Barrie.  
 Creemore, Ont., Rev. K. Guergis, Angus.  
 Duntroon, Ont., Rev. W. E. Sayers, Meaford.  
 Dromore, Ont., Rev. G. L. Hamill, Box 259, Durham.  
 Elmira and Winterbourne, Ont., Rev. John G. Murdock, 43 Young St., Waterloo.  
 Englehart, Ont., Rev. G. W. Murdoch, New Liskeard.  
 Erin, Ont., Rev. J. F. Nute, Orangeville.  
 Foxboro, Ont., Rev. M. W. Heslip, Madoc.  
 Grand Valley, Ont., Rev. George Wilson, Hillsburg.  
 Islington, Ont., St. Andrew's, Rev. R. J. Boggs, 17 Cross St., Toronto 15.  
 Kirkfield, Ont., Rev. W. S. Bell, Bobcaygeon.  
 Lakefield, Ont., Rev. Gilbert D. Smith, 268 Lansdowne St. W., Peterborough.  
 Markdale, Ont., Rev. D. R. Sinclair, Dundalk.  
 Mount Forest, Ont., Rev. A. Leggett, Arthur.  
 Palmerston, Ont., Rev. Louis H. Fowler, Harriston.  
 Sonya, Ont., Rev. J. C. Beckley, Woodville.  
 Sutton and Mt. Pleasant, Ont., Rev. John Forbes, Box 205, Agincourt.  
 Thornbury, Ont., Rev. Peter Reid, Collingwood.  
 Toronto, Ont., Victoria, Rev. Dr. J. B. Skene, 42 Cotton Drive, Port Credit.  
 Uptergrove, Esson and Willis, Ont., Rev. Frank Slavik, Oro Station.

## Synod of Hamilton and London:

Ancaster and Alberton, Ont., Rev. W. Graham Smith, 24 Melville St., Dundas.  
 Avonton, Ont., Rev. A. K. Campbell, St. Mary's.  
 Brighden, Ont., Rev. R. U. MacLean, Queen St., Petrolia.  
 Carluke, Ont., Rev. T. M. Bailey, 51 Cloverhill Rd., Hamilton.  
 Kirkwall and Sheffield, Ont., Rev. W. Graham Smith, 24 Melville St., Dundas.  
 Mt. Brydges, Ont., Rev. Daniel J. Firth, 186 Waterloo St., London.  
 Port Dover, Ont., Knox, Rev. A. R. Hancock, Jarvis.  
 Puslinch, Ont., Rev. D. Crawford Smith, 5 Mutual Ave., Guelph.  
 St. Catharines, Ont., St. Giles, Rev. J. K. Ross Thomson, 85 Glenridge Ave., St. Catharines.  
 Stamford and St. David's, Ont., Rev. A. L. Sutherland, Box 387, Chippawa.  
 Tiverton, Ont., Rev. Hugh Wilson, Box 387, Port Elgin.  
 Warton, Ont., Rev. E. F. Dutcher, 1295-4th Ave. W., Owen Sound.

## Synod of Saskatchewan:

Assiniboia, Sask., Rev. W. D. Jarvis, 822 Main St. N., Moose Jaw.  
 Moose Jaw, Sask., Knox, Rev. A. C.

Aiken, 1075 Athol St., Regina.  
 North Battleford, Sask., Rev. D. Burton  
 Issue, 2302 William Ave., Saskatoon.  
 Stoughton, Sask., Rev. I. R. Carroll, Weyburn.  
 Wilkie, Sask., Rev. L. S. van Mossel, 509 Ave., "1", N., Saskatoon.

## Synod of Alberta:

Bassano, Alta., Rev. John MacLeod, 803 13th St. E., Calgary.  
 Chauvin, Alta., Rev. W. O. Nugent, 10972-125th St., Edmonton.  
 Fort Macleod, Alta., Rev. M. A. Mark, 803 Sixth Ave. S., Lethbridge.  
 Innisfail, Alta., Rev. T. E. Roulston, Box 356, Olds.  
 Killam and Galahad, Alta., Rev. W. O. Nugent, 10972-125th St., Edmonton.  
 Lloydminster, Alta., Rev. W. O. Nugent, 10972-125th St., Edmonton.

## Synod of British Columbia:

Nanaimo, B.C., St. Andrew's, Rev. W. C. McBride, 4660 Northlawn Dr., North Burnaby.  
 Sooke, B.C., Knox, Rev. E. G. Thompson, 1904 Fort Street, Victoria.  
 Vancouver, B.C., Marpole, Rev. Edward McPhee, 3722 West 15th Ave., Vancouver 8.

## INDUCTIONS

Brantford, Ont., Knox and Mount Pleasant, Rev. Howard A. Smith, June 28, 1956.  
 Cairntown, Lansdowne, Ont., Rev. Paul Rumball, November 15, 1956.  
 Delhi, Ont., Hungarian, Rev. Laszlo Pandy-Szekeres, October 18, 1956.  
 Duart, Ont., Rev. H. H. W. Zegerius, September 7, 1956.  
 Hopewell and Eureka, N.S., Rev. Roland T. Moores, November 1, 1956.  
 Kimberley, B.C., St. Andrew's, Rev. E. McKinlay, September 25, 1956.  
 Norwich and Bookton, Ont., Rev. D. B. Cram, May 31, 1956.  
 Paisley, Ont., Rev. H. G. Funston, October 26, 1956.  
 Sherbrooke, East River St. Mary's, Glenelg, N.S., Rev. William E. Knox, September 21, 1956.

## ORDINATIONS

Portage la Prairie, Man., Rev. W. Winiowski, October 1, 1956.  
 Victoria, B.C. Knox, Rev. David Murphy, June 26, 1956.

## RECOGNITION

South Haven, N.S., Rev. Charles Shaver, September 25, 1956.

## DEATHS IN THE MINISTRY

Rev. Thomas Edwards Black, Toronto, Ont., Oct. 15, 1956.  
 Rev. W. Hardy Andrews, Toronto, Ont., Sept. 28, 1956.

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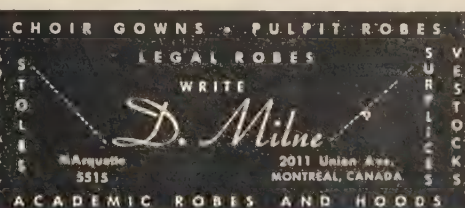
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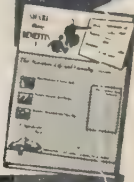
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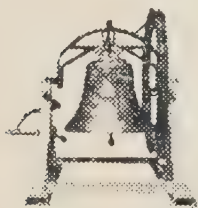
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## PERSONALS

**P**ROFESSOR Allan L. Farris of Knox College, Toronto will go on sabbatical leave from the College early in January to postgraduate studies at Chicago Theological Seminary. During his period of study, Professor Farris hopes to complete his work towards a Doctorate of Philosophy in Church History. . . . Special speakers at the anniversary services during September and October in Grace church, Millbrook, and Centreville church, South Monaghan, where the Rev. W. H. Heustin is minister, were the Rev. Gilbert D. Smith of Peterborough, and the Rev. Stuart B. Coles of Oshawa.

Church of the Air broadcast over CJBC and the Dominion network on Sunday, December 16, 4.30 p.m. (E.D.T.), will be conducted by the Rev. Alexander S. Renton of First church, Verdun, P.Q.

The Rev. Wilfred F. Butcher of St. Andrew's, Quebec City, addressed a seminar at Moncton, N.B., on October 22-23. At the public meeting he spoke on "Communicating the Gospel in a Changing Canada," and during the seminar his topic was, "New Trends in the Roman Catholic Church and the Transmission of the Gospel." . . . The Rev. Donald J. Wilson, the travelling fellow (1954) of Presbyterian College, Montreal, has received his Doctorate of Philosophy from Edinburgh University. Dr. Wilson has been appointed to Leggat's Point, on the north shore of the St. Lawrence, where industrial development is expanding at a terrific rate.

The Rev. Stuart D. Merriam, a graduate of Knox College (1953), has received his Doctorate of Philosophy from Edinburgh University, and has returned to Canada where he hopes to be called to a pastorate very shortly. . . . The Rev. Roland T. Moores of Lachine, P.Q., accepted a call to the charge of Hopewell and Eureka, Nova Scotia, and began his work there on November 1. . . . Westminster church, Paisley, has extended a call to the Rev. Harold G. Funston of Vankleek Hill. . . . St. Andrew's church, Niagara-on-the-Lake, has called the Rev. John W. Williams of Sutton West.

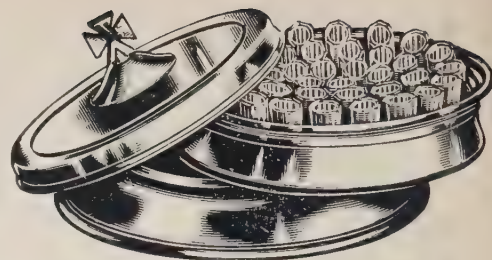


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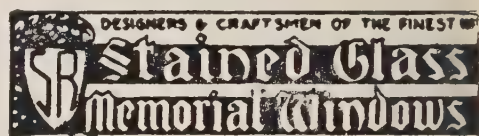
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# INDEX FOR 1956

	Page	Issue
<b>EDITORIAL</b>		
Across the Editor's Desk . . . . .	20	May
Advance for Christ in 1956 . . . . .	3	Jan.
Adventure in Understanding, An - George Dorey . . . . .	14	Oct.
An Ancient Curse: Intolerance - Enoch Collier . . . . .	23	Feb.
Assembly, Closing Reports of . . . . .	25	J.A.
Assistant to the Secretary for Missionary Education . . . . .	23	Aug.
Basic Need of Presbyterians, The - Mariano Di Gangi . . . . .	22	Jan.
Bible Society and Canadian Presbyterianism, The - John McHale . . . . .	14	Oct.
Board Appoints Assistant Editor of Publications . . . . .	23	Oct.
Book Chat . . . . Jan.26; Feb.22,24; Mar.22; Apr.22; May.24; J.A.20; Sep.22; Oct.24; Nov.25;	22,24	Dec.
Books for Easter . . . . .	23	Apr.
Budding Angels or Hopeless Sinners? - Robert McAfee Brown . . . . .	6	Mar.
Budget Givings, 1956, Exceed One Million Dollars . . . . .	14	Mar.
Calling All Campers . . . . .	15	June
Cape Breton Men Conduct Services . . . . .	31	Sep.
Children's Corner, The . . . . Feb.11; Apr.17; June 7; Sep.13;	17	Nov.
Christ is Risen For What? - John A. Mackay . . . . .	4	Apr.
Christian Education, What is? - James S. Clarke . . . . .	12	June
Christian Maturity, Steps Toward - Robert McAfee Brown . . . . .	6	Apr.
Christian's Vital Breath - W. Gordon Maclean . . . . .	25	Jan.
Christmas Still Lives Behind the Iron Curtain - Glenn D. Everett . . . . .	6	Dec.
Christmas Story, The (Poem) - James G. Arcus . . . . .	9	Dec.
Church Cameos . . . . Jan.4,25,27,29,32; Feb.6,21,29,31,32; Mar. 14; Apr.6,29,33; May 10,29,36; June 4,25, 26,33; J.A.16,24; Sep.26,32; Oct.16; Nov. 22,27,28,34; Dec.	14,28,31	Dec.
Church in the Crucible, The - Walter T. McGree . . . . .	16	J.A.
Church Press Meets in Toronto . . . . .	32	May
Church Vacation School, A - Ada E. Adams . . . . .	22	June
Congress - Vancouver . . . . .	32	Dec.
Convention Speaker Emphasizes Personal Religion . . . . .	30	June
Czech Theologian Visits Canada . . . . .	34	Nov.
Deaconess School Choir Completes Tour . . . . .	29	Sep.
Devotional Minutes: Kindness Never Fails - J. Kingston Lattimore . . . . .	33	Mar.
Don't Make Your Children Go to Church - Harold M. Mallett . . . . .	8	Mar.
Editor Reports, The . . . . .	27	Nov.
Editorial . . . . Jan.6; Feb.15; Mar.10; April 16; May 12; June 10; J.A.14; Sep.7; Oct.9; Nov.9;	3	Dec.
Eight Deaconesses Graduated - L. Jean Black . . . . .	11	June
English Presbyterians Ordain Woman - DeCoursey H. Hayner . . . . .	22	J.A.
Erect Memorial to "Martyrs of Arromange" . . . . .	30	Sep.
"Evangelism Through Friendship" . . . . .	32	Apr.
Every Home Plan . . . . Jan.5; Sep.6; Oct.21; Nov.13;	7	Dec.
Few Facts About a Few Funds, A - E. A. Thomson . . . . .	20	Jan.
For Mothers Only - Donald Grey Barnhouse . . . . .	33	May
Forerunners of the Reformation - Achille Doodate . . . . .	4	Art.
General Assembly in Review . . . . .	6	J.A.







## INDEX FOR 1956

	Page	Issue
General Secretary Pleads for Needy Presbyterians . . . . .	30	Apr.
Has Russia Religious Freedom? - Mikhail Talin . . . . .	4	June
Home Should Be Central, The - James S. Clarke . . . . .	16	Jan.
"I thought my learning days were over..." - W. J. Adamson . . . . .	17	June
Is There Religious Freedom in Spain? - W. Stanford Reid . . . . .	6	Nov.
It Can Happen in Your Congregation - Malcolm D. Blackburn . . . . .	20	Nov.
It's a Grown-Up's World - Agnes M. Conkey . . . . .	14	June
Joy of Christmas, The - F. Townley Lord . . . . .	4	Dec.
Klondike, Honour Hero of the . . . . .	12	Apr.
Laity Responds to College Outreach . . . . .	3	Apr.
Layman's Appeal to Presbyterians to Increase Their Givings - S. Rupert Broadfoot, Q.C. . . . .	30	J.A.
Lord's Supper, The - Joseph Wasson . . . . .	3	Oct.
Meaning of Christian Stewardship, The - Hugh F. Davidson . . . . .	18	Nov.
Medical Ministry at Yodogawa, The - See Missions		
Medicine Hat Training School . . . . .	29	June
Ministry of Unceasing Prayer, The - W. Gordon Maclean . . . . .	5	Feb.
Mission of the Seventy, The - John Cameron . . . . .	3	Mar.
Moderator, The New . . . . .	3	J.A.
Money Can Be Beautiful - Robert J. McCracken . . . . .	4	Nov.
Muslims and Christians Meet Together - Claris Edwin Wilcox . . . . .	26	Apr.
My Experiences in Canada - Wilfred Jagnandan . . . . .	32	J.A.
"My Parish is a Veterans' Hospital" - John Y. Fraser . . . . .	14	Nov.
National C.C.I.T. Campers Discuss World Religions . . . . .	21	Sep.
Nativity in Art, The - John McNab . . . . .	20	Dec.
Need to Give, The - Kenneth G. McMillan . . . . .	12	Nov.
New and Old Become Self-Supporting - Ronald Rowat . . . . .	7	May
New Frontiers in Theological Education - J. Stanley Glen . . . . .	24	Jan.
Next: Self-Allocation - A. Neil Miller . . . . .	11	Jan.
Off the Record . . . . .	17	Jan.
On the Record . . . . . Oct. 25;	13	Nov.
Our Beadle Sam - Roman Collar . . . . .	26	Mar.
Our Presbyterian Pioneers - Roman Collar . . . . .	31	May
Page for Boys and Girls, The . . . . Jan. 7; Feb. 10; Mar. 25; Apr. 13; May 24; June 27; J.A. 15; Sep. 24; Oct. 22; Nov. 16;	13	Dec.
Pentecost, May 20/56 - A Message from the Presidents of the World Council of Churches . . . . .	3	May
Personals . . . . Jan. 35; Feb. 35; Mar. 35; Apr. 34; May 39; June 39; J.A. 35; Sep. 35; Oct. 35; Nov. 39;	38	Dec.
Picture of the Month . . . . .	21	Mar.
Place of the Women in the Church, The - L. Jean Black . . . . .	4	May
Presbyterian College Convocation - Robert Lennox . . . . .	29	June
Presbyterian Girls to Attend National Camp . . . . .	31	June
Presbyterianism Behind the Iron Curtain - J. Stanley Glen . . . . .	6	Oct.
Presbyterianism in Portugal - W. Stanford Reid . . . . .	16	Dec.
Prominent Nigerians Visit Canada - Mileen J. Thompson . . . . .	3	Nov.
Prominent Nigerians Tour Canada . . . . .	13	Oct.
Protestant Chaplains Meet . . . . .	25	Sep.
Protestantism Must March Forward! - Ealyn Davies . . . . .	18	Oct.







## INDEX FOR 1956

	Page	Issue
Quiet Stands the House - C. J. St. Clair Jeans . . . . .	25	June
Reasons for Opposing the Ordination of Women - J.A. Johnston .	6	May
Readers' Forum, The . . . Jan.33; Feb.27; Mar.33; Apr.24; May 27; June 24; J.A.26;	28	Sep.
Refugee Relief . . . . .	10	Mar.
Refugees - A Challenge to Christianity - Francis B. Sayre . .	18	Mar.
Religious World News . . . Jan.31; Feb.25; Mar.24; Apr.21; May 25; June 28,34; J.A.27; Sept.12; Oct.8;	31	Nov.
Reverends, Rights, Very Reverends - Roman Collar . . . . .	29	J.A.
Resurgence of Religious Faith, World I.M.C.A. Leader Sees . .	5	J.A.
Revision of Presbyterian Worship, Committee Studies . . . . .	29	Feb.
Saskatchewan Summer School . . . . .	25	Sep.
Schweitzer, Albert: Man of the Century - Eileen J. Thompson .	18	Feb.
Scottish Assembly, The - John B. Logan . . . . .	30	J.A.
Scottish Letter - John B. Logan . . . . .	33	Feb.
17th Quadrennial World Student Conference, The . . . . .	3	Feb.
Something New Can Happen - A. Neil Miller . . . . .	20	Apr.
Speaking On The Record - Edward M. Shortt . . . . .	23	Jan.
Stirring from Our Slumbers - J. Alan Munro . . . . .	14	Jan.
Synod Institute Emphasizes Missions (Hamilton & London) - J. K. West . . . . .	36	June
Synods - Alberta . . . . .	30	Dec.
Manitoba . . . . .	29	Dec.
Maritimes . . . . .	27	Dec.
Montreal and Ottawa . . . . .	28	Dec.
Saskatchewan . . . . .	26	Dec.
Toronto and Kingston . . . . .	28	Dec.
Ten Commandments, The . . . . .	3	Dec.
The "I Am" of Christ . . . . .	31	J.A.
Theological Sounding Board - The Church and the Kingdom - Alexander McBain . . . . .	30	May
This is A.D. - Remember - Roman Collar . . . . .	23	Oct.
Teynbee's Approach to Religion - Robert McAfee Brown . . . . .	10	Dec.
What Are We Teaching Your Children? - W. H. Fuller . . . . .	16	June
What We Believe		
(1) About God - James D. Smart . . . . .	12	Jan.
(2) About Jesus Christ - Joseph C. McLelland . . . . .	12	Feb.
(3) About the Holy Spirit - William Fitch . . . . .	12	Mar.
(4) About the Life Everlasting - W. Gordon Maclean . . . . .	14	Apr.
(5) About the Forgiveness of Sins - Wm. J. Walker . . . . .	16	May
(6) Concerning the Church - David W. Hay . . . . .	18	June
(7) Are We Christians - Mariano Di Gangi . . . . .	8	Sep.
(8) Christ's Atoning Sacrifice - Murdo Nicolson . . . . .	13	Oct.
(9) Presbyterianism is Not Fatalism! - F. Scott Mackenzie .	10	Nov.
Why Call Me "Mister?" - P.M. . . . .	35	May
Will Lead "Programme of Progress" . . . . .	26	Apr.
Women Should Be Ordained - Frank S. Morley . . . . .	18	May
W.M.S. Council Meets in Ottawa - Edith M. Keefer . . . . .	21	J.A.
Wonder of Christmas (Family Altar) - H. Beverley Ketchen . .	14	Dec.
You Can't Take It With You - But! - Bamber W. Hannigan . . .	10	Jan.
You Were Asking - Louis H. Fowler . . . . .	31	J.A.







## INDEX FOR 1956

	Page	Issue
I.P.S. Bible Quiz . . . . .	33	June
Youth, Cover Story for - Two Queens at Calabar - W. Mary Hill.	5	May
Youth in the News . . . Feb.23; Mar.20; June 32; Oct.29;	33	Dec.
Youth of the Kingdom . . . . . Jan.4;	5	Mar.

## MISSIONS

"Armagh" - The Home for Unmarried Mothers - W. T. McCree . .	23	Mar.
Board Calls for 27 Missionaries . . . . .	3	Sep.
Cleanse the Lepers - Hugh MacMillan . . . . .	10	Sep.
Conference on French Work . . . . .	37	June
Conquering Disease at Jabai - Dr. A. Ian Cunningham . . . . .	18	Sep.
Five Missionaries Appointed - Eileen J. Thompson . . . . .	19	J.I.
Five Missionaires Appointed to Overseas Work - D.C. McLelland.	34	May
Health Planning in the New India - Bessie MacKurchy . . . . .	14	Sep.
Helping Our Sisters in Distress (Armagh) - Cairine E. Wilson.	14	May
Hill Tribes in a Changing India - E. H. Johnson . . . . .	22	May
Hopeful Signs in the New India - E. H. Johnson . . . . .	10	Apr.
Laymen's Visit to Mission Fields, I - E. H. Jackson . . . . .	4	J.I.
Letter from Lagos - E. H. Johnson . . . . .	16	Mar.
Medical Ministry at Iodogawa, The - Dr. Marion Powell . . . . .	4	Sep.
Ministry of Healing in Formosa, The - James Dickson . . . . .	16	Sep.
Mission Board Representatives to Visit India, Africa and British Guiana - G. Deane Johnston . . . . .	27	Mar.
Mission Policy for a World in Revolution - E. H. Jackson . . .	33	Nov.
Mission Task at Home, The - L. Jean Black . . . . .	10	J.I.
Missions Today, Looking for Someone to Speak? . . . . .	31	Mar.
More Ministers Needed for Extension - E. H. Bean . . . . .	8	Nov.
Pictures from Overseas Missions, Daily - E. H. Johnson . . . .	18	Jan.
Planting the Gospel in Nigeria - Donald M. McFarlan . . . . .	8	Feb.
Receive Gift of \$2,757 for Leprosy Work . . . . .	4	Mar.
Theologians Confer in Far East - James Dickson . . . . .	26	May
They Carried the Gospel to the South Seas - John Mallab . . . .	18	Apr.
Ukrainians in Our Midst, The - Michael Posenko . . . . .	16	Feb.







## O B I T U A R I E S

	Page	Issue
Anderson, Rev. John Duncan . . . . .	38	Nov.
Andrews, Rev. Dr. William Hardy . . . . .	35	Dec.
Black, Rev. Thomas Edwards . . . . .	35	Dec.
Cranston, Rev. Richard Allan . . . . .	35	June
Fulton, Rev. Dr. M. Scott . . . . .	31	Apr.
Hunter, Rev. William Alfred . . . . .	33	J.A.
Kennedy, Rev. John . . . . .	33	J.A.
Mark, Rev. Dr. W. J. . . . .	38	Nov.
McLean, Rev. A. S. . . . .	38	Oct.
McNeill, Mr. E. W. . . . .	6	Sep.
McNeill, Rev. Dr. James . . . . .	37	May
McNicol, Rev. Dr. John . . . . .	26	Oct.
Sanderson, Rev. James R. . . . .	34	Mar.
Thomson, Rev. James B. . . . .	33	J.A.

## C O N T R I B U T O R S

Adams, Ada E. . . . .	22	June
Adamson, W. J. . . . .	17	June
Arms, James E. . . . .	9	Dec.
Barnhouse, Donald Gray . . . . .	33	May
Bean, E. H. . . . .	8	Nov.
Black, L. Joan . . . . .	18	J.A.
Blackburn, Malcolm D. . . . .	20	Nov.
Broadfoot, S. Rupert . . . . .	30	J.A.
Brown, Robert McFee . . . . .	10	Dec.
Cameron, John . . . . .	3	Mar.
Clarke, James S. . . . .	12	June
Conkey, Agnes M. . . . .	11	June
Cunningham, A. Ian . . . . .	10	Sep.
Davidson, Hugh F. . . . .	18	Nov.
Davies, Emlyn . . . . .	18	Oct.
Deodato, Achille . . . . .	4	Oct.
Dickson, James . . . . .	16	Sep.
Di Gangi, Mariano . . . . .	8	Sep.
Dorsey, George . . . . .	14	Oct.
Everett, Glenn B. . . . .	6	Dec.
Fessuko, Michael . . . . .	16	Feb.
Fitch, William . . . . .	12	Mar.
Fowler, Louis H. . . . .	31	J.A.
Fuller, W. H. . . . .	16	June
Frasor, John Y. . . . .	14	Nov.
Glen, J. Stanley . . . . .	6	Oct.
Gunnigan, Bamber W. . . . .	10	Jan.
Hay, David W. . . . .	18	June
Hill, E. Mary . . . . .	9	May







	Page	Issue
Jackson, H. M. . . . .	4	J.A.
Jagnandan, Wilfred . . . . .	32	J.A.
Johnson, E. H. . . . . Jan.18; Mar.16; April 10;	22	May
Johnston, G. Deane . . . . .	27	Mar.
Johnston, John A. . . . .	6	May
Keefer, Edith M. . . . .	21	J.A.
Ketchon, H. Beverley . . . . .	14	Dec.
Lattimore, J. Kingston . . . . .	30	Mar.
Lennox, Robert . . . . .	29	June
Logan, John B. . . . . Feb.33;	30	J.A.
Lord, F. Townley . . . . .	4	Dec.
Mackay, John A. . . . .	4	Apr.
Mackenzie, F. Scott . . . . .	10	Nov.
Maclean, W. Gordon . . . . . Feb.5;	14	Apr.
MacMillan, Hugh . . . . .	10	Sep.
MacMurchy, Bessie . . . . .	14	Sep.
McBain, Alexander . . . . .	30	May
McCracken, Robert J. . . . .	4	Nov.
McCree, Walter T. . . . . Mar.23;	16	J.A.
McFarlan, Donald M. . . . .	8	Feb.
McLelland, David C. . . . .	34	May
McLelland, Joseph C. . . . .	12	Feb.
McMillan, Kenneth G. . . . .	12	Nov.
McNab, John . . . . . Apr.18; Oct.10;	20	Dec.
Mallett, Harold M. . . . .	8	Mar.
Miller, A. Neil . . . . . Jan.11;	20	Apr.
Morley, Frank S. . . . .	18	May
Munro, J. Alan . . . . .	14	Jan.
Nicolson, Murdo . . . . .	13	Oct.
"P.M." . . . . .	35	May
Powell, Dr. Marion . . . . .	4	Sep.
Ransom, R. Malcolm . . . . .	33	Nov.
Rayner, DeCoursey H. . . . .	22	J.A.
Reid, W. Stanford . . . . . Nov.6 ;	16	Dec.
Roman Collar . . . . . Feb.28; Mar.26; May 31; J.A.29;	23	Oct.
Rowat, Ronald . . . . .	7	May
St.Clair Jeans, C. J. . . . .	25	June
Sayre, Francis B. . . . .	18	Mar.
Shortt, Edward M. . . . .	23	Jan.
Silcox, Claris Edwin . . . . .	26	Apr.
Smart, James D. . . . .	12	Jan.
Thompson, Eileen J. . . . . Feb.18; J.A.19;	3	Nov.
Thomson, E. A. . . . .	29	Jan.
Tulin, Mikhail . . . . .	4	June
Walker, William J. . . . .	16	May
Wasson, Joseph . . . . .	3	Oct.
West, James K. . . . .	36	June
Wilson, Cairine R. . . . .	14	May









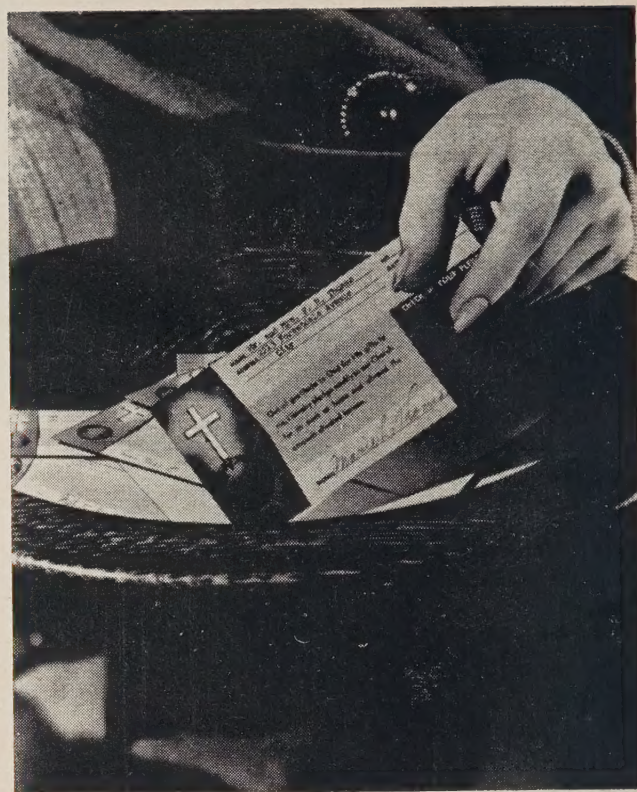
# Christmas Greetings

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**EATON'S  
OF CANADA**



**THE BUDGET  
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EXPENDITURES, initially authorized and then increased by the General Assembly of 1956, WILL REQUIRE THE FULL AMOUNT OF THE "OBJECTIVE."



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IN YOUR CHRISTMAS GIVING (AND "SPENDING") REMEMBER THE WORK OF THE CHURCH AT HOME AND OVERSEAS.

THE STEWARDSHIP AND BUDGET COMMITTEE  
63 St. George Street, Toronto 5, Ontario